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# THE MISSION FIELD

## 1877

SOCIETY
FOR THE PROPAGATION OF THE GOSPEL
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THE

# MISSION FIELD.

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

## Society for the Propagation of the Gospel,

AT HOME AND ABROAD.

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*"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*—ST. MATT. xxiv. 14.

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1877.

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# THE MISSION FIELD.

The field is the world. The seed is the Word of God.

JANUARY 1, 1877.

## SUBJECTS OF PRAYER IN 1877.

AT the beginning of a new year we venture to remind our readers of the greatness of the Missionary work that lies before the whole Church, and to suggest to them subjects of prayer appropriate to each of the seven branches in which that work spreads forth. Many will feel interested from personal motives in some one branch more than in the rest. But we would ask all members and friends of the S.P.G. to bear in mind that the organisation of the Society extends to all branches of the foreign work of the ancient Church of our Island; and, therefore, to allow every branch to have the benefit of our united prayers. All must be aware how rapidly, in the Providence of God, this work increases in magnitude and in weight every year; how much more plainly and sorrowfully we recognise our past shortcomings and negligences; how many new opportunities are still afforded to us. It may be that if we begin the new year with more frequent and more fervent supplications, we shall be allowed to see at the end of it that the Lord of the Harvest was only waiting to be gracious until His people should come before Him in the attitude of prayer.

### I. ASIA.

For the four Bishops of our Church in India and Ceylon and all the people under their care; that our fellow-countrymen may be

built up in Christ, and may not fall away, but by their Christian lives and brotherly concord may win souls to Christ; that GOD will turn the hearts of Hindus, Mohammedans, Buddhists, Parsees, and other unbelievers to CHRIST; that the native members of the Church, and the native ministry, may be increased largely; that Missionaries may be supported and guided by the Holy Ghost, and that their labour may be blessed abundantly, their number multiplied, and their efficiency increased by the foundation of additional bishoprics; that the women of India may be enlightened through the influence of Christian women teaching in zenanas and schools.

For the three Bishops in China and Japan and their people; for our fellow-countrymen there, that they may lead godly lives and exercise a Christian influence; for the protection and strengthening of Missionaries among the heathen; for the awakening of the heathen; for the overthrow of the powers of darkness, and for the translation of those countries into the Kingdom of CHRIST in GOD'S good time.

For Borneo, the Bishop and people there; for the growth of the Church in the fear of the Lord and the comfort of the Holy Ghost; for a native ministry; for the addition to the Church of multitudes of Malays, Dyaks, and Chinese, and that by them the glad tidings of salvation may be proclaimed through the whole Island.

For the remains of ancient churches in Syria and the East now appealing to us for aid, in great ignorance, poverty, weakness, and sorely oppressed.

## II. AFRICA.

For the Bishops of our Church—two in West Africa, six in South, one in East, and three in the Islands—with all people, Christian and heathen, within their dioceses; that the churches may be multiplied and be built up, that they may abide in the doctrine of Christ, and persevere in every work of faith, and labour of love, and patience of hope; that from them the sound of the gospel may go forth among all the tribes of Africa and the islands, and, with it, purity, peace, civilisation, and industry; that the way of the messengers of Christ may be speedily opened into the centre and heart of our country; that slavery may be abolished; that the ancient Christian Churches of North Africa may be lifted up and restored.

## III. AUSTRALIA.

For the eleven Bishops there and in Tasmania, the other clergy and the people; that the gospel may come in power to all parts of the land, and may bring forth fruit everywhere to the glory of GOD; that while riches increase the people may not set their heart upon them, but may labour for that meat which endureth unto everlasting life.

## IV. NEW ZEALAND AND THE PACIFIC.

For the six Bishops in New Zealand and the whole Church there, that they, abounding with all spiritual gifts, may become a centre of gospel light to the islands of the South Pacific.

For the Melanesian Mission, that a Bishop may be raised up to preside over it; that the heathen may be gathered by it into the fold of Christ; that the example of its martyr Bishop may never be forgotten.

For the Bishop of Honolulu and his people, that through them the people of Hawaii and foreign residents may hold the faith in unity of spirit, and in godliness, righteousness, and soberness of life.

## V. AMERICA.

For the fifteen Bishops of British North America and their people, and for the fifty-seven Bishops of the Church of the United States and their people, that they may ever be united in one holy fellowship; that they may be established in every good word and work; that the emigrants from Europe may flow into their communion; that gospel truth and apostolic order may spread throughout North America; that the heathen in the extreme north and north-west may be converted.

For the two Bishops of our Church in South America and their people; and for the conversion of the heathen in the remote south; for the extinction of unbelief and superstition; and for the propagation of the gospel in its purity and integrity throughout the land.

## VI. WEST INDIES.

For the five Bishops of our islands and their people, that all may be compacted in one spiritual body; for the growth of the coloured races in Christian truth, pure morality, and industry; and that the Church's recent loss of outward riches may be followed by a quickening of spiritual life.

## VII. EUROPE.

For our Church at home, its bishops, clergy, and laity, that all may grow in grace, peace, and charity, and may become ensamples to other Churches; for the increase of Missionary zeal in the Church, and of wisdom to direct it; for all Christians who walk not with us, that they may be made one with us; for our populous cities and remote villages, and their peculiar wants known to GOD; for our countrymen scattered throughout Europe and elsewhere, isolated persons or families, emigrants, settlers, sailors, soldiers, merchants, artisans; for recovery from our national faults, pride, love of money, and intemperance.

For the other Churches of Europe, east and west, and all who call themselves Christians, that GOD will supply to them what is lacking, and remove from them what is excessive, will purge them from error, and confirm them in godliness, and will incline all hearts to mutual forbearance and brotherly love.

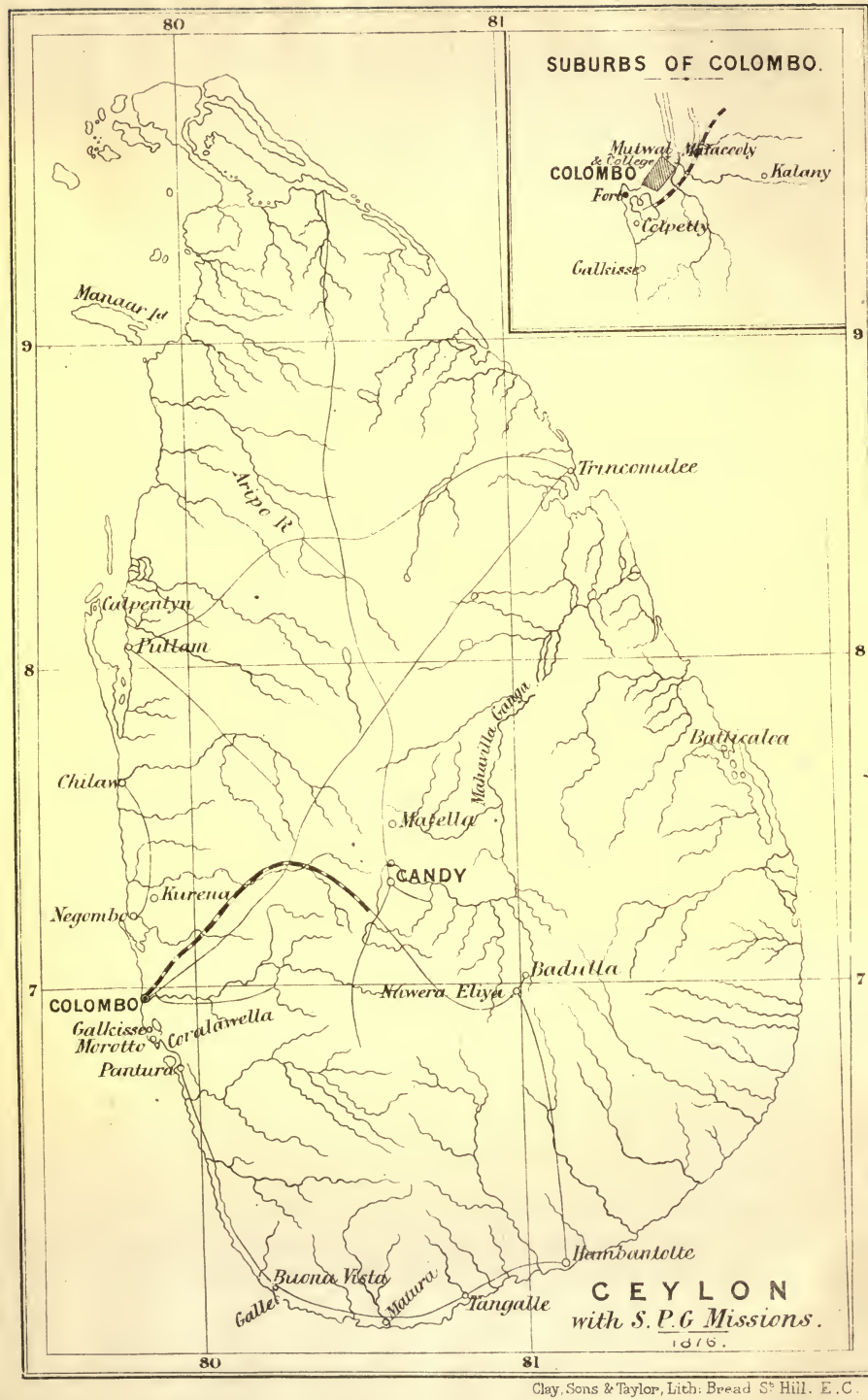
For the conversion of Mohammedans, and the peace and security of the Christian subjects of the Porte.

That GOD will give a new heart to His ancient people the Jews scattered throughout Europe and the world, and cause them to stretch out their hands to Jesus the Messiah of GOD.

That in GOD'S good time all Christians may be made perfect in one, and that the world may come to acknowledge the Mission of the Son of GOD, and to know the Love of GOD. (St. John xvii. 23.)

## PRAYER FOR MOHAMMEDANS AND FOR EASTERN CHURCHES.

IF one member of the body suffer all the members suffer with it. We therefore, though in England, suffer now with our suffering brethren in the East. They who have the mind of CHRIST—of Whom a saint of old teaches that, "The sufferings of His compassion were greater than the sufferings of His passion,"—will add their tears and prayers to the wail of the widow and orphan which rises from beside the ruined hearths and desecrated altars and poor disgraced bodies of our brothers and sisters in Turkey. They who are insensible to these sorrows suffer (though they know it not)

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more deeply still: they suffer loss in soul and spirit as men do always who have not charity.

But prayers and alms for the Christians in Turkey are only part of our duty. If we would identify ourselves with our suffering brethren, and yet be Christians in more than name, we must pray for those who despitefully use us and persecute us.

The Bishop of Lincoln, who, in his speech at Grantham, maintained that the rise and spread of Mohammedanism are due to the sins of Christians, has sent to the Society the following prayer, in the hope that it may help to sound a note of holy harmony in the present strife of tongues :—

"O Righteous Lord GOD, Who, for the sins of Thy people, dishonouring their Christian profession by heresy and schism, superstition, and unholiness of life, didst suffer them in times past to fall into the hands of Mohammedans, and hast permitted the religion of the false prophet to overshadow the fair lands of the East: we beseech Thee to quicken us all by the Holy Spirit, and give us grace to bewail and forsake the sins which caused the rise and growth of Mohammedan unbelief, and which hinder the conversion of the Moslem; and so touch their hearts with the love of Thy dear Son, and illumine their minds with the light of His blessed Gospel, that they together with us and with the once glorious churches of the East, raised up from their low estate, and shining brightly again in the lands which were Thine heritage of old, may serve and worship Thee, the God and Father of us all; and being joined in one communion and fellowship in the mystical body of Christ our Lord, and dwelling together in faith and love, may come to Thy heavenly kingdom, there to praise Thee everlastingly, through Jesus Christ our Saviour, to Whom, with Thee and the Holy Ghost, Three Persons and One God, be all honour and glory, now and for evermore. Amen."

## S.P.G. MISSIONS IN CEYLON.

THE Island of Ceylon, which is a little, but only a little, smaller than Ireland, has been celebrated from very early ages for beauty, riches, and reputed sanctity. Many early Mohammedan and Christian writers unite in the opinion that when Adam was expelled from Paradise he was led to seek refuge in Ceylon, that its balmy breezes, lofty mountains, and shores brilliant, even to the edge of the sea, with a luxuriant vegetation, might soften the hardness of his penitence. This belief gives the name to Adam's Peak,

which rises to a height of over seven thousand feet, and is much frequented in the month of March by Christian, Mohammedan, and Buddhist pilgrims; for Buddha too is believed to have visited the mountain, and to have left the impress of his foot on the summit, whence the view is described as one of the grandest on the face of the earth.

A recent account of Ceylon describes four-fifths of the island as consisting of undulating plains surrounding a compact mountain region of singular beauty, which rises abruptly above the lower country in the south-western part of the island, at some distance from the coast. A sandy beach, separated by a line of dazzling foam from the deep blue of the ocean beyond, is broken in some parts of the eastern coast by rocks, and in the south by numerous picturesque headlands. From the sea-shore to the top of the highest peak the traveller passes through luxuriant vegetation, and forest with gigantic trees rich in fruit and in perpetual bloom. Seven-eighths of the island are still covered with jungle. Rivers are numerous. The scenery along their banks is beautiful, but they are subject to great and sudden inundations during the monsoons, and where they enter the flat country near the sea swarm with crocodiles.

A railway connects Kandy with Colombo. The line, which is seventy-five miles long, was constructed in the face of great difficulties. It passes through districts pestilent from malaria, and cuts through granite rock, having ten tunnels, one a hundred and sixty-five yards long. Moreover, white-ants destroy fences, and buffaloes trespass on the line to such an extent that the engines require "cow-catchers." All the chief towns are connected by good roads, and the South Indian telegraph line joins Colombo and Galle with Europe, and with the world.

Ceylon has only two harbours—Trincomalee and Galle. Colombo, the chief sea-port, has an open and safe roadstead for large vessels.

Agriculture has always been one of the chief employments of the inhabitants, though, as corn will not grow on the island, they cultivate inferior cereals, chiefly rice, which yields two crops in the year. This industry makes tanks necessary: their construction is facilitated by the numerous streams; but their number and their enormous size are remarkable, specially in the absence of the mechanical appliances which we should consider necessary for

their construction. Cocoa-nuts, spices, coffee, and cotton, are also cultivated. There is, of course, pasture-land; and also, on some parts of the coast, pearl fisheries; on others, salt-works.

The climate, drier and hotter in the east of the island than it is in the west, is in both regulated by the monsoons,[1] which, with their violent storms and rains, purify and cool the air each November and May. The heat is not so intolerable to English men as in India. Yet not only malaria, but special diseases of hot climates, deadly as sun-stroke, or merely annoying as the prickly heat, trouble Europeans, who are not long in Ceylon before their complexion alters. A recently-published account of Ceylon, written by "An Officer, late of the Ceylon Rifles," states that nearly all Europeans "assume in a short time a peculiar yellow tinge of skin, while the mind and body diminish in activity, accompanied with increased irritability. The disposition to quarrel, and irascibility, among the Europeans are well-known to residents."

The Singhalese are of Hindu origin, and are believed to have entered Ceylon in successive invasions, beginning from the year 500 B.C. They found in the island the Veddahs, or aborigines, whose feudal masters they soon became. There was a high state of civilisation, and much religious devotion, though this was of a kind difficult for Christians to understand, Buddhism being the religion which ere long gained the ascendant, probably through the devotion of its first Missionaries, monks who braved the threats of kings and risked their lives by preaching to the lowest castes. The Buddhist clergy are taken from all castes, and their teaching has greatly lessened the caste divisions in Ceylon, though it has not destroyed them. During what were in Europe the middle ages, Ceylon was devastated by invasions of the Malabars, the Malays, and on one occasion by the Chinese, whose ambassadors, sent to offer incense to the sacred tooth of Buddha, then as now the glory of Singhalese Buddhism, had been grossly insulted.

Marignolli, a Minorite friar and Legate of Clement VI., who visited Ceylon in the fourteenth century, wrote :—

"The Buddhist priests are very holy men, though they have not the faith. They never eat flesh, and live in sheds made of palm-leaves without fear of thieves, unless perhaps of vagabonds from foreign parts. . . . They slept on the bare ground, and walked barefooted, carrying a staff, going out every morning to beg rice in the neighbourhood. He says that they received him as if he was one of their own order,

[1] "Monsoon signifies literally "a change in the weather."

and were very much respected by the nobles and people, living in strict poverty."

When Christians read of the high moral code of Buddhism, of the self-denial and philanthropy of many Buddhists, they should pray God to lead these, His poor children, from the fruitless expectation of nothingness to that gladdening hope of joy at His Right Hand for evermore, which is given us in the Gospel.

In the sixteenth century the Portuguese first visited, and then, with great efforts, and after long and cruel wars—cruel on both sides—gained possession of the greater part of the island, the hardy mountaineers of the interior retaining their independence. Here, as elsewhere, the Portuguese laboured zealously, if not always wisely, for the spread of Christianity; hence the greater number of the natives who profess Christianity are said to belong to the Church of Rome, with whose doctrines and practices they have, in many places, incorporated others, adopted some from the Buddhists, some from the old Devil-worship which was the religion of the island before it was converted to Buddhism, and which still holds its ground in Ceylon, where each village has its Kattadia, or demon-priest.

From 1640 to 1796 the Dutch had the chief power in Ceylon. How they managed in religious matters is stated well and in few words by Mr. Marks (see page 13 of this Number of the *Mission Field*).

Towards the end of the last century the English took possession of the island, which was captured by the East India Company with scarcely any resistance, and two years later it became a possession of the British crown. We did not, however, gain full possession of the centre of the island till the end of a war with the people of Kandy in the year 1815. In that central district many of the old customs of Ceylon still linger, such as polyandry, which was once usual throughout the island, though polygamy was rare: the Buddhist priests do not appear to have opposed it, though it does not accord with their moral system.

Ceylon, till then included in the see of Calcutta, was made a separate diocese in the year 1845; when the first Bishop found a miserably insufficient number of churches and clergy, and a heathen country. Matters have improved since then; but much remains to be done.

The last published report of the Society gives statistical Returns from ten of the fifteen Missions, named there as Missions of the S.P.G., from which it appears that these (and some of the most

successful Missions are, unfortunately, not among them) have 6,015 church members and 1,553 communicants, and that 435 persons on those Missions were confirmed, and 109 baptized, during the year to which the report refers.

The Report of the S.P.G. Diocesan Committee for 1875-76, recently published at the *Ceylon Times* press in Colombo, states that the Society has paid its heavy debt, and that, with its present balance and the increase of the Home grant for 1877, it is hoped to make a much needed augmentation in the salaries of the Missionaries, and to increase the number of catechists at the more important centres, by withdrawing some from the smaller stations, till such time as increased support makes it possible to occupy the lesser stations without crippling the work carried on at the greater.

A satisfactory report is given of St. Thomas's College and School, situated about two miles from the centre of Colombo, on the road to Mutwal. The school has 250 boys on the register, with a staff of nine masters. Religious instruction is given to each class daily—in the four higher classes by the clergy. The chapel is at once college chapel, parish church, and cathedral of the diocese. Matins at 7.30, and Evensong at 6.15, are sung daily. There is early celebration of Holy Communion on Sunday, Thursday, and Holydays; and a mid-day celebration on the second Sunday in the month. Sunday-school in the Collegiate schoolrooms is held under the superintendence of one of the clergy. The Bishop, when resident, takes a class,—help much appreciated by the boys. Mr. De Soysa has given generous help towards building and endowment. There are now ten divinity studentships; three are held by men who are members of the college, the rest by students still in the school. Sir Samuel Baker, in a speech which is printed in this number of the *Mission Field*, gives his opinion on the value of the training received in this College in preparation for Holy Orders.

The flat plain on which Colombo stands, with Adam's Peak rising to the clouds behind it, and a fine white surf, bordered with rows of the cocoa-nut palm, which loves the sea, between it and the deep blue of the ocean, its jetty, and chief streets lined with tulip-trees, and its rocky fort, combine to make the city beautiful. The suburbs are still more picturesque; and the features and costumes of the population, both very strange to English eyes, enliven the scene. Parsees, Chinese, Malabars, Malays, Arab and Persian horse-dealers, Kaffirs, and Affghans, are met. Malabars or

Tamils are very numerous, and do most of the hard work of the island in the capacity of coolies. The Singhalese, who make good domestic servants and artisans, object to all kinds of laborious employment. The Parsees and Moors are engaged in commerce. The poor among the numerous half-caste descendants of the Dutch and Portuguese are clerks in government and other offices, while the richer are merchants, doctors, or lawyers. English, so sallow as scarcely to be recognised, are also met. The various religions, Buddhists and demon worshippers, Mohammedans, Hindus, Malays, and others, are seen as one goes, under the shade of cocoa-nut trees, flowering shrubs and fruit-trees of every description, to the beautiful suburb of Colpetty, whence an unbroken avenue of cocoa-nut trees leads to Galle, a distance of seventy miles. This suburb, together with Modere and Kohillawatte, forms the Mission in which the Rev. J. de Silva has laboured for twenty-three years. Congregations in the cathedral and at Matacooly have slightly increased. Writing of one of his people who had died, Mr. de Silva says, "She had been baptized and married by me; her friends were almost all Buddhists; she died of a lingering disease; the pain was at times severe, and the solicitations of her heathen friends to have superstitious rites of their religion performed as remedies were earnest;" but her faith was not shaken. Mr. de Silva spends much time in the English school at Mutwal. He sometimes holds prayer-meetings, and would do so oftener, but the people are indifferent.

Kotahena is a large and populous Tamil district adjoining St. Thomas's College. It is under the care of the Rev. Christian David, whose father and grandfather have also been mission-workers in Ceylon. A good church and schools are much needed here. Mr. David holds Tamil service twice on Sunday, and once on Holydays, with improved attendance. He has also a Sunday-school. European merchants and planters have put up a large "coolie shed" for the coolies to halt in on their way to and from the coffee estates in the central province. During the past year, 2,660 persons, including women and children, have passed the coolie shed, where Mr. David has often given them religious instruction, and has sometimes ministered to their bodily wants.

The death of the Rev. C. Dewasagayam, after a few days of illness in March, was a deep loss to the Mission of Kayman's Gate, where he has worked faithfully for many years, besides visiting regularly the Government Civil Hospital. He was much beloved,

because of his gentleness, together with his unostentatious and unremitting labours to win souls. In his last report he writes :—"I am thankful to my Heavenly Father that it has pleased Him to permit me, though old and infirm, to continue the noble work to which I have been called. At Kayman's Gate chapel I hold service in the morning, my catechist in the evening. The people who form this congregation, being chiefly immigrant coolies, are every now and then shifting from place to place for employment. Two adults will, I hope, be baptized in a week or two. The service at the Civil Hospital has been kept up as usual. It is a pleasure to me to administer consolation to the poor patients here when their bodies are undergoing severe pains. At times I feel exceedingly grieved to see the bodily suffering which the poor patients endure. This is in many cases brought on by their own folly, and in many instances I am persuaded that the sufferer is led by his affliction to see the folly of his past life, and to seek reconciliation with his merciful Creator by repentance and true faith in the atonement of Christ. The service at the gaol has also been kept up, though with some interruption on account of the prevalence of cholera. The attendance here has been good; and the attention paid to the word of GOD read and expounded has been encouraging. I also visited the Government Fever Hospital. I am assisted by my catechist in visiting and catechising the people, and in reading the word of GOD to them."

The Demettegoddy Mission has a resident catechist who works under the supervision of the Rev. S. W. Dias, Singhalese chaplain of All Saints' Church; and the Mission is supported by the offertory of that church.

Galkisse itself is a Singhalese Government Chaplaincy, filled by the Rev. C. Senanayake. But the Mission includes the large district which extends to Colpetty, and contains a large number of villages. The work of the Mission is under the Rev. C. Senanayake. The Secretary, who visited eighteen of the schools of this district, was much struck with the thoroughness of the instruction given in the larger schools, and with the sound religious teaching in all. The Bishop has inspected the district, and is much pleased with the work done here. In Kollupitiya, the northern portion of this district, the Rev. H. Wikkramanayake works under Mr. Senanayake, who reports that much good is done by his coadjutor in that district.

Koralawella Mission includes several villages besides that whose

name it bears. The congregations of two of those villages have, for the last three years, provided three hundred rupees per annum towards their missionary's support—being half his stipend. A committee, formed by Bishop Jermyn, systematically collects small subscriptions, and their doing this involves self-denial, as this committee is entirely composed of carpenters and others, to whom time is precious. A considerable sum has been collected for building a church, which will, it is hoped, be commenced at once. The Missionary, the Rev. C. De Mel, is in deacon's orders, and is superintended by the Rev. A. Mendis, chaplain at Morottua, who celebrates Holy Communion regularly in the different churches.

The persevering labours of the Rev. F. De Mel in the extensive district of Panadura have borne fruit, as well in other ways, as by the erection of new churches and schools, and the gathering in of fresh congregations. Another new church is to be commenced shortly.

Galle, though only six degrees from the equator, is the healthiest of all tropical stations. Near it stands the beautiful orphanage at Buona Vista which was described by Dr. Caldwell (see *Mission Field* for March, 1876, page 68). Here the Rev. Philip Marks conducts, with the aid of Mrs. Marks, a large and flourishing orphanage. He ministers also at three mission stations. The Bishop has recently visited and thoroughly inspected the work, with which he expressed himself as much pleased. Mr. Marks writes :—

"During the past two years the schools have increased in number to eight—four boys' and four girls'—with an aggregate of 450 pupils. About a sixth of the total number are Christians; all the teachers are communicants. The teachers have, with two exceptions, been trained by ourselves—the male at the Buona Vista boys' school, the female at the orphanage. This institution has an annual allowance of Rs. 900 from Government. The day schools are subsidized according to results by grants in aid. The older schools still rank among the best in the island. The newer are fast earning for themselves a good reputation. Our three Sunday-schools are likewise flourishing. In those for males we keep up our four great divisions: (1) classes for Christian men; (2) classes for Heathen men; (3) classes for Christian boys; (4) classes for Heathen boys.

"The doctrines of the Church are distinctly taught in all our schools. Once a month a teacher's meeting, presided over by the missionary, is held to study the Scripture for the next four weeks. Each school is visited at least once or twice a week by either the

missionary or the catechist. The result of these and other means employed is that an evidently Christian tone pervades all our schools. Numbers of the pupils become convinced of the truth and purity of our holy religion, and as soon as they are old enough to act for themselves are eager to be baptized. It is then that the parents take alarm. Either from indifference, or because they think such a result of our teaching improbable, they raise no kind of objection to their children being taught Christianity. But no sooner do the young people declare their intention of being baptized, than their elders adopt every means, fair or foul, to prevent them. Scoffing proving of no avail, argument is next tried, or Buddhist priests are sent for to help their endeavours to shake the faith of the young catechumens. This failing, personal violence is resorted to, with threats of withdrawal from school, expulsion from home, and disinheritance. But it is only for a time. Sooner or later patient continuance in well-doing prevails, and whether the threats are carried out entirely or only in part, such young people seldom fail to become good Christians, and the relatives are, to some extent, reconciled.

"This kind of opposition is much more general in Ceylon now than it was a few years ago. Under the rule of the Dutch (1640—1796) no person could hold any public office, nor indeed enjoy any social rights by law, unless he professed himself a Christian. It is only now that the majority of the people are realising the fact that under the British this state of things exists no longer, and that the profession of Christianity is no passport to favour with the Government. The compulsory registration of births has also removed a strong inducement to parents to have their children baptized, since there is no longer any need to appeal to the baptismal register as evidence of legitimacy. It was no uncommon thing only a few years ago to find people eager to have their children baptized, whilst declaring that they were themselves too old to change their religion.

"Whatever the cause or causes, a great change has taken place. Nor, however much we may sympathise with individual sufferers from the reaction, can we fail to see in it a change for the better. It helps to assure us of the sincerity of our converts, and it shows that Christianity has made such progress that the people know it to be a great reality. I do not say that the pupils of our schools are the only converts who have to endure the 'hardness' to which I have alluded. But I mention this comparatively new phase of our difficulties in Mission schools to bear testimony to the good which

the Great Head of the Church is bringing about by means of these institutions. Did space admit, I could give not a few instances to illustrate and justify the proposition that, in Ceylon at least, Mission schools are one of the best means of spreading the Gospel. Whilst we strive to do all we can for the adults among whom we labour, we cannot shut our eyes to the fact that our work amongst the young is much more hopeful. Their minds are more plastic, their affections more unsullied, and they have little or nothing to unlearn. The great majority of the adults amongst whom we work are people full of unreasoning prejudice, who, from lack of early education, have seldom the ability, even when, if for a time raised from their constitutional apathy, they have the willingness to learn something new. Our most satisfactory converts are, as a rule, those who have been educated whilst young.

"We have greatly increased the number of our regular services. At Buona Vista we have Matins every day and three services on Sunday; early celebration of Holy Communion on Sundays and Festivals, and an additional evening service once a month, to counteract a festival at the Buddhist temples. At Talpé (three miles from head-quarters) we have service in the large schoolroom every Wednesday evening; at Malalagama (seven miles distant) every Sunday afternoon in the boys' schoolroom; and at Weligama (fourteen miles off) early celebration, Matins, and Evensong the last Sunday in every month, in the Custom House.

"At all the stations where regular services are held, and at several other places, we have earnest inquirers, not a few of whom are under systematic instruction preparatory to baptism. They all know that, instead of gaining any temporal advantage, they will probably have to suffer worldly loss for Christ's sake. We have had nine adult and fifteen infant baptisms, the latter being preceded in almost every case by the churching of the mothers. The average age of the adults was twenty-one years. We had nineteen confirmed last month. Owing to the illness and consequent absence of the late Bishop, and the unavoidable delay of the present Bishop's arrival, three years had elapsed since the last confirmation. During that period several candidates left the neighbourhood; but for that the number would have been greater."

The populous town of Matura is the head-quarters of one of the oldest Missions of the Society in Ceylon; and the whole district abounds in large villages. It is unfortunate that, where the field of

work is so large, the time and strength of the Rev. A. Dias should be spent, not in efforts to evangelize that great heathen population, but in ministering to religious needs of English residents. It is hoped, however, that the Bishop will soon be able to provide for the English in some other way. Several Missionaries are needed here for the heathen. The Bishop, who spent several days in the district lately, was much impressed by the excellence of the school; Mr. Dias takes great pains with the education and Christian training of the children; but who is there to look after them when they leave school? The Bishop met here with many good Singhalese laymen, who had been educated at St. Thomas's college. Several of these are head men, who are doing their best to support and extend the cause of CHRIST in the district. It is not only here that the good work done by Bishop Chapman in founding St. Thomas's College is felt, its influence extends throughout the island. Several of the old pupils of the College have their sons there now, who will, it is hoped, in their generation, be also good soldiers of CHRIST. A native manager of several vernacular schools in the neighbourhood of Matura has signified his willingness to transfer their management to the Society.

The Bishop has also visited lately the district of Tangalle, where he consecrated a new church, and expressed his satisfaction with the earnest and excellent work done by the Missionary, the Rev. F. D. Ederesinghe, who was formerly divinity student in the College of St. Thomas, Colombo.

Batticaloa, on the east coast of Ceylon, is a large and important Mission. The removal of the Government agency from Trincomalee to this town has increased its importance and its population. The number of English residents is much larger than formerly was the case, and the Missionary, the Rev. D. Somander, is much hampered in Missionary work by his ministrations to the English congregation. An English clergyman is much needed here for this work. Mr. Somander holds English service twice every Sunday, and his two catechists visit the stations, which are scattered over a wide extent of country. The success of the work done with a staff too few to battle with it efficiently, and much distracted by outside labours, is so encouraging that it is to be hoped this Mission may be more fully manned, and left to devote its undivided energy to its great and difficult work amongst heathen and native converts. The Missionary took the Secretary, on his late visit to Batticaloa, to visit a remote village of toddy drawers, where he and his catechist had for some time been

labouring. The effect on the natives has been very marked. About seventy of them met the Secretary and told him that they had been for some months collecting and purchasing materials for building a church in their village. They had then expended over 40*l.* They were anxious for help towards the expense of buying building materials, and offered to do all the work themselves in their spare hours.

The little island of Manaar lies at a short distance off the north-western coast of Ceylon. It is described as separated from that larger island by a narrow and deep, but turbulent, channel,—the remaining and far larger width of the belt of sea which lies between the continent of India and the two islands being at that point crossed by the remarkable ridge of shoals which goes by the name of Adam's Bridge, which almost connects Manaar with the island of Rameserum, lying just off the mainland. The island of Manaar is sandy, and greatly inferior to Ceylon in all material and natural richness and beauty. When Xavier was preaching in Southern India, some of the natives of this island, hearing the reputation of his sanctity, sent to entreat him to come to show them the way of salvation. Unable to grant their request in person, he sent one of the secular clergy, who made many converts, not a few of whom suffered as martyrs. There are still, in this neighbourhood, many native Christians who belong to the Church of Rome. In this remote station, cut off from communication with his brethren, where, save when the Bishop is able to visit Manaar, the Missionary and catechists have neither help nor encouragement from without, the Rev. E. R. Edwards labours.

Putlam, on the west coast of Ceylon, has had, in its retentive clay soil, saltpans formed by the raising of a shallow embankment to retain the water when it is poured into them. The water is left there till it is evaporated by the heat of the sun, leaving a crust of salt on the surface, which is then scraped off. But before that is done the the sea water is raised by buckets and poured into a receptacle, where it remains till the sand settles at the bottom, and then the clear water is let into the pans. Salt made in this way is better than salt got by merely damming up a shallow part of the sea. No doubt some of the people among whom the Rev. Thomas Mortimer works with much enthusiasm are engaged in these salt works. He sees among his people fruits worthy of repentance, and joy in the Holy Ghost. One of his inquirers, a night scholar, a young man twenty-eight years old, one evening, at the end of a prayer meeting, when the

"grace" had been said, "with great moderation stood up and said, 'Sir, the usual order of the three Persons in the Holy Trinity, Father, Son, and Holy Ghost, as given in the other texts of Scripture, is quite natural and reasonable; but what is the reason that the Second Person is, in this instance placed before the Father'? The question took me by surprise. I felt, however, extremely thankful to God, and explained the full meaning of the passage." Is it not to be feared that, amongst our clergy in England, there are some who could not, at a moment's notice, answer such a question?

The station of Kollupitiya, at present vacant, is usually worked by a catechist, who is superintended by Mr. Mortimer.

To the north of Colombo lies Chilaw. The Rev. A. Vethacan, who has recently gone to Kayman's Gate, has laboured at Chilaw during the greater part of the last two years, and has won the respect both of Europeans and of natives. His record tells of house and hospital visits, Sunday services in English and in Tamil, prayer-meetings, and preachings to the heathen.

The large and populous district of Kurena and Marawella, extending for some miles on each side of Negombo, is in charge of the Rev. T. Christian. That old and zealous Missionary has laboured faithfully for his Lord, working in all the varied ways in which they do who strive to win the heathen to CHRIST, while carrying the blessings of the Gospel to those who already have the light of faith.

At Matale the late chaplain has been compelled by illness to return to England. The Rev. W. Herat, the Missionary there, has had to perform chaplain's duty, which has unavoidably hindered Mission work at this station.

Nuwera Elia, an English sanatarium, is alluded to, though not named, by Sir Samuel Baker (see his speech in the present number of the *Mission Field*). It is in a magnificent situation, 112 miles from Colombo, on an undulating plain 6,240 feet above the sea. Many English flowers and shrubs flourish here; and from December to March there is usually frost at night, and often ice. A catechist is stationed here, but the condition of the Mission cannot be reported as satisfactory; it needs more regular supervision, and is, doubtless, one of the cases which has led the Diocesan Committee to wish to concentrate their work upon the large stations to greater extent than they have hitherto.

The Rev. G. H. Gomes has proved himself by many years' service

a most efficient and energetic Missionary; while his great knowledge of the different languages of the country enables him to minister to the mixed populations of Badulla, he performs services in English, Portuguese, and Tamil, drawing the different races together in the bands of Christian love. The services are well attended, and much interest is shown in the sermons. As Badulla is steadily increasing in population, and the number of Christians is ever on the increase, the church, of which the inhabitants are justly proud, will soon be found quite insufficient for the numbers who flock to worship there. Besides his work in the town of Badulla, Mr. Gomes visits the coffee districts of Happutella and Haldumulla, where he is welcomed by many. There is a school at Passera, which gives evidence of very careful working. Badulla is the central post of that part of the island (the centre south), and good schools of a high class are much needed there. A girls' school has already been opened; and the Bishop hopes soon to establish boarding-schools for the education and training of the youth of the neighbourhood, who, if they wish to obtain anything like a high education, are at present obliged to seek it at Colombo. It is hoped that many lads may be trained in these schools as catechists. The Bishop, who has lately spent some time at Badulla, speaks in the most favourable terms of the admirable way in which the district has been and is worked. Here, as in other places, the Bishop sees that work among the English hinders Missionary effort, and feels the positive necessity of establishing an English clergyman to carry on the educational and English work here, leaving Mr. Gomes free to throw all his energies into that which lies nearest to his heart—his ministrations to his native congregations, and the drawing in of the heathen around into the fold of JESUS.

## WORK OF THE ENGLISH CHURCH ON THE CONTINENT OF EUROPE.

AS large numbers of our countrymen are led by commerce, by a desire to learn languages, by poverty, by sickness, or in the search for amusement, to live abroad altogether, or for some considerable time, the English Church is bound to see that they, as well as the numerous English seamen in foreign parts, have the necessary religious ministrations of the word and Sacraments. A

Pastoral Letter written on October 31st, 1876, by the Bishop of Gibraltar to the clergy who are under his jurisdiction, has been published by Mr. James Parker. While recording the energetic work accomplished by the Bishop during the year, this letter throws much light upon the state of English Churchmen abroad.

Bishop Sandford has now made the acquaintance of every congregation which is under his jurisdiction, though there may be, in a few remote parts such as Odessa, Tunis, Magador, and the Azores, one or two families of Englishmen whom he has not visited.

During the twelve months to which the letter refers, Confirmations have been held at Leghorn, Nice, Cannes, Hyères, Mentone, San Remo, Florence, Rome, Valetta, Sliema, Gibraltar, Lisbon, and Madeira. The whole number confirmed was 186; of these Gibraltar supplied 79, most of them soldiers. Many places have been visited by the Bishop where Confirmation was not administered, among them Ajaccio—where a church was seen which was being built through the liberality of an English lady—and the Canary Islands, in three of which the Bishop baptized, holding also services on the one Sunday which he spent there. A chaplain is much needed by the English residents in the Canaries; but they are few, and in the present depressed state of trade they could do little towards his maintenance. The climate of the islands, both in summer and winter, is very suitable to many invalids.

For four years the English at Madrid had no chaplain. One has now been appointed by the Secretary of State for Foreign Affairs. Barcelona, which has also had no English chaplain for four years, has had one appointed through the help of the S.P.G. Chaplaincies have also been established for the first time at Siena, Capri, and Cornigliano. An English church was opened in spring at Kadikeni, the ancient Chalcedon.

The liberality shown by our American brethren in building the noble Church of St. Paul in Rome, which was this year consecrated, should stir the emulation of English Churchmen. While in some of the larger European cities it may be thought expedient for English and American Churchmen to have separate churches, Bishop Sandford feels that a great increase of these separate churches is to be deprecated. He would like to see English and American Churchmen working in Church Committees, hand in hand, with equal rights and privileges.

During the two years of his episcopate Bishop Sandford has appointed three persons to act as lay readers in English communities which are too small or too poor to support a chaplain. In some other places where there is no chaplain the Consul or Vice-Consul is in the habit of holding a public Sunday Service at the Consulate with very good results.

"In all the larger churches within the diocese there is an early celebration of the Holy Communion either on every Sunday or on every alternate Sunday."

In the spring of the year 1875 the Bishop wrote a letter to English chaplains in the Western Riviera on the subject of the gaming establishment at Monaco, and asked them either to read the letter to their people, or to preach upon the subject. This was done with good result, and had an effect which reached far beyond the limits of the English congregations. Scotch Presbyterian ministers, French and German Protestant pastors, and several Roman clergy, adopted Bishop Sandford's suggestion, and preached on the same Sunday against the vice of gambling, whilst the Bishop of Nice and many of his clergy expressed approval of the English Bishop's work, and hoped that it might be crowned with success. In fact all Christian communities from Marseilles to Genoa have, with one consent, condemned the gambling establishment at Monte Carlo as a curse to the neighbourhood, a scandal to our Christian religion, and a disgrace to the civilization and culture of the age. The gaming-tables continue, and confirmed gamblers are probably little affected; but it has come to the Bishop's knowledge that the effort he has made has kept many persons from visiting Monaco and giving their countenance to its iniquities; it has also led to the formation at Nice of an influential committee of natives and foreigners, who unite their efforts for the removal of this great snare. An important letter has also been addressed by the inhabitants of Nice, Cannes, and Mentone, to the French Senators and Deputies, calling attention to the material injury caused to the whole adjoining district by the gambling establishment, which makes many respectable families fear to settle there, "lest any of their members, going to the establishment from mere curiosity, should yield to the fatal fascination, and fall victims." They state that, within the last three years, twenty ruined gamblers have committed suicide either at Monaco or in its immediate neighbourhood, and pray that public gambling may be suppressed there as it has been

at Baden-Baden, Spa, Hamburg, and elsewhere. The Bishop concludes his remarks on this point by urging the chaplains in the Western Riviera again to warn their people against the sin of countenancing the gaming establishment at Monte Carlo even by their presence. They do so without a thought of the danger and ill-effect of their being present there. These respectable persons pay their fee, and go to see what is being done in the way of gambling, for their own amusement: they are the real supporters of Monte Carlo—without their patronage it would soon be bankrupt; and they encourage the establishment which decoys their brothers and sisters to ruin that they may have the excitement of seeing the play, that they may hear the good music and admire the lovely scenery! Some valuable remarks are added as to the grievous want, seen in this as in other ways, of self-denial in many who appear to think that they are leading Christian lives.

Work amongst our sailors is treated of at some length in the Pastoral Letter. The Bishop hopes that the committee appointed by Convocation to consider this whole question will lead to such action of Convocation as may influence both those who are connected with our merchant-service and the Church at large, and give to her work amongst sailors a powerful impetus, a wide extension, a greater unity, and systematic and permanent form. This must be mainly done in England. Still, as many seamen visit Continental ports, the work must be supplemented there; and it is satisfactory to learn that more is being done than has been hitherto, by increased efforts of English chaplains, and by the aid, in many places, of the St. Andrew's Waterside Mission, and, in some, of the Missions to Seamen, two Societies of which the Bishop speaks with the very highest praise. A third body, "The Naval Church Society," undertakes a most important, though somewhat different work, being principally concerned with sailors in Her Majesty's service. It is a distinctly Church Society. Its objects are "to promote godly living in the Royal Navy, and to help its members to know and unite with each other in Christ's service." Under its auspices a naval branch of the Church Temperance Society—consisting both of total abstainers and of moderate drinkers—has been instituted, and doubtless much other good work done. Notwithstanding, however, a real improvement, there is still much drunkenness and misconduct; while few of the men, even of those

who seem to be living in other ways as good Christians, are communicants.

Young English girls who often go abroad alone to study music or to paint, in cities where they have no friends, are exposed to special temptations. At Milan a Home has been opened for them under the charge of an English lady who keeps them out of harm's way. It would be well if this could be done in several other cities too.

The Gibraltar Diocesan Spiritual Aid Fund has been well supported. But the help given by English travellers and residents towards the support of Church services is very inadequate. Nor is this to be explained by the fact that many tourists absent themselves from service. They who go often give miserably, with a meanness which contrasts in a very marked manner with a lavish expenditure in every other way. If each gave once on Sunday half of what he pays every day in the week for his breakfast, the result would be very different. The Bishop writes :—

"There is a city in this diocese visited by all Englishmen who travel, at which a chaplaincy has been maintained during both summer and winter for twenty years; 36,816 persons have been present at the services; 5,363 have received Holy Communion, and the sum yearly contributed has been on the average no more than 61*l.* 14*s.* 9*d.* This is the whole sum which the chaplain has at his disposal for providing the place of worship and defraying all other expenses attendant upon Divine Worship. There are other chaplaincies in which the contributions are insufficient to meet expenses, and which no clergyman without private means could serve. We can hardly suppose that any Englishman who knew this fact, and had enjoyed the privilege of attending Divine Worship, could then limit his subscription, as is the practice of some, to the small and worthless coins which he finds remaining in his purse, and for which he has no use, collected from the various countries through which he has been travelling."

Bishop Sandford urges the devout observance of St. Andrew's Day as a Day of Intercession for Foreign Missions, and suggests that in towns where there is both an English and an American Church, the American priest might, with his people, be asked to join in our service on that day. An appeal on behalf of our Christian brethren in Bulgaria, Servia, and other Turkish provinces, follows, and the Bishop concludes his Pastoral Letter by a grateful acknowledgment of the kindness shown him both by clergy and laity.

## CONVERSIONS AT DELHI AND RANGOON.

FROM widely-severed districts in the enormous diocese of Calcutta encouraging accounts are received of the progress of the faith of Christ. Here are two of the most remarkable :—

On Sunday, September 3rd, the Rev. R. R. Winter baptized twenty-four adults in the church of St. Stephen, Delhi. Including them, eighty-five adults have, during the last twelve months, been added to the Church through the agency of the Delhi Mission.

On Michaelmas Day, the Rev. J. E. Marks, Principal of St. John's College, Rangoon, baptized Moung Bah Lat, son of Moung Oon, who is judge of the Small Cause Court in Rangoon. This baptism was of special interest, as Moung Bah Lat belongs to the highest Burmese family in British territory. His father, who is official custodian of the Great Pagoda, and the leading Buddhist in Rangoon, was present at the baptism of his son, and offered no objection. The young man, who is twenty years of age, accompanied Mr. Marks in his last visit to England. Within the last six months, sixty-seven natives have been baptized in St. John's, Rangoon, of whom twenty-five were adult converts. Fifty belonged to the Burman, four to the Chinese, two to the Eurasian, and eleven to the Tamil race.

## SAFE RETURN OF BISHOP KESTELL-CORNISH.

RUMOURS have prevailed in Madagascar, whence they have spread to Mauritius and to England, to the effect that Bishop Kestell-Cornish with his companions had been murdered while on a Missionary tour. Letters recently received from the Bishop happily disprove the statement, which had caused much anxiety. The Bishop writes from Angoatsy on October 5th, long after the time when they were reported as dead, that he and his companions were well, and a postscript to the letter tells of their safe return to Tamatave. He intends to send, by the next mail, his journal, which will, it is hoped, be published in an early number of the *Mission Field*.

## LADIES' ASSOCIATION IN CONNEXION WITH S.P.G.

AT the close of their financial year (November 30th) the Committee find that, in addition to a balance in hand, the Subscriptions and Donations received during 1876 amounted to 3,950*l.*; the Expenditure during the same time to 3,485*l.* The Total Receipts include 720*l.*, a Special Fund entrusted to the Association for the support of 190 female scholars in various Mission Schools, and therefore not available for the general purposes of the Ladies' Association, or for its chief object, which is the maintenance of Female Teachers. There is an increase of 400*l.* in the receipts over those of the previous year.

The Four Zenana Missions at Bombay, Calcutta, Cawnpore, and Delhi have prospered during the year, the number of pupils under instruction being more than 1,100; and above 500 girls are being also taught in the Schools connected with the Ladies' Association in Burmah, Japan, Madagascar, and South Africa. From all parts come urgent requests for additional teachers; the education offered appears to be almost everywhere thoroughly appreciated. If only more liberal support could be given to the Ladies' Association, the work of education carried on might be almost indefinitely extended.

About 500*l.* has been reported as realised by sales of work abroad; while many Schools and Missions have received valuable help in the boxes of native clothing sent out during the past year.

## CONSECRATION OF THE BISHOP OF CALCUTTA.

ON St. Andrew's Day, the Venerable Edward Ralph Johnson, Archdeacon of Chester, and Vicar of Northenden, near Manchester, was consecrated Bishop of Calcutta and Metropolitan of India. The consecrating Prelates were the Archbishop of Canterbury, the Bishops of London, Winchester, Carlisle, Chester, and Rochester, and Bishop Piers Claughton. The Service was held a St. Paul's Cathedral, and was very impressive. Chancellor Espint preached on the words "*Lo, I am with you alway.*" His service is to be printed. Bishop Johnson preached on the evening of the day of his consecration, which was the Day of Missionary Intercession, under the Dome of St. Paul's, taking for his text the words, "*The weapons of our warfare are not carnal.*"

It was understood that the Bishop of Calcutta intended to sail for India on the Feast of the Holy Innocents.

# Books.

"MISSION WORK"[1] is the title prefixed to a small pamphlet which gives the substance of three addresses delivered by the Bishop of Bloemfontein in the Church of St. Peter, Eaton Square, on the Day of Missionary Intercession held in the year 1875. The first address, on the Aim and Principles of Mission Work, is valuable, and still more so is the second, which treats of its temptations and difficulties. The first place amongst the difficulties often encountered by the Church's pioneers is given to the temptation with which Satan tries the soul when he asks, "If CHRIST is GOD, how is it that all His creatures do not fall prostrate before Him? Is His presence really with us?" This specially tries many who start with enthusiasm and devotion, intense faith in the importance of their message, and an entire belief in the *reality* of the Kingdom of God amongst us. The temptation is to be met by looking to Him, Who, when on earth, was despised and rejected of men. The disciple is not above his Master :—

"The second difficulty, which perhaps accounts for the first, is *the imperfections of ourselves and our fellow-Missionaries.* I suppose one of our chief trials is, the imperfections of good people. People are so good: how is it that they are not better? 'We have left all and followed Thee; what shall we *have, therefore?*' That was a question which betrayed the continuance of such imperfections. But see how our Blessed Lord bore with the imperfections of that band of followers. And since He was, so are we to be, very patient with human nature; in ourselves as well as in others. We wonder we are not better; but the current of the world, of human thought, of our own nature, is all against us. We have to swim against the stream, or to be carried down."

After some more valuable words on the subject, which may remind the reader of the chapters in the *Philotee*, headed, "De la douceur envers nous mesmes," the Bishop gives the third place in his catalogue of temptations to the Christian's old enemies, the World, the Flesh, and the Devil; and the fourth to the want of sympathy and support,—the squalid, dusty life,—the separation from congenial minds and well-trained intellects,—the severance from many of those outward expressions and appliances of an energetic religious life which move people at home as iron sharpeneth iron. Under these obstacles :—

"We need to supplicate for the patience of the Saints. The mere natural virtue is not enough; it must be the endurance of a well-trained

[1] Messrs. Wells Gardner, London.

mind, of a self-controlled, calm, steadfast faith. Mere natural patience is the great virtue of our Bechuana people; they are trained in it. Their children, at fourteen years of age, go through a systematic course of beating, hardships, and going without food, to practise them in that virtue. But the patience of the Saints is a calm realising of Eternity. GOD is patient because He is Eternal.

"So, though things go against us for a few years, or even for all the years of our life on earth, yet we may well endure unto the end."

Readers must be referred to the pamphlet for the well-weighed words in which, in the third of his addresses, Bishop Webb sets forth the encouragements and reward of Missionary work.

THE name of the Rev. Nehemiah Goreh is, we are sure, known to many of our readers; some of whom have doubtless read his *Rational Refutation of Hinduism.* For the sake of those who now hear him mentioned for the first time, it may be said that Pundit Nehemiah is a learned Brahman, a Mahratta by birth, who was educated at Benares, the centre of Hindu philosophy, and who has become, through the mercy of GOD, a Christian Missionary. In the summer of 1875 he delivered at Poona and Bombay four lectures[1] in English to the Brahmos, or Theists, who, in consequence of the diffusion of English education through India, are drawing to themselves an increasing number of the more highly-educated natives. The preface to the Lectures tells us that most of the characteristic expressions and tenets of the Brahmos may be found in English books, such as the Rev. F. W. Newman's works:—

"The author, having been brought up a Hindu of the Hindus, is able to speak of the practical effects of Hinduism in a way that men cannot whose minds are filled with Christian ideas, and who, in spite of themselves, will continually read their own ideas into the religious books of the Hindus. In these Lectures he has thought it best not to attack any one of the evanescent forms of speculation adopted by the Brahmos, but to deal with their fundamental error—the idea that a man can frame a worthy religion for himself."

We would remark, what indeed the extract given from the preface indicates, that these Lectures by Pundit Nehemiah, while valuable and interesting in themselves, acquire a double value and a threefold interest from the fact that they were addressed by a native Indian gentleman to a native audience.

(*) Four Lectures by the Rev. Nehemiah Goreh, printed at the Education Society's Press, Byculla, Bombay. May be had, by post, from the Mission House, Cowley St John, Oxford, for 1*s.* 2*d.*

## SIR SAMUEL BAKER ON CHURCH MISSIONS IN AFRICA.

A PUBLIC Meeting was held on the evening of Thursday, November 16th, in the Alexandra Hall, Newton Abbot, to hear addresses from Sir Samuel Baker, Pacha, F.R.S., F.R.G.S., and Bishop Wilkinson. An account of the meeting appeared in the *Exeter and Plymouth Gazette* of the following day. Sir Samuel Baker, who was in the chair, said :—

"I begin by appealing, not exactly to your feelings, but to that common sense which guides Englishmen. We have to consider the real object of Missionary meetings, and the result which we should expect from the operations of Missionary societies. Any person who has had experience in the world must have come to the conclusion that all the dreams of youth which led us to conceive that important matters could be accomplished in a day or in a short space of time were mere delusions. We see even in England—with a government which is the envy of all Europe—that crime is still, unfortunately, in the ascendant; and that, though English people have the benefit of churches and schools, the crime of this country, I am sorry to say, contrasts unfavourably with the crimes committed by savages. In considering the object of Missions in foreign parts, we must come to the conclusion that England may be accepted as a country which enjoys great prosperity, and which wishes to show thankfulness to GOD for that prosperity by doing as much as she can for the evangelization of her vast colonies.

"To look back, before looking forward—we should remember that Christianity was not fully introduced into this country till after the year 600, in which year St. Augustine established the Church in the kingdom of Kent,—though, before that, Christians persecuted abroad had found an asylum in the ancient British Church, as, thank GOD, persecuted men can find a safe retreat on our shores in the present day. But, notwithstanding the difficulties against which the Church has struggled, not only in Great Britain, but in all parts of the world, Christianity has so far triumphed that the whole of Europe has been converted from Paganism, with the exception of that south-eastern portion which is now giving other nations so much trouble, and which is still the child of Mahomet.

"Notwithstanding its comparatively small superficial area, I look upon Great Britain as a powerful country, and as the axe laid in the

great wood of heathenism. But, after conquering her colonies, England in her pride sometimes forgets the grave responsibilities which accompany the conquest. We should recollect that our present prosperity is only the result of the enormous energy of past generations; and, as we have gained untold wealth in our colonial empires, so we have incurred there the heaviest responsibility.

"Now in her colonies and in the East, England has hundreds of millions, not slaves, but subjects who claim the rights of British subjects: they should be educated, and in this respect their first claim is to a certain amount of theological education;—as England is their mistress, and England's Queen is their Queen, so they have a claim to be put into a position in which our GOD may be their GOD. But if, with all the blessings that have attended this country and after all its trials it has taken us nearly 1,300 years to reach our present state of civilisation, how can we expect to Christianise countries as by a miracle, without the amount of time, perseverance, and energy expended in our own country?

"No great and permanent work has ever been accomplished in a short space of time. All hard woods take a long time before they perfect themselves, and as we pass through life we shall see that nothing permanently good is done in a hurry. Now I have had some experience in what one may call the great wood of heathenism, and I can assure you that it is a great mistake to think the savage an idiot, or only fit for a lunatic asylum. If any of you have ever occasion to trade with one you will find him almost as sharp as a Yorkshireman, which is saying a great deal. Those sent out to convert them should therefore be people of some weight in their own country. But I have met with some—certainly not those sent out by the Society for the Propagation of the Gospel—who have endeavoured with the best intentions to convert the savages, but they have themselves been men who would have been of no great weight in their native land. But I may say that the members of the S.P.G. whom I have met have been men of ability, actuated by one motive—that of doing their very best.

"I can give some idea of the good which the Society does by an anecdote of what came under my own observation in Ceylon. Some thirty years ago I was engaged in the formation of a settlement upon the mountains of Ceylon, and took out a number of English emigrants. That settlement has now become a fashionable sanatorium. Now it occurred to me and to other residents that, as we had got a

population together, the next thing should be to build a church; so we subscribed amongst ourselves, our efforts were seconded by the Government, and we built a beautiful little church. Then came the difficulty. Where were we to get a clergyman? At last we had recourse to the Society for the Propagation of the Gospel, and we heard, with great joy, that a clergyman was appointed. But what was our horror when we were told that the clergyman was a man of colour! On this clergyman's arrival we went to church in the worst of humours, and felt inclined to quarrel even with the Church Service. But when we saw that coloured clergyman in a surplice, and when he began to speak, our feelings changed, and I must say that I have never attended a better-conducted service. The sermon, too, was admirable; and the clergyman was a native of Ceylon, who had been educated by the Society.

"I have been sometimes accused of being anti-Missionary, but that is not the case. I do not like to see individuals entirely unsupported by any organisation, travelling about the world and calling themselves *Paul*, and thinking that they are doing good. They are not doing good; they are doing harm. But I do approve and gladly support the work of this Society, and I feel that an organisation for Missionary work is absolutely necessary, and that only from a great Society like this can good results be expected.

"Now I have travelled a great deal, and if I meet a good Mohammedan or Buddhist I am glad to see him. I am glad, too, when I meet a good Romanist; and I have seen such, striving with all their might, and using every energy in foreign countries in order to do good. They may have really done great good as Missionaries, though I have not seen it; but it appears to me that they wander about too much, and that no permanent result follows. What appears to me bad is that they give the negro outward signs. If men give a negro a picture or a figure he will be sure to fall down and worship it. Such a case has come under my own observation. The head man of a village showed me a little chapel erected by a Roman Missionary who had gone away. In the chapel was a figure of CHRIST, and also figures of Buddha. I asked the head man if the clergyman had given him these latter figures. He answered 'O, no; we have bought them in his absence.' That shows the need of great organisations and societies such as the S.P.G., and the futility of individual efforts.

"We cannot expect to do good suddenly. We cannot expect to

see in our lifetime, nor is it likely that our children will see, the results of what is now being done. But when we talk of the results of Missionary work we must remember that Missionaries are not only labouring for the conversion of Africans and other savages, but that they are also doing what I may call home duties. Many of you who are in this room have, doubtless, relatives in different remote parts of the globe. Let us consider what the position of those Englishmen must be. Any man shut out from the society of his fellows and the influences of religion, must retrograde, and what is required in all parts of the globe is the Church.

"I take this opportunity of speaking of the services rendered by an Englishwoman. We must recollect the enormous influence which a woman exercises in many countries. We know that nnmbers of delicately-nurtured ladies have gone out with their husbands on Missionary work; and I believe that, by the examples they have given in nurturing their children and in tending the sick, they have done more good than the Missionaries themselves. We know that Bishop Wilkinson was accompanied in his work in Africa by Mrs. Wilkinson, —and we can imagine what an example she set."

Bishop Wilkinson said:—

"I wish to enlist your sympathies in favour of the Society's work in the Transvaal Republic. That country is very different from other parts of Africa; it is well adapted to the English constitution; thousands of English pour into the country every year, and live among the native population. These immigrants consist chiefly of farmers, store-keepers, and miners, and I have found more distress and poverty among the mining population than amongst the others. They are all poor, and generally live a hand-to-mouth life. It may be said that, if our fellow-countrymen wish to have the ministrations of the Church, they should introduce it themselves. That argument would be quite fair if applied to an old settlement like Montreal; but I am sure that if we leave these new settlements to support churches and schools for themselves, neither will ever be provided."

## ARRIVAL.

The Rev. W. Crossland has arrived in England from the Mission ot Undup in Borneo.

## REPORTS RECEIVED.

Reports have been received from the Rev. S. M. Samuelson of the Diocese of *Zululand;* H. Whitehead of *St. Helena;* W. J. Hugill of *Brisbane;* M. H. Ashe of *Melbourne;* J. C. P. Allnutt of *Ballarat;* N. A. Coster and J. Neales of *Fredericton;* and G. Bishop and C. Ellingham of *Newfoundland.*

## MONTHLY MEETING.

THE Monthly Meeting was held on Friday, December 15, at the Society's House, 19, Delahay Street, Bishop Piers Claughton in the Chair. There were also present—P. Cazenove, Esq., Rev. Dr. Currey, Archdeacon Harrison, *Vice-Presidents;* Rev. A. Blomfield, Rev. B. Belcher, C. L. Higgins, Esq., Rev. E. J. Selwyn, G. Frere, Esq., W. Trotter, Esq., General Turner, S. Wreford, Esq., General Tremenheere, C.B., *Members of the Standing Committee;* and the Rev. J. W. Alington, Colonel Anderson, Rev. S. Arnott, Rev. E. H. Blyth, J. Boodle, Esq., Rev. J. A. Boodle, Rev. H. B. Bousfield, J. W. Buckley, C. Bull, W. Calvert, F. J. Candy, Esq., Colonel Childers, T. Copeman, Esq., Rev. T. Darling, T. Edye, Esq., Rev. J. J. Elkington, E. J. A. Fitzroy, J. F. France, Esq., Rev. C. Greene, C. D. Goldie, Rev. H. G. Henderson, G. B. Hughes, Esq., Rev. F. T. Kruckenberg, H. Lawrence, Esq., Rev. H. Mather, G. Purdue, S. Smith, Hon. A. C. Stanley, H. D. Thomas, Dr. Townsend, Robert Tweed, H. Wagner, Esq., Rev. H. J. Wale, and C. H. E. Wyche.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the end of November :—

## Society's Income for 1876.

### A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

| January—Nov., 1876. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|---|---|---|---|---|---|
| | £ | £ | £ | £ | £ |
| I.—GENERAL . . . . | 26,827 | 12,012 | 3,915 | 42,754 | 72,809 |
| II.—APPROPRIATED . . | 4,044 | — | 4,789 | 8,833 | 5,608 |
| III.—SPECIAL . . . | 26,269 | 500 | 1,894 | 28,663 | 24,257 |
| TOTALS . . | 57,140 | 12,512 | 10,598 | 80,250 | 102,674 |

### B.—*Comparative Amount of* RECEIPTS *at the end of November in five consecutive years.*

| I.—GENERAL. | 1872. | 1873. | 1874. | 1875. | 1876. |
|---|---|---|---|---|---|
| 1. Subscriptions, &c. . . . | £27,474 | £27,390 | £26,768 | £28,324 | £26,827 |
| 2. Legacies . . . . . | 7,131 | 7,419 | 13,800 | 7,294 | 12,012 |
| 3. Dividends . . . . . | 3,031 | 3,184 | 4,048 | 4,127 | 3,915 |
| | 37,636 | 37,993 | 44.616 | 39,745 | 42,754 |
| II.—APPROPRIATED . . . . . | 14,690 | 6,781 | 10,141 | 8,475 | 8,833 |
| III.—SPECIAL . . . . . | 9,518 | 9,412 | 25,763 | 18,789 | 28,663 |
| TOTALS . . . . . | £61,844 | £54,186 | £80,520 | £67,009 | £80,250 |

3. It was resolved that the Codrington Estate in Barbados, considering the present unsettled state of the island, be retained *for the present* in the hands of the Society, and *worked by means of an agent*, and that the negotiations for the sale to which the Society agreed in March 1876 be postponed for the present.

4. Messrs. Cookes, Chapman, Ellis, and Holland, were accepted for Missionary work in Kaffraria, Maritzburg, India, and Borneo respectively.

5 The Secretary stated that the Rev. B. Compton, J. W. Irving, and H. V. Le Bas retire from the Standing Committee in February next from seniority, and Rev. Canon Ashwell, Rev. J. Cave-Browne, and L. A. Majendie, Esq. M.P., from paucity of attendance; and the Standing Committee gave notice of their intention to propose in January for election in February, Rev. B. Compton, Rev. J. W. Irving, Rev. H. V. Le Bas, B. D. Colvin, Esq., Colonel Childers, and Rev. J. H. Thompson.

6. The Rev. C. D. Goldie brought forward the proposition of which he had given notice, which was amended, and carried as follows :—

"That bearing in mind the cessation of the *Colonial Church Chronicle* and the necessity of (1) general discussion of higher questions of Missionary interest, (2) the desirability of more diffused knowledge of Missionary work, (3) the necessity of a wider field from whence reports of Missionary work may be gathered, it is desirable that a weekly journal similar to that of the *School Guardian* for educational work be instituted and encouraged, and that it be referred to the Standing Committee to consider whether it be expedient."

7. The Rev. S. Arnott obtained leave to withdraw the proposition of which he had given notice.

8. All the Members proposed in October were elected into the Corporation.

9. The following will be balloted for in February :—

Rev. G. E. Gardiner Box, Chipenham; W. H. Parbridge, Upper Rickenhall, Botesdale, Suffolk; Rev. W. Stock, Peasenhall, Yoxford; R. Parker, Wykeham, Fareham; G. B. Hallowes, Esq., Carlisle; W. C. Sayer, Milward, St. Leonard's, Wallingford, Berks; C. Gray, Blythe, Worksop; T. Charlewood, Kinoulton, Nottingham; P. Douglas, Thrumpton, Kegworth; R. Fitzherbert, Worksop; A. Pavey Mansfield Reynolds, Hole Caunton Manor, Newark; J. Parker, Wysall, Nottingham; Mr. E. Goodman, Willoughby, Nottingham; W. E. Goodacre, Esq., Mansfield, Nottingham; Earl Manvers, Thoresby Park, Ollerton; Becher Pratt, Esq., Newark; Grosvenor Hodgkinson, Esq., Newark; E. G. Wake, Esq., M.D., Collingham, Newark; William Wright, Esq., Fiskerton, Lincoln; J. Irving, Esq., M.D., Newark; Rev. J. Booker, Benhilton, Sutton, Surrey; P. Curtois, Branston, Lincoln; Rev. R. S. Gubbins, Upham, Bishop's Waltham; E. P. Dew, Breamore, Salisbury; Howell Powell Edwards, Caerleon-upon-Usk; C. F. Fellowes, Esq., Beeston, Nottingham.

## ERRATUM.

In the account of the work of Bishop Venables given in the last number of the *Mission Field*, the words, "he died a victim rather than a martyr," ought to have been "he died a victim—or rather a martyr."

# THE MISSION FIELD.

The field is the world. The seed is the Word of God.

FEBRUARY 1, 1877.

## FROM PONDOLAND TO CAPETOWN AND BACK.

EXTRACTS FROM BISHOP CALLAWAY'S JOURNAL.

BISHOP CALLAWAY has been for the last fifteen or sixteen months forming a station on the north of the St. John's River among the Pondos. The difficulties of establishing and carrying it out are shown in the Bishop's journals, but he believes that the influence it has gained in less than a *year and a half* is greater than that acquired by the Mission at Springvale after it had existed for *five* years. It was his belief at first that this would be his central station. The obstacles to ready communication and transport, and the fact of the country being under *native* law, or *no* law, instead of English Government, with many other drawbacks, have determined him to establish his centre lower down on the river Umtata. But he hopes to make St. John's more and more a power in the land. It is situated in a beautiful but very broken country, on the edge of a plain between two valleys, is well wooded and well watered, and is in the near neighbourhood of a large forest. The Bishop's house is a very long one, consisting of nine or ten rooms, with a verandah all round it, which is closed in at the corners, so as to form four additional rooms. It is built of wattle and daub, with a corrugated iron roof. There are several huts at one side of it;

about a mile distant the cottage of Mr. Wakefield, the Bishop's secular superintendent, which has near it the dwellings (improved huts) of the natives who have come from Springvale, and by whose most willing help he hopes to leaven the mass of heathendom.

Mr. and Mrs. Oxland (late Miss Callaway) have the charge of this station, and they have with them a most efficient lady helper, Miss Croome, who has care of the girls who are to form the nucleus of the Pondo school of the future. Mrs. Callaway is at present here also, and the Bishop returns at intervals after his long journeyings, one of which he describes in the manuscript journal which he has kindly forwarded to the Society, and from which the following extracts are taken :—

*December 28th*, 1875.—This being the day fixed for me to set out on my way to the Provincial Synod, Cape Town, I am very glad that the Rev. William Ngcwensa and Mary Mbanda arrived last week. I can leave much more comfortably with William here, and Mary will be a great stay. We concluded that we must have three men to manage the waggon, mules, &c. So besides Mr. Walters, a white man who has been working as carpenter, and Willie Ngum, my usual servant, we took Willie Sikakana. We set out about 9 A.M., almost all the people being assembled to say "Good-bye."

During the day I called on Mr. McGowan, who had sent for medicines for his sick child. He seemed very grateful. The roads were very bad, steep, and with deep ruts in them. We reached St. John's River about 4 P.M. The tide was just turning. It was very hot. Mr. Bailey was not at home. But with our waggon we are quite independent.

Just as I was about to get into the waggon this morning I received a note from Mrs. Smith begging me to go to see her husband, which would have involved delay of three days. I was sorry that my engagements made it impossible, as they have always been most kind.

*Dec. 29th.*—It was distressingly hot on the river-bank. When Mr. White's boat came they thought it was too small to transport the waggon. They first took over all its contents, then I and Willie Ngum and Mr. Walters passed over, and the mules and horses swam. When we had reached the opposite side we had to wait till 3 P.M. for the high tide ; the waggon was then taken to pieces and brought across. The road between this and Old Bunting is so bad, with its steep ascents and descents, sudden turns, deep ruts, and tangled

bushes, that I had oxen provided, and about dark we found ourselves just opposite the place we had started from, the river being quite near; we had gone a round of about five miles. Here we halted for the night.

A native kraal was close to our bathing-place, but the people were inhospitable, and asked large prices, so I bought nothing.

At the river I spent the day lying under a castor-oil plant in the boiling sun, and felt exhausted and too ill to have evening prayer with the people. William Sikakana conducted the service with a sweet, solemn voice.

*Dec. 30th.*—After a restless night I arose with daylight, and we set out about 7 A.M. The roads are so bad that in some places men were set to hold on at the sides to keep the waggon from turning over.

In the afternoon we came up with a trader's waggon, which was "stuck." We went to the top of the hill, and then our oxen went back and brought up the other waggon.

We stopped for the night at Mr. Saunders's. Here we met several white men, had evening prayer with them, followed by conversation.

*Dec. 31st.*—We left about 6 A.M., and came to the Umgazi river, in which we found a very large quantity of beautiful watercress which Mr. Strachan planted some years ago: it is now found everywhere in the course of the river.

When we got out of the broken country the oxen seemed to be quite aware that their difficulty was over. The driver laughed with an expression of supreme contentment, and for the first time took his seat on the waggon. The road even here is so dangerous that it requires the most constant watchfulness to avoid accidents.

As we were approaching Old Bunting we were stopped by several patients, who had come to consult me.

We were most kindly received by Mr. Stoffelsveld.

During the evening presents of food were brought from English neighbours.

*Jan. 1st*, 1876.—We set out with our mules at 7 A.M. The mules travelled admirably, and it was a comfort to exchange the slow ox-pace for their more rapid motion. We reached Mr. McAlaster's about 10 A.M. They had all gone to the Umtata, to spend New Year's Day there. But the native left in charge was very attentive.

Several natives gathered around the waggon, and begged as usual. When they knew who I was, one of them said, "I like you; I will come to live with you, and be your *Umkumutshi*,"—literally, interpreter, but applied by the natives to Christians and other dressed natives who associate with white men. We went on to Mr. Owen's on the Umtata. Mr. Key came in the evening.

*Jan. 2nd, Sunday.*—Several called as patients or as a matter of courtesy. We held service in Mr. Owen's waggon-house. About twenty-five were present. I baptized one infant and preached. Evening service followed. A severe storm came on in the evening. Next day we were not able to go on as the waggon needed repair. We spent the evening in conversation on Church matters.

*Jan. 4th.* was cool and somewhat wet. As the mules had wandered we did not leave till 8 A.M. Found letters at Mr. White's. The Umtata was very full; the mules crossed admirably. As I was breakfasting, two cranes came to the waggon, and were pleased to be fed with bread. It would not be easy to describe the beautiful and harmonious colouring of these birds. They have a handsome sable topknot, below which is a dark velvety-looking patch, then the cheeks are perfectly white, surmounted with a scarlet comb on each side, and finished off below with scarlet wattles; the eye is very light blue; the body generally dove-coloured, a portion of the tail a rich dark brown, and at the side a sable lot of feathers similar to the topknot. They were very tame. Soon after inspanning rain came on, and we stopped at Mr. Few's for the night.

*Jan. 5th.*—There has been rain during the night, and it is still wet and cold. After breakfast I went to the Fews, said Morning Prayer, and baptized their little one born on Sunday. I could not travel to day because of the rain, so spent the day in the waggon, reading and writing. Usonjoja, a younger brother of Ugangalizwe, came to the waggon, and we had a great deal of conversation on the duty of chiefs to their people, and on the importance of education. He is a pleasant gentleman in conversation.

*Jan. 6th.*—A native named Unokqanda came to the waggon and made a demand for alleged damage done to his garden by the mules. Willie had not said anything to me on the subject, and there was something about the man's manner that made me feel sure he was deceiving. I told him so. He denied with such evident confusion, that I told him he was not a sufficiently great

rascal to tell a lie without showing it. I then called Willie, who said he found the mules in the morning near the man's kraal, but they had not been in the garden. I told him that he ought to treat travellers kindly, and not to attempt to cheat them. We had a little talk on belief, and on GOD. He then asked me to give him tobacco. I told him I did not use it, and so did not carry it with me. But I thought it best to give him a shilling. He was very much pleased, and in thanking me called me "*muzi wetu*," village of our people. I asked him his name; he replied, "Unokqanda, Langa." We had some more conversation, when he turned to one of our men, and said, "this is *our* white man, I like him."

We left about 8 A.M., and reached the Bashee a little before ten. We found Mr. M. C. Kayzer on the bank waiting to swim across; but there did not appear to be any probability of our being able to cross before to-morrow.

There was a waggon on the opposite side waiting to cross; and two others soon came up on our side. One of these belonged to Mr. Phillips, and I gained a great deal of information from him on the language and history of the people. He is a total abstainer—a very rare thing in Kaffraria.

*Jan. 7th.*—The river is still very high. Mr. Kayzer spoke to the chief of the swimmers, telling him to look after me, and to take me over as soon as possible. As I was standing on the bank watching the people, who were swimming and sporting in the river, in the abandonment of animal enjoyment, going to the head of the rapids, and coming down with the utmost speed, appearing to know every rock and eddy, I saw a company of about fourteen mounted police coming, with an officer. They came to the ford, where one stripped and came across with the same fearlessness as a native; he carried a few articles of clothing in his hand as he swam across; having partially clothed, I soon found he was coming to me. It was Mr. McLean, formerly of Alfred County; he came with a message from Mr. Chambers, an officer of the force, to offer his services to me in every way, either by helping me to cross, or by supplying me with provisions. I felt very grateful, but determined to remain in my waggon rather than to be separated from all my belongings. Mr. McLean is a fine specimen of a man in first-rate training.

The weather was most oppressively hot. I spent the day in conversation with Mr. Phillips, on the language. I stood and looked on those happy natives, as they were wrestling, or fencing, or flagel-

lating one another with branches of trees, or were having swimming races in the river, or carrying each other, and putting their strength and skill to all kinds of tests, and longed to help them. The head of the swimmers, I saw, was much puzzled in reckoning up two shillings, two sixpences, and one threepence; to make his calculations with these coins appeared to tax his abilities to the utmost. When he had settled it I told him how easy all such matters would be if he were taught. I soon had the whole company round me; all with bright eyes and good-tempered faces, listening to the utmost to what I was saying; all noticing the peculiarity of my dialect, and mutually interpreting what I said. I took out my note-book, and read the items in my own account since I left home. This amazed and interested them very much. I then showed them an almanac, and explained its use, and the meaning of 1876, and told them why I had come amongst them, and how I longed to see the black men wake up to the true manhood, which could not exist without faith in GOD. I then turned to some dressed natives who were driving the waggons, and spoke more gravely to them, telling them that they had awoke, and how much good they might do in going about with their waggons, if they were to drop a good word here and there; words were seeds, and would spring up it might be without their knowing it. They were very attentive.

*Jan. 8th.*—Rose at sunrise, and found that the river had sunk, although still high. The swimmers said we might cross with care. Mr. Phillips kindly took my waggon through with his oxen, as the mules are less steady in the water.

We reached the Umgwali river about twelve. Here Mr. Chambers offered us the assistance of his men, for the river was full. He took me to the boat, and went across with me, the white policemen most kindly escorting my waggon and its mules.

On the other side I met with Mr. Probart, the commissioner from Capetown, and Mr. Wright, the resident magistrate. They both gave it as their judgment that the Umtata was the only suitable centre for me to occupy.

We did not stay long; and after a thunderstorm were joined by natives from the village near which we stopped, who were not very hospitable. A native came up, who was different from the others. He said he knew something of such matters in other days, although he still wore a red blanket. It was affecting to see him from time to time bow down his head, as though feeling intensely and longing for

deliverance. He said he was still in darkness. I urged him to pray —to press forward towards light, and he would find it.

*Jan. 9th.*—We rose early, but did not reach Captain Blyth's till after noon. I found that Mr. Gordon was holding service in the Court House. I went at once, but only just in time to hear the blessing.

*Jan. 10th.*—A large number of natives waited on me this morning to pay their respects, bringing an interpreter. But we soon gave him up. I spoke to them in their own dialect, and was well understood. I spoke of their great progress, and the importance of not now standing still as though they had attained. I told them of my present work, and how difficult it was to make much way amongst the Pondos; also of the importance not only of giving their children a secular education to qualify them for secular employments, but also a religious education to qualify them for work in God's Church. I also told them of the man I had talked with on Saturday evening, and said how sad it was to see him, who had once, as he confessed, seen the light, complain that he was now walking in darkness. I begged them to remember that GOD quickened the soul of a man that he might be a light; and I urged each one of them, both by dropping a word in season whenever an opportunity offered—for words were as seeds which sprang up in their time—and by living holy upright lives, to show to others that it was a good thing to be Christian men. They took leave of me with affectionate respect. Soon after John Kqubukeli came to say he had a boy taught at Grahamstown, whom he wished to put into my hands to be trained for the ministry. I told him I would gladly accept him as soon as my arrangements were completed.

*Jan. 11th.*—I left Captain Blyth's with Mr. Gordon at 7 A.M.; reached the Kei about 1, and had to take the waggon to pieces, and to cross in the boat: this took several hours. Other obstructions hindered us in our way to Kungha, where we found Mr. and Mrs. McCormac, who received us kindly. Here I slept in a house for the first time since leaving home. I was tired, and we had a good bathe in the morning.

*Jan. 12th.*—A bedroom felt hot and close after the waggon. After leaving Mr. McCormac's we met a Dutchman, and he told us we had missed our way, and turned us back to the road, about twenty miles off, which he said we ought to have taken. We had first to ascend, and then to go down a steep hill to the Ngono river. When we

reached the ford a native came up, whom we took as our guide; and it is well we did, for I do not think it possible that without him we could have reached St. Luke's by daylight. The road, frequently imperceptible, lay across the country through mimosa bush, with sharp turns, steep descents, and mud-holes. The country from Kungha to this place is the most beautiful I have passed through since I have been in Kaffraria. The undulations, speaking generally, are not considerable, and the whole district is covered with mimosa, which are in full blossom, the yellow colour contrasting pleasantly with the now general green of the country, and the odour reminding us somewhat of our English bean-fields. We reached St. Luke's before sunset. Mr. Maggs was not at home. At the evening native service, Mr. Gordon officiated. It was pleasant to be in a church again. And this is a very beautiful church—by far the best I have seen in Africa. It is built in the form of a cross. The station is difficult of access, but prettily situated.

*Jan.* 14*th.*—After evening prayers we had a conversation in the vestry with some natives on the Kxosa translations. They agreed with me that some things which I pointed out were mistakes.

*Jan.* 15*th.*—My knowledge of Zulu does not justify me in assuming to criticise Kxosa translations; yet the two dialects in their grammatical structure are so similar that I am frequently able to detect errors. To-day Mr. Maggs brought James Mboni, a native catechist, to see me, and after conversing with him for some time, I requested him, as I found him intelligent, to give me some account that I might write it down. He is a Gaika by tribe, and gave me the genealogy of his tribe. As he drew towards the end he used a word which I had heard some time ago amongst the Pondos—*Ukqamata*—in such a way that it appeared to mean GOD. I asked him what the word meant. He replied, "It is the Gaika word for Utikxo, which they used before the Missionaries introduced that word."

*Jan.* 16*th.*—I preached in the morning to the Christian congregation, and in the afternoon to heathen, and was glad to hear that they understood me without much difficulty.

*Jan.* 17*th.*—I went into the workshop to-day and found a native trained at Lovedale working skilfully at carpentering. I asked him the meaning of *Ukqamata.* He does not belong to the Gaika tribe, and did not know. I called Tese, a younger brother of James Mboni, and asked him. He said, "It is the same as Utikxo; yet we do not say the same of Him as the Missionaries have taught us of GOD. It

means a power greater than us, and above us, to whom we appeal in all difficulties, believing that He can help us." I took him into the house, and wrote at his dictation all he knew about the word.

*Jan. 18th.*—We left St. Luke's and our kind entertainers there at 7 A.M., and reached East London at 10 A.M., where the resident clergyman, the Rev. J. W. Sloan, most kindly took us into his house. Here I met Major Malan, who is going to Capetown in the same steamer with us.

*Jan. 19th.*—I visited the harbour works, and was much interested in seeing the machine for crushing stones, to be formed into large blocks with concrete. These blocks are many tons weight, and are intended to form breakwaters, or rather dams, on each side of the estuary of East London, by which they expect to be able to get rid of the sand-bar, and to enter with vessels at all times. They have two large machines—the *Goliath* and the *Hercules*—with which these large blocks are moved about with perfect ease.

*Jan. 20th.*—The steamer arrived at 10 A.M. The method adopted for bringing in goods and passengers is by means of a tow-rope, which is fastened to a barge anchored outside the breakers, and to the shore. There is a large barge—the tow-rope passes over this longways, and twenty or thirty men take out the barge by labouring at the tow-rope. There were a great many passengers for the *Natal*. We had to be "battened down," that is, the whole barge above us was closed with boards fitting pretty closely, and covered over with a tarpaulin. It was almost dark, very close, and disagreeable. Everything went on pretty well at first. We heard nothing but the steady tread of the men as they worked at the rope. Presently the barge was struck by great waves, and then we were aware from time to time that the men would suddenly stand still—that is, when they saw the great billow coming, which they knew would break over them, they simply held on to prevent their being carried away. Then came the great wave, the barge quivered from end to end, and we heard the water roll over us, and at once with a hearty laugh the men set to work again. This was repeated several times, and we were through the breakers in comparatively still water outside, but not before many were ill. The Rev. Mr. Henchman and Mrs. Henchman were with us.

On reaching the steamer we found the Dean of Maritzburg, Canon Crompton, Canon Jenkinson, and the Rev. R. Robertson on their way to the Synod. The steamer was so crowded with passengers

that they could not give us cabins. But good Mr. Robertson gave me his berth, and waited on me like a brother.

*Jan. 21st.*—We reached Algoa Bay at 8 A.M. Here we had a cabin assigned us. The Rev. Mr. Woodruff came on board.

*Jan. 22nd.*—I asked the captain if we could have daily prayer on board. He appeared pleased at the proposal. Mr. Gordon said prayers. We reached Mossel Bay, where we took in Archdeacon Fogg and several other passengers.

*Jan. 23rd.*—In the morning there was service on deck; I preached. In the afternoon it was held in the cabin, Mr. Gordon preaching. We anchored in Table Bay at 11 P.M.

*Jan. 24th.*—The *African* was seen coming up; we left this steamer at Algoa Bay. We entered the docks at 6 A.M. The Bishop of Grahamstown soon came on board to look after Mr. Henchman, who is very delicate. The *African* came in immediately after us. Archdeacon Waters and the Rev. R. Mullins came on board. I went with the Bishop of Grahamstown to Bishopscourt. Here I found the Bishop of Maritzburg.

*Jan. 31st.*—At the Synod of Bishops it was concluded that I am to go to Zululand during the coming winter, and, with the Bishop of Bloemfontein, am to afford that diocese any episcopal services it may require during the vacancy of the see.

*Feb. 8th.*—I called on Mrs. Bleek, the widow of Dr. Bleek. There was a painful interest in visiting the widow and family of my old friend, and seeing what a large amount of work he had done, and how much of his labour must be thrown away unless means are forthcoming for the publication of his MSS. It is probably the only collection of Bushman folk-lore existent. In his work he has been greatly aided by his sister-in-law, Miss Lloyd, who is quite competent to superintend the printing of what he has left. I had a lesson in Bushman clicks. They are different from those of the Zulu language; but I was confirmed in my judgment that the clicks are not independent consonantal sounds, but modifications of other consonants. This is proved by what at first sight appears an exception, that is a click with an *h*; and as it is impossible to click an aspirate at the same time, the click perceptibly precedes the aspiration and does not, because it cannot, blend with the aspirate as it does with the consonants *g*, *k*, and *n*. This clicked *h* the Bushman himself not unfrequently pronounces as a clicked *n*. The Bushman has five distinct clicks, and they occur much more frequently than in the

Kafir dialects. On my way down I came to the conclusion that the Kafir has five clicks, not resembling the five Bushman clicks, for they have one—the central—which I have never heard, and which I do not believe exists among the Kafirs. I should name them for the sake of distinction from the parts of the organs of speech where they are severally pronounced: inferior dental, superior dental, palatal, anterior lateral, posterior lateral.

Miss Lloyd showed me Mr. Stow's drawings taken from those in various Bushman's caves. They are representations of animals, war-scenes, hunting-scenes, dances, &c. Some of the figures are drawn with remarkable accuracy; and in some scenes where the Kafirs are introduced they are evidently a subject of sport, the height of the Kafir being absurdly magnified, and he is either represented as killed, or frightened, or running away. But what interested me more than the pictures, were certain figures, which Mr. Stow, no doubt correctly, designates *mystical symbols*. Amongst these I noted the cross in a circle, the crescent, the sun, the rayed sun, a wheel, the sun and crescent united by two lines, a figure which somewhat resembles the mystic tree met with in Hindoo monuments, and a collection of large dots which may or may not have a mystical meaning connected with numbers. Are there any Bushmen or Hottentots living who can explain the source or origin of these symbols? They no doubt represent a religion now passed away and, it may be, forgotten.

*Feb. 12th.*—Captain Stopford kindly drove me to see Ulangalibalele. He maintained a stolid attitude. His son expressed himself as not satisfied. Both said they wanted to return to the land of the Kafirs. They were pleased to have a visit from one speaking their dialect. I advised them to try to be contented with their lot—so much better than they might have expected—and to behave well; and in their present great trouble, which they had brought upon themselves, to look to that Lord of whom they had often heard, but had refused to believe; and it might be if they prayed faithfully to Him, He would bring about their release. It appeared that my visit was a comfort to them. One of the men who has charge of them gave me a good flint spear-head, which he had found near the place. He says such things are common on the Cape Town flats.

*Feb. 26th.*—The Cape Town Synod closed on the 16th. I went on board the *Roman*. The clerical party returning from the synod were the Bishop of Bloemfontein, Archdeacon Croghan, Mr. Bevan, Mr. Balfour, and Archdeacon Waters.

*Feb. 27th.*—At the morning service held on board Archdeacon Croghan preached.

*Feb. 28th.*—We reached Port Elizabeth about 1 P.M. We went on shore in a sailing boat, the surf continually breaking over us.

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*March 2nd.*—We left Kenegha at 6 A.M., and reached Grahamstown at 8.30. We took leave of the Bishop of Bloemfontein, Archdeacon Croghan, and Mr. Balfour, and left about 1 P.M., crossed the Fish River by a bridge, and reached the Koonap about 5 P.M. There was no bridge over this river, which is not broad, but deep and dangerous. There is a rope stretched from side to side, to which is suspended a box, which runs on the top by wheels. The passenger and luggage are placed in this box, and men draw it across. We spent the night at a little wayside inn.

*March 3rd.*—I went with the Archdeacon to see a native over whose body the wheel of a loaded transport-waggon had run five or six days before; he had been very ill, but no bone had been broken.

My waggon (I had come here in Mr. Wrench's cart) reached me about 9 A.M.; the men were delighted to see me. They brought a very bad report of the state of the roads, which had prevented them from reaching us last night. We crossed the Koonap Hill, high and steep. From it to the Kat River the roads were covered with mud from nine to fifteen inches or more thick, and in some places there were deep mud-holes into which the wheels might sink to the naves or deeper. Before reaching the Kat River the road is cut out of the side of the hill, leaving a precipitous descent to the river on the right. It was getting dark, but we could see that by daylight the scene must be grand. After travelling for some time along this cutting we found our way obstructed by two waggons, the first of which had got stuck in a deep mud-hole. It was with very great difficulty we passed them.

We did not reach the Kat River until 9 P.M., and found it full and impassable. The waggon was not provisioned: all we had was a few biscuits and a little wine. There were a great many waggons waiting on the river's bank. The men were so tired that I would not trouble them to take the things out of the waggon to make my bed, but I slept without undressing on the seat. The Archdeacon and Mr. Bevan found a waggon unoccupied by its owner, and slept in his bed! The men put up the tent, and getting coffee and porridge from a friendly waggon-driver, were not badly off . . . .

*March 5th.*—We reached Balfour, at the foot of the Katsberg, at

2.30 P.M. There is at this place a comfortable accommodation-house kept by Mr. Green. We had evening prayer with such persons as were there.

*March 6th.*—The road up the Katsberg is cut out of the mountain-side, and is very long. As we ascended the mountain we had frequent peeps of the country around. I have never travelled by a more beautiful road than that over the Katsberg. It took us about five hours to reach the top. The eight oxen were quite exhausted. We reached Engotini, a Moravian station on the Ingoti River, about 7.30, where we found them engaged in their evening service, after which we were received most hospitably.

*March 8th.*—Having come through storms and over bad roads to Mr. Patten's yesterday, we attended to-day the early morning native service. We left at 10.30 A.M., and had a difficult crossing of the White Kei River, entered the Diocese of Kaffraria, and, to our great joy, reached St. Mark's at 1.30 P.M.

*March 9th.*—We had a morning service. I admitted five natives to the office of Reader, and confirmed twenty-six. After the Confirmation there was Holy Communion, at which about seventy communicated. In the afternoon I was driven to Mr. Fynn's.

*March 10th.*—I baptized Mr. Fynn's child, and set out again at 10.30 A.M. On the road I met Mr. Probert, who informed me that the Government had determined to form a township on the Inqwala river, Tambookie Land, and that I might select any place I liked there for the site of the central station. . . .

*March 11th.*—We left Kxumi at 6.30 A.M., and breakfasted with Mr. Birch, who has the best garden which I have seen in these parts. The capabilities of the country, if properly managed, are distinctly seen here. Mr. Birch lives about sixty miles from the probable site of the central station, and promises to assist me in laying out my garden. We had morning prayers here. We reached Mr. Gordon's, All Saints', at 5 P.M., and were glad to find Mr. Key here.

*March 12th.*—At 10 A.M. we had native service, at which Archdeacon Waters preached, and immediately afterwards the Ordination Service: I preached, and Mr. Henry Waters was ordained Deacon. The Archdeacon was much affected by thus having the long wish of his heart—to see his son enter the rank of Missionaries—realised. In the afternoon I baptized a baby of Mr. Gordon's.

*March 13th.*—I confirmed fourteen natives this morning, then took leave of Archdeacon Waters, and went on with Mr. Gordon.

Mr. Key went on horseback to Mr. Wright, the British Resident, to make inquiries about the proposed site for the township on the Inqwala, and was to join us in the evening at Beziya, the Moravian Mission station. We left at 12 o'clock, and outspanned at the store of a Prussian, a very intelligent man, with wife and six children; but he is a Baptist, and so his children remain unbaptized. We had a little talk with him, but he did not appear able to enter into the question.

We left this friendly man at 3.30 the descent to the Bashee and the ascent from the river were very bad. When with great strain our mules got to the top of the bank after crossing the river, Willie shouted with great joy, "What young oxen could beat our good mules?" It got dark long before we reached the Baziya; there was no moon and a clouded sky, and the road was not very distinct nor well known to any of us. Mr. and Mrs. Hartman were most kind both to us and the people. Mr. Baur, the former Missionary here, made a beautiful fruit-garden. Mr. Hartman told us that a large bat which they call the dog-bat, from its having a head like that of a fox, came every evening and devoured the fruit. They come in large numbers from the neighbouring forest; it is difficult to get rid of them: they are so quick when flying, and settle so close to the tree when at rest, that it is almost impossible to see them. This is the first year they have appeared.

*March 14th.*—We went to the Inqwala, but on examining the place in detail it did not appear at all suitable for a township. We pitched our tent here. A storm of rain with lightning and thunder and a very great wind came on and continued through the night.

*March 15th.*—During the night the mules had got into a mealie garden, and before I was dressed I heard the owners disputing with our men about it. I asked Mr. Key to settle it, which he did by paying one shilling for each mule and horse, viz., twelve shillings. But after this the father of those who had received the twelve shillings came up, and tried to reopen the case that he might get a larger sum. I told him that I paid a very large sum because I did not like disputation, but if he was not satisfied he must take the case to the magistrate. He was quiet, and told our men that he did not wish that, then turning to me he said, "I am finding fault with my boys." I said, "Oh, if that is it, and you think they have obtained an exorbitant sum for the damage, you can easily give me the money back." But this was not what he meant, and it was very

amusing to see the grin that passed over his face at the suggestion. I then said that if I entered into the case he would probably get less. He remained quiet for a time, and then assented. We went into the tent to breakfast, and I sent him and his boys some mutton. This settled everything, and when I went out afterwards I found him in a perfectly good temper. I told him, however, that as we were strangers passing through their country we might expect food from them. He at once sent his children for new mealies and sugar-cane, which he brought me, and which I gave to my men. I told him the next time I passed I should expect him to give me food—milk or meat. After some further conversation, as I was leaving, he said, "I love you." I said, "I hope so; and if we live together for a little while, and converse with each other, and understand each other, we shall love each other."

As I hear that Mr. Brownlee, the Secretary for Native Affairs, is expected daily, I shall remain here over Sunday.

*March 17th.*—Mr. Key left me to return to St. Augustine's. In the afternoon Captain Blyth, with Mr. Cockrane and Mr. Blenkinscome, with some mounted police, arrived. Captain Blyth is appointed to Griqualand as chief magistrate. If he does as good a work there as he has in Fingoland, he will be of great service in the country.

*March 19th.*—At the Umtata we had, in the morning, a congregation of about thirty, who appeared glad to have a full Church Service. In the evening we had service in Mr. A. Owen's house; about twelve were present. . . .

*March 21st.*—We passed through a beautiful country, guided by the son of a former patient at Springvale. We met five navvies on the road. At 1.45 P.M. reached a trader's hut; he received us very kindly. Here is a large family of children requiring instruction.

*March 22nd.*—We spent last night with Mr. White, who received us with much kindness. We had morning prayer, attended by his family and our own party. He and I started at noon for the north of the river, which runs between rugged banks; the "gates" are formed by two lofty rocks, said to be 700 feet high. The convolvulus and clematis and other wild flowers revelled in the utmost luxuriance. I enjoyed the quiet, retired row. It suited my weary body and somewhat anxious mind.

As we were returning Mr. White observed a "fish-eagle" on the bank, and said it probably had a fish, and that we might possibly get

it for our dinner. We rowed towards it. As we approached, the eagle flew away, and on reaching the bank we found a large fish three or four pounds weight. Some said it was a "springer," others a mullet. We secured it, and it was excellent food. The *Sea-Gull* has not paid a visit to St. John's since I left in December, and so there is a famine, and all the white people are out of the most common articles of food.

*March 23rd.*—A messenger brought word that the man had reached the ford with my horses on Monday. We therefore at once took boat and rowed up the river. On our way we saw three hippopotami; they only showed their noses above water. They are sometimes dangerous, and attack boats as they pass up and down. But they suffered us to pass in peace.

I found Isaac waiting, and very glad to see me. About 4.30 P.M. the mist cleared somewhat; I looked on my right, saw a white man's house, thought it looked very much like my own at St. John's, and asked Isaac whose house it was. He laughed, and said "Do you not see it is yours?" I looked again, and then distinctly recognised it with great pleasure after nearly three months' absence. We reached home about 5 P.M., and were most heartily welcomed by all. But I was wet and very tired. It is a very different thing riding on horseback from driving in the mule waggon. And often during the journey, whilst feeling how wholly impossible it would have been for me to have got through the work I have in travelling without the waggon, I have thought with affectionate gratitude of those numerous Christian friends who contributed to obtain for me this necessary of my Mission life. I trust their prayers may be continually offered up on my behalf, that thus I may be continually helped by them as I travel through the length and breadth of this heathen wilderness.

## MR. GREENSTOCK'S NOTES OF TRAVEL.

### FROM LYDENBURG TO PRETORIA.

*By the Rev. W. Greenstock.*

(Continued from the *Mission Field* for November, 1876, page 345.)

I LEFT Lydenburg on Monday, March 13th, with the best wishes of the friends I had made there, and with many proofs of their

kind feeling. Mrs. Frank of Rustenburg was going the same road, and our waggons travelled in company to our mutual advantage. I had for driver a native named Adam, whom I had engaged to go to Matabele Land for 2*l.* 10*s.* a month. I had an excellent native from the neighbourhood of Lydenburg as leader at 1*l.* for the journey to Pretoria. The country was dry and bare compared with what it was in December when the veldt was green and abounded in beautiful flowers. Fortunately we had fine weather along the difficult, hilly road leading from Lydenburg. Lightning, however, was seen in the distance, and the nocturnal music of the frogs betokened rain. When we were near Steelport a Bushman girl dressed in European clothes followed the waggons as we were travelling at night. She had escaped from her master, a Boer, to whom she had been sold in childhood by her parents for some meat. She bore the marks of ill-usage, the wool being abraded in several places on her head where she had been beaten. Corporal punishment had been her constant experience from her master, an exception it must be hoped to the ordinary farmer. Her last offence was letting the pigs out, and it was to escape the punishment due to this crime that she ran away.

On Thursday we were near Middleburg (Nazareth), and our waggons parted company. Mrs. Frank went to some farms to see her friends, and I turned off to Botsabelo, the head-quarters of the Berlin Missions in the Transvaal. I found the superintendent, Mr. Merensky, just starting for a birthday picnic of one of his children, and he asked me to accompany them. The ladies and children went in a waggon, and I rode with Mr. Merensky and his assistant, Mr. Winter. We went to a romantic spot on the banks of the Oliphant River, and I had a good view of the large domain belonging to the Mission. Five farms in one block, altogether thirty thousand acres, had been judiciously purchased when land was cheap for 600*l.* The value now is probably 3,000*l.* On this splendid estate are located the natives, who have from time to time escaped from the persecution raised by Sikwati (Sikukuni), against Christianity. A thousand people have come from heathenism to Botsabelo, *i.e.*, the Refuge. There was no love lost between the chief and Missionary on this account, and Mr. Merensky, to protect the Christians from his vengeance, built forts, one of which, called Fort Wilhelm, stands in a commanding position on a hill under the brow of which some of the people live in dwellings embosomed in trees both wild and culti-

vated. There is little wood in the surrounding country, and what there is on this station has been carefully preserved. The place has never been attacked, but once an outlying family of Christians was murdered. Mr. Merensky gave me photographs of native Christians, some of whom had been beaten and driven from their homes by Sikwati on account of their religion.

I was glad to spend a whole day at Botsabelo. The church, one hundred and twenty feet in length, is a massive cruciform building, with tower, spire, and clock. The altar in the middle of the chancel had on it a Bible, a crucifix, and two candles. The building is not seated, those who like bring stools, the others sit on the floor. The Lutheran liturgy is used, and the singing and responses of the large congregation which assembles on Sundays are most impressive. The greater part of the church is the work of the natives. The Missionary was enlarging and rebuilding his parsonage. The foundation had been just finished by the people, who gave their services gratuitously. It was a creditable piece of masonry. There are carpenter's and smith's establishments, from which are turned out very respectable waggons; but that on which the Mission most depends for support is a corn-mill. This was put up at the Missionary's own risk in a time of financial difficulty, but it has turned out a success. It is situated some distance from the station in a picturesque valley, and on the Friday afternoon I visited it. A thunderstorm with torrents of rain came on, and with its lights and shades rather improved the landscape. The schools of Botsabelo are held in spacious buildings, not, however, well furnished. The number of scholars is 250, twenty-five per cent. of the population. The upper school is taught by Mr. Winter, and the contact of the children with a man of his education and refinement must be a great advantage to them. The instruction appeared to be too much confined to the vernacular. There is not much encouragement for the study of English by the natives, as they hear little but Dutch spoken in the Transvaal. I heard Mr. Merensky examine the upper school boys and girls in Bible history and geography. The lower school was in charge of a native, and the children, standing in somewhat gregarious fashion, were repeating hymns in a pleasing recitative which struck my fancy immensely. The Sechuana language is peculiarly soft and musical, and the praises uttered by the lips of those children were something to remember. The great need of the Mission appeared to me to be a printing-press. The chief drawback to the German Missions is the want of money.

Their Missionaries are clearly underpaid. Sixty pounds for a bachelor and ninety pounds for a married man (with a waggon and span of oxen) is very little. Of devoted men, however, there is no lack, and had Mr. Merensky the pecuniary means he would soon spread Christianity far and wide into the interior. Nature meant him for a commander of men. He may wear a glove but within it is a strong hand. He has lately been to Germany, and while there the Emperor sent him his portrait with his autograph—a present from a kindred military spirit. While Mr. Merensky's state of preparedness has preserved the station from attacks from without, there have been troubles from within. There was a secession from the Mission some time ago of five hundred people, who, under the chief Johannes, went to live near Lydenburg. This was a reaction not so much against Christianity as against European rule, and perhaps they found the *fortiter in re* of the Botsabelo system too much for them.

The people of the station are most industrious; from early morning till late in the evening they are at work at home or in the fields. They have a perfect passion for agriculture. They pay no rent, but contribute for the support of the Mission a tithe of the produce of the land, amounting to three hundred muids of corn per annum. This was the arrangement which Mr. Merensky with admirable prescience made from the beginning.

The traveller Mauch lived some time at Botsabelo; and Mr. Merensky takes great interest in the "Ruined Cities" beyond the Limpopo. He has been once or twice not far from them. This season he intends to try to get to Zimbabye. He will take with him an armed party of natives on whom he can depend, and with his energy and determination he will probably succeed.

I should have liked to remain at Botsabelo over the Sunday, but it was desirable to hold an English service in Middleburg (Nazareth), so on the Saturday I bade farewell to my German friends. On my arriving at Middleburg the people gladly arranged to have service in the house of a Wesleyan where there was a good-sized room, and on my calling on the Dutch minister (Mr. Bossman), he kindly asked me to lodge at the parsonage during my stay; he had never before become acquainted with a clergyman of our Church. He was educated at Stellenbosch in the Cape Colony. There are several members of the English Church in Middleburg. I baptised two children, one at home and the other during the evening service. I visited a sick man who was paralysed and had been delirious.

Medical help failing, his friends had called in a Kafir, who had been the assistant of a European doctor in cases of poisoning as he knew many native remedies. He pronounced the patient poisoned. Under his treatment there had been a marked improvement. The services on Sunday were not very largely attended. The singing with the accompaniment of a harmonium was good. The collections amounted to 1*l.* I went to a children's service in the Dutch church in the afternoon. There was reading of Scripture, prayers, catechising, and a good deal of psalm and hymn singing, led by a tremendous contralto. There is a great desire amongst the members of our Church for an English schoolmaster who may also act as catechist at Middleburg, and considering the time since this was first mooted, and a guarantee given for the purpose, it is strange that the want has not been supplied. It will no doubt be one of the matters which will engage the early attention of the new Bishop. Of course the people will have education, and if our Church does not supply it some others will. The "Liberals" of the Transvaal are establishing a Church of their denomination in Middleburg. Mrs. Frank not making her appearance in the village on the Monday, I could not wait, and came on to Pretoria alone. I arrived in the capital on the 23rd of March.

## DAY OF MISSIONARY INTERCESSION IN SOUTH AFRICA.

IN spite of wars and rumours of wars, which have led many persons influenced by angry fear to sink into a Missionary apathy deeper than their previous indifference, and which have in some instances evoked a tone of positive hostility to all efforts to spread the faith, St. Andrew's Day has been devoutly observed in parts of the diocese of Grahamstown. This day of prayer will, doubtless, lead many persons to see that the attitude of native heathen tribes which causes anxiety, is itself a strong argument for the need and value of Missions. It is, therefore, satisfactory to receive, from the Bishop of Grahamstown, a letter written to him on December the 11th, in which the Rev. Samuel Brook, who has under his charge an important town Mission, tells how St. Andrew's Day was kept at Port Elizabeth:—

"In obedience to your lordship's circular we had special services in St. Paul's Church on St. Andrew's Day, and I preached on Advent Sunday on the subject of Missions. I had given notice to my con-

gregation that I would reserve the north side of the church for them on the Day of Intercession, and that the south side would be occupied by the congregations belonging to St. Stephen's Kaffir Mission, and to St. Philip's Dutch Mission. The Church was full. We began by singing in English the hymn

'From Greenland's icy mountains.'

The Confession was said in English and Kaffir: the Creed and the Lord's Prayer in English, Kaffir, and Dutch: the psalms, canticles, lessons, and prayers, were alternately in English and Kaffir. A Kaffir hymn was sung after the third collect, a translation of

'Jesus shall reign where'er the sun,'

and a Dutch hymn after the prayers. I addressed my people in English, telling them how the late Bishop Douglas, of Bombay, appalled at the vast mass of heathenism in his diocese, had expressed, in a published letter addressed to the Archbishop of Canterbury, his earnest desire that the English Church should pray and work more earnestly in order that GOD might make His way known upon earth, His saving health among all nations. I mentioned, also, the blessed results which had followed the observance of a day of prayer for Missions, through which many persons had been moved by the HOLY GHOST to offer themselves for that work.

"The Catechist of St. Stephen's Kaffir Mission, Mr. Daniel Mzamo, spoke to his people on the efforts which the English were making for the good of the native tribes in Africa, and reminded them that they themselves enjoyed the blessings which the Christian people of England had brought to them. He mentioned by name the Rev. W. Greenstock (by whom this Mission was commenced), who had gone into the interior to spread the Gospel, and Mr. H. Cotterill, son of Bishop Cotterill, who had left home and friends that he might come to Africa to check the slave trade.

"The catechist of St. Philip's Mission, Mr. P. R. Mollett addressed his congregation in Dutch, showing that it is the duty of all who have received the Gospel to try to extend it to others, and to pray for the success of those labouring to this end.

"The service was concluded with the hymn

'The Head That once was crowned with thorns,
Is crowned with glory now,'

and when that hymn had been sung, the blessing was given in English."

## NEW MISSION WORK IN MADAGASCAR.

SIR BARTLE FRERE, in his well-known Essay upon the effect of Missions in India, expressed his conviction that Missionaries in that country were very rarely conscious of the width and depth to which the Gospel leaven which they brought had spread. As in India, so it is in Madagascar—time shows that what seemed like failure is often merely the beginning of success; thus here as elsewhere, the history of the Church teaches faith and patience.

Vohimare, in the extreme north of Madagascar, enjoyed, for several years, the privilege of hearing the Gospel preached by a Missionary of our Church, sent there by the Church Missionary Society. As there appeared to be little fruit of the labour which was undergone, the Missionary was withdrawn, leaving, it was thought, not more than two or three converts. These faithful men, however, kept stedfast to GOD, and, through their efforts, a good many others were brought over to the faith in the face of much opposition. When, in the year 1874, Bishop Kestell-Cornish was at Andevoranto, two natives of Vohimare came to see him late in the night. These earnest men had left Vohimare some days before, having been sent by their fellow-Christians with instructions to find the Bishop "wherever he might be," and to beg that a Missionary might be sent to them. They had gone on foot to Tamatave, and, finding that the Bishop had left, walked to Andevoranto, a distance of five hundred miles from their home. The request was granted, and, after some unavoidable delay, a Missionary was found. The Rev. G. J. Woodward, who, with Mrs. Woodward and Mr. Tacchi, went out to Madagascar last summer, and who is now stationed with them at Sambava, a town on the sea-coast, about sixty miles south of Vohimare, wrote from there on the 6th of last November:—

"We arrived here in the *Sempiternel* on the 28th September in health and safety, having had a quick and pleasant passage from Mauritius, and prepared, I trust, to devote ourselves with renewed energy and perseverance to the work to which it has pleased GOD to call us.

"We had not much time to gaze at the strange scenes around us, before we were told that the Bishop of Madagascar and the Rev. R. T. Batchelor had set out in their palanquins from Sambava to Angoney the day before.

"On the 29th the Governor of this district, who resides at Soavana

Andrian, a small village a few miles from Sambava, came to visit us with a large company of people clad in their pretty native lambas. The Governor is a kind, good-natured man, a sincere Christian, and thoroughly with us. He was dressed in a handsome scarlet coat with a broad belt and brilliant buckle, and a white, helmet-shaped hat. He very heartily welcomed us, bringing us a present of a bullock, twelve fowls, and four bags of rice.

"On the following day we were carried to Soavana Andrian to return his visit, and to attend the services of our church there. The Governor came out to meet us, accompanied by his wife, who was attended by a number of her maids. They all received us very kindly, bringing more fowls and rice; and we were then conducted to the house provided for us, whither crowds of people followed, who, after a little talk, sang several Christian hymns in a very touching manner to tunes taught them by Bishop Cornish during his short stay amongst them. I then read a few collects from the Malagasy Prayer-Book. As long as it was light our house was surrounded by people coming to look at us. They were not at all alarmed by the sight of our white skin; but some of the children were and still are very much frightened by the sight of my long beard, and they run away from me as fast as their legs can carry them. Their fear will, no doubt, vanish when we come to know each other.

"The next day, Sunday, the 1st of October, was a day full of interest to us. For the first time in my life I said Morning and Evening Prayer, the Litany, and the Ante-Communion services in Malagasy; Mr. Tacchi read the Scripture lessons to the people in their tongue. The singing was lively and congregational, and though in a language only partly understood by us, we enjoyed it fully. Short and effective sermons were preached by the native catechist. The church is only a native structure, but it is fairly comfortable, and after a time we hope to build a new one. About four o'clock we left for Sambava, feeling very thankful for what had been done, and an anxious hope of being able to do something more in the service of our Lord and Master.

"On Monday I received a letter from Bishop Cornish requesting me to resume my journey to Angoney. I set out in my palanquin without delay. We crossed, in small canoes paddled with wooden spades, seven rivers abounding with crocodiles, and travelled now on the ridge of a lofty hill, then down an almost perpendicular steep, again in the deep shade of an almost trackless forest, and once

more over plains of scorched-up grass, or exposed to the heat of the sea. After three days of hard travelling I had the pleasure of seeing the Bishop. He was quite well, after four months' incessant travelling in districts through which Europeans seldom pass, and in a country where, owing to the absence of roads, and the semi-barbarous condition of the people, travelling is anything but agreeable; though any one fond of beautiful scenery would find here abundant compensation.

"The Bishop strongly advised us to remain at Sambava, at least for a time, as his recent visit to that district had convinced him that it was a suitable centre for Missionary operations in the district between Vohimare and Angoney. Sambava is very pleasantly and healthily situated on the sea-coast, some sixty miles south of Vohimare, and seventy or eighty north of Angoney; its great drawback is the intense heat. Mr. Tacchi has escaped fever hitherto. I have had a slight attack, but am well again now. Mrs. Woodward has suffered.

"We are working hard at the language, though under difficulties, having only a bad grammar, no dictionary, and hardly any religious or educational books. Yet, loth to be idle when there is so much to do, we have commenced daily service in Malagasy, and daily school, where we have a considerable number of pupils of all ages and both sexes. We have a weekly singing class, which is always well attended, and Mrs. Woodward is trying to effect some improvement in the sewing of the women. Some of the young men are intelligent and promising, anxious to learn, but very ignorant; there is one in whom I hope to find an earnest and energetic helper. May GOD grant it!

"We divide our time as equally as possible between the two villages, going to Soavana Andrian in a canoe two days each week, and always on Sundays and Saints' Days. When I have acquired some degree of proficiency in the vernacular, I hope to extend my labours over a district as large as I can work, visiting regularly existing congregations, and establishing new stations where practicable. In this way I hope to promote the extension of our Church Mission to the Salakavas. There will be a considerable amount of travelling during the healthy season, as well as occasionally in other parts of the year, which will be rough and trying.

"I have not begun to preach in Malagasy, but hope that it will not be long before I am able to do so, even though in a feeble and hesitating style. Meanwhile I shall do all I can.

"Last month, at Soavana Andrian, I administered the Holy Com-

munion to twenty-five native Christians, most of whom had been confirmed by Bishop Cornish. The church was filled, and I am glad to say that all who were present behaved very reverently.

"There are no Mission premises at Sambava; but the Governor has given us land in an excellent situation by the sea, on which we propose to build church, school, and Mission-house as early as possible.

"I need hardly tell you how much we need your sympathy and prayers in our loneliness and solitude. Sometimes the sense of isolation is painfully oppressive—almost overwhelming. We need, too, in our anticipated work all the help our friends can give us. Church, and school, and house are certainly necessary buildings, and they cannot be built without money."

It is to be hoped that when people read requests like the above many will help with alms, and many more by their prayers.

## THE REV. F. R. VALLINGS.

IT is our sorrowful duty to record the loss of one of the small band of European Missionaries who are labouring for the spread of the Gospel among the unbelieving millions in the diocese of Calcutta. The Rev. Frederic R. Vallings, M.A., of Trinity College, Cambridge, and Missionary of the S.P.G. at Chota Nagpore, died at sea on 29th December, 1876, as he was returning to England with his wife and children.

Mr. Vallings obtained a high second-class place in the Mathematical Tripos of 1848, and received a legal training: after ministering in the diocese of Salisbury for several years, he accepted, in 1861, the post of Secretary of the S.P.G. in the diocese of Calcutta. His devotion, activity, and urbanity, won the high esteem of Bishop Cotton, who made him his Honorary Chaplain; and in that capacity he accompanied the good Bishop on that visitation of Assam, which was the closing act of the Bishop's life. When a large body of Christian Kols in Chota Nagpore (of whose conversion Gossner's Mission was the instrument) sought admission into the Church of England, Mr. Vallings was appointed by Bishop Milman in 1871 to assist the Rev. J. C. Whitley, and the other Missionaries in building up and extending the Church there. He threw his energies with much enthusiasm into the work, and specially undertook the task of preparing a few of the more advanced Christians for Holy Orders. After six years of arduous and effective labour in that growing Mission his health gave way

with unexpected rapidity, and he was peremptorily ordered by the physician to seek a renewal of his strength in England. It has pleased GOD to disappoint the expectation of many attached friends and relations who were anxiously looking for his return; but he leaves behind him the precious memory of a life and talents freely given to the cause of CHRIST.

## Books.

*The Trident, the Crescent, and the Cross.* By the Rev. James Vaughan. (Published by Longmans, Green, & Co.)

THIS is not only a very interesting, but in our judgment a really valuable book. It is an important contribution to our Missionary literature, and supplies a desideratum. Other books, indeed, there are in which the religions of India are largely and learnedly discussed, but for the most part they are too elaborate and lengthy for any but eager students of the subject. A volume therefore was needed in which Hinduism, Buddhism, and Mohammedanism should be set forth in their leading and prominent features, thoroughly, yet without too much detail, and this in a plain and popular manner, so as to be inviting, not repelling, to general readers, especially to the young Missionary. Such a volume Mr. Vaughan has now supplied, and we have no hesitation in saying that it ought to prove eminently serviceable to the Missionary cause.

To those conversant with the natives of India it has often been a matter of regret that the excellent Missionaries labouring among them did not more generally[1] make themselves masters of the religious and philosophical systems of the people. And this for two reasons. In the first place, it puts the Missionary at a decided disadvantage in dealing with intelligent and educated Hindus or Mohammedans, when, while pressing upon them the acceptance of a new religion, he is found by them to be almost wholly ignorant of theirs, especially in its more esoteric character, as distinguished from that held and observed by the common people. We speak what we do know, when we say that many a Brahmin has turned away with indignant scorn or contemptuous pity, when he has heard his religion denounced as a mere bald and gross system of

(1) We say "more generally," for we do not forget such men as Duff and Caldwell, Bower and Mullins, Hardy and Percival, who have all been distinguished as Missionaries learned in the religious and philosophical systems of India.

idolatry, destitute of any religious or moral truth, and that by one who had evidently taken no pains to ascertain what Hinduism really is, either in its nature or history. We fear that to this, in *some* measure, must be attributed the comparatively small progress made by Christianity among the higher and more educated classes of the Hindus.

But for a yet more important reason is a thorough acquaintance with the religious and ethical systems of India desirable on the part of its Missionaries. Let us illustrate this more particularly in relation to Hinduism, the religion of the great majority of the people. Of the Hindus themselves it may justly be said that they are intensely religious, and of their religion that it contains the recognition of many fundamental truths, however they may be overlaid, obscured, marred, and perverted by other notions erroneous and superstitious. Notwithstanding his polytheism, the Hindu believes in one great and supreme Being, whom he speaks of as GOD. Like ourselves he will use such expressions as these, "please GOD," "by the blessing of GOD." He knows and confesses himself to be a sinner, and that expiation, and propitiation, and cleansing are needed. His sacrificial rites, and his washings in sacred waters, bear witness to this. The notion of incarnation and a new birth are not altogether strange to him. He recognizes the beauty of self-denial and self-sacrifice, and the nobleness of mortifying the flesh. Almsgiving and charity are meritorious in his eyes. Now the better and more effectively to bring himself into contact with the Hindu mind, and to obtain entrance into it, it is of the greatest moment that a Missionary should know accurately what of truth the Hindu holds in common with himself, and where he falls short of it, or parts off from the truth as it is taught in Christianity. In no way can he enter more advantageously into conversation with an intelligent Hindu than by recognizing and appealing to the truth he does hold. Thus eminently did St. Paul commend himself to the conscience of every man (2 Cor. iv. 2). This is the best possible starting-point for the introduction of distinctively Christian truth, or of truth more perfectly taught by Christianity. From the acknowledged necessity, for instance, of propitiation, he advances best to the unfolding of the One Only All-sufficient Atonement. And in thus dealing with the Hindu, the Missionary does but follow the method of the first great Missionary to the heathen, St. Paul, as exhibited in his address to the Athenians. It had been well for the Missionary cause, we believe had that method been more pursued—had there been less, perhaps, of vehement and indiscriminate denunciation of idolatry, and more of

candid and conciliatory recognition of such truth as the Hindu holds, as ascertained by a careful study of his religion and philosophy.

The remarks of Mr. Vaughan on this subject are interesting and appropriate :—

"It has been said with great truth that the early history of the Hindus is a *religious* history ; religion is a more prominent feature in their early records than is the case with any other nation ; nor will it be denied by those who have compared the people of India in this respect with other peoples, that they are pre-eminent for the *religious instinct* which has at all times marked them. It has often struck us that if St. Paul had preached in India, he would have applied to the Hindus with especial emphasis the commendatory epithet which he addressed to the Athenians ; indeed, if he declared the latter to be 'very religious' he would probably have described the former as *most* religious. Nothing to our mind is more touching, more solemnly interesting, than this characteristic of the Hindu race. Of no nation on the face of the earth may it be said with greater or perhaps with *equal* truth, that they have ever been 'feeling after GOD, if haply they might find Him.' Erroneous as their conceptions of Him have been, still it cannot be doubted that they have approached nearer the true ideal than any other people unblessed with the light of Revelation."

With reference to the term "very religious," Mr. Vaughan adds the following note :—

"The rendering of the word used by St. Paul (Acts xvii. 22) as 'too superstitious,' is certainly unfortunate ; *δεισιδαίμων* simply means 'reverencing the gods.' Paul uses the comparative of the word because, as he goes on to argue, the Athenians had not been content to worship their *known* gods, but had set up an altar to an *unknown* god besides. This felicitous adaptation of a local object, this skilful and conciliatory mode of address, are thoroughly in keeping with the Apostle's ordinary mode of speaking and writing, and may furnish an example which modern Missionaries will do well to copy."

Holding, as we do, for the reasons before stated, the extreme desirableness of our Indian Missionaries being well versed in the religions of the country, we need scarcely say that we hail with great satisfaction such a book as Mr. Vaughan's, in which Hinduism, Buddhism, and Mohammedanism are so clearly laid out both in their history and leading characteristics, and from which a very sufficient and accurate knowledge of these systems may be obtained. Mr. Vaughan's style is lucid and pleasant, and a scholarly tone pervades the book. His mode of treatment is interesting and judicious, wisely avoiding too much detail on the one hand, yet not on the other falling into the mistake of meagreness and inadequacy. We consider the book an able and an inviting one. It is a volume, we venture to suggest, that our Missionary Societies might very suitably and advantageously place in the hands of every man sent out to labour in India, as part of his Missionary equipment.

It must not be supposed from what has been so far said, that the book now under notice consists only of an account of Hinduism, Buddhism, and Mohammedanism. The action and result of Christian and other ameliorating forces are also set forth. In a subsequent notice we shall endeavour to present our readers with a tolerably complete outline of Mr. Vaughan's valuable and interesting treatise.

## MISSION HOUSE OF S. BONIFACE, WARMINSTER.

SINCE the notice which appeared in the *Mission Field* a year ago, the Mission House of S. Boniface has entered upon a new chapter in its history. Its Principal, the Rev. G. F. Saxby. has been obliged by ill-health to give up his charge. He will long be affectionately and gratefully remembered. His place is filled by the Rev. S. Eales.

The Students assembled in increased numbers after the Mid-summer Vacation. Nine candidates were admitted on Probation, being the largest entry on the records of the Institution. Three more have been accepted, and will probably soon enter upon their course. Three have been rejected for various reasons, whilst as many as ten are awaiting acceptance.

Two students passed on to S. Augustine's at the end of the summer term; one has sailed to Zanzibar as a Catechist, another sailed for S. John's College, Newfoundland, a third for Bombay. A former student was ordained Deacon in Newfoundland on Trinity Sunday; and another in Montreal; three of those had gone through the course at S. Augustine's.

There are forty old students now Missionaries; seventeen are pursuing their training at S. Augustine's; and twenty-seven are now in residence at Warminster.

Of these, it is hoped that another will shortly proceed to Zanzibar; and he is now, in addition to his general preparation, studying Swahili for that purpose. Several others are destined for South Africa; one for Madagascar; one for Japan; but the greater number are free to go to any part of the mission field to which they may be called.

The work of the Mission House has been blessed in a remarkable degree. It has, however, far outgrown its resources. The house is very much crowded; and several students are necessarily sent into the town to sleep.

The Mission House is about 130*l.* in debt. The payments for the students barely meet the expense of their maintenance; and the salaries of the Principal, Vice-Principal, and Tutor, with the other heavy expenses of a large household, have to be wholly provided out of the donations of friends.

An appeal put forth in 1865, before the Day of Intercession for Missions, was generously responded to by Churchmen and Church-women in all parts of the kingdom. Two munificent gifts of 150*l.* for the repairs of the Mission House, must be specially mentioned; as also 10*l.* for a printing press, in addition to a subscription of 50*l.*; from the Bishop of Salisbury, 10*l.*; and 10*l.* for a portable forge.

Help is now needed to pay off the debt. Then the buildings call for extension, to accommodate an increasing number of students. Is it too much to hope that some generous-minded benefactor may be moved by God to do for S. Boniface what Mr. Beresford Hope did for S. Augustine's College, and so plant it securely in a suitable habitation?

The Rev. F. H. De Winton, who has hitherto given his valuable help as Tutor, has gone to reside upon his Fellowship in Jesus College, Oxford.

His place will be temporarily supplied by Mr. J. H. Lord, a former student of the Mission House, who is a candidate for Holy Orders in this diocese at Advent next, and who will subsequently, it is hoped, take charge of a Mission to the Jews.

But the provision of a suitable successor will be one of the most pressing wants of the Institution. It can only be supplied by one who will give, not money to the cause of Missions, but the far better gift of *himself.*

The industrial training of the Mission House has gone on without interruption. The printing press has been in constant use. The portable forge also has proved a great help to the work of the students. The Chapel has been adorned by a reredos painted with much taste by a student. The students have shown their skill in carpentry by building a small vestry attached to the Chapel; whilst in other ways care is taken to give them such acquaintance with the manual arts and general handiness as may, it is hoped, stand them in good stead when doing their Master's work in distant and uncivilised lands.

## DEPARTURES AND ARRIVALS.

On December 28 the Rev. T. W. Hunter, B.A. sailed by the P. and O. steamer *Deccan* for Calcutta, with Bishop Johnson, for missionary work in that Diocese.

The Rev. H. L. Whittington sailed from Southampton by the *Anglian*, with a view to undertaking colonial and missionary work at Verulam, in the Diocese of Maritzburg, accompanied by Mr. Chapman, of St. Augustine's College, Canterbury, who is to work at the same station. The same ship took out Mr. Coakes of St. Augustine's College, who has left England for mission work in the Diocese of Kaffraria.

The Bishop of Bathurst has arrived in England. The Rev. Dr. B. T. Craig has returned from Australia.

## REPORTS RECEIVED.

Reports have been received from the Rev. H. H. Sandel of the Diocese of *Calcutta;* J. Guest of *Madras;* C. Ah Luk, W. H. Gomes, W. R. Mesney, J. Perham and J. L. Zehnder of *Labnan;* W. Llewellyn of *Grahamstown;* T. Taylor of *Maritzburg;* J. Jackson and S. M. Samuelson of *Zululand;* J. Gordon of *St. John's, Pondoland;* R. J. French of *Mauritius;* T. D. Warner of *Brisbane;* C. J. Martin of *Dunedin;* R. Lonsdell and T. A. Young of *Montreal;* A. J. Balfour, T. L. Ball and J. Boydell of *Quebec;* G. S. Jarvis and T. Neales of *Fredericton;* R. M. Dodsworth of *Antigua*, and W. H. Brett, G. H. Butt, and A. C. Walshe of *Guiana.*

## MONTHLY MEETING.

THE Monthly Meeting was held on Friday, January 19, at the Society's House, Bishop Piers Claughton in the Chair. There were also present: T. Turner, Esq., V.P.; Rev. B. Belcher; Rev. A. Blomfield; Rev. J. W. Festing; G. Frere, Esq.; C. L. Higgins, Esq.; Rev. G. P. Pownall; Lieut.-Gen. C. W. Tremenheere, C.B.; Gen. Turner; W. Trotter, Esq.; S. Wreford, Esq.; Rev. R. T. West, *Members of the Standing Committee;* and Col. Anderson; Rev. S. Benson; J. Boodle, Esq.; Rev. H. B. Bousfield; Rev. J. W. Buckley; F. J. Candy, Esq.; Col. Childers; Rev. H. N. Collier; Rev. T. Darling; Rev. Gordon Deedes; Rev. J. D. Dyke; Rev. J. H. Edgar; Rev. J. J. Elkington; E. J. A. Fitzroy; Rev. J. A. Foote; J. F. France, Esq.; Rev. R. L. Giveen; Rev. O. Gordon; Preb. Hill; J. H. Jowitt; H. Mather; F. S. May; W. H. Panckridge; J. V. Povah; J. H. Snowden; H. D. Thomas; R. Tweed; Jas. Weston, Esq.; Rev. A. Williamson; Rev. J. H. Worsley; Archdeacon Wright.

1. Read Minutes of last Meeting.

2. The Secretary on behalf of the Standing Committee gave notice of their intention to propose at the next Meeting for election on the Standing Committee, the Rev. B. Compton, Rev. H. V. Le Bas, Rev. J. W. Irving, B. D. Colvin, Esq., Colonel Childers, and Rev. J. H. Thompson, and that at the next meeting Fred. Calvert, Esq., Q.C., would be proposed for election at the March Meeting in the room of the Hon. Henry Walpole, deceased.

3. H. G. Fiennes-Clinton, Esq., B.A., of Keble College, Oxford, was accepted on the recommendation of the Board of Examiners as Tutor at Bishop's College, Calcutta, and Mr. Albert Capel of St. Augustine's College was accepted for the Mission in North China.

4. Resolved that 25*l.* from an Appropriated Fund be voted to Rev. A. J. Law, of Pretoria, and 25*l.* towards the passage of Mr. Murphy of St. Augustine's College, to Calcutta.

5. The Secretary read a letter from the Rev. C. D. Goldie, stating that he was unable to attend the Meeting, and the following report was presented by the Standing Committee on the subject of the proposal made by Mr. Goldie.

"Having fully considered Mr. Goldie's proposal, and having had an interview with the Secretary of the National Society, the Standing Committee find that that Society has peculiar facilities for ensuring a large circulation, which a

paper published by the S.P.G. could not hope to attain. They are therefore not prepared to recommend the Society to incur the responsibility of such a publication."

The Report was adopted.

6. Resolved that two Appropriated Funds in the hands of the Treasurers of the Society be paid to Sir Walter Farquhar, the Treasurer to the two Funds for the Endowment of the Lahore and Rangoon Bishoprics.

7. The Seal of the Society was ordered to be affixed to a transfer of certain Stock held by the Society, and to a Power of Attorney to the Society's Bankers authorizing the sale of 6,000*l.* Stock on account of the Central African Mission.

8. The Secretary stated that the Rev. F. R. Vallings, M.A., who was for twenty years connected with the Society, first as Secretary at Calcutta and latterly as Missionary in Chota Nagpore, had died at sea on December 29.

"Resolved, that the condolence of the Society be conveyed to the mother and the widow of Mr. Vallings."

9. Archdeacon Wright took leave of the Society and spoke of the condition and wants of the Diocese of British Columbia for which he was about to depart, at the request of the Bishop.

10. The Rev. J. H. Jowitt, Vicar of Holbeach, in the Diocese of Lincoln, and Organizing Secretary to the Society, addressed the Board on the subject of training Candidates for Missionary Work.

11. The Secretary stated that Bishop H. H. Parry had intended to be present at the Meeting to-day for the purpose of taking leave of the Society before sailing for his new Diocese of Perth, and it was resolved :—

"That the Society regret that they have not had the pleasure of an interview with the Bishop before his departure for his new Diocese. The Society offer him their cordial good wishes for the prosperity of his work on which they trust the Divine blessing will rest abundantly : and they hope that the cordial co-operation which has subsisted between Bishop Parry in the Diocese of Barbados and the Society, may be renewed and increased in his new sphere of labour."

12. All the members proposed in November were elected into the Corporation.

13. The following will be balloted for in March :—

Rev. John Yolland, Hoylake, Birkenhead ; Rev. A. Maitland Wood, Liscard, Birkenhead ; Rev. E. H. McNeile, St Paul's, Princes Park, Liverpool ; Rev. J. Cullin, St. Michael's, Liverpool ; Rev. W. Saumarez Smith, St. Aidan's, Birkenhead ; Rev. Percy M. Herford, St. Andrew's, Southport ; Rev. Jas. Lawrence, 16, Alexandra Terrace, Princes Road, Liverpool ; Rev. Thos. W. Swift, St. George's, Everton, Liverpool ; Clarke Aspinall, Esq , The Laurels, Bebington, Birkenhead ; Rev. Herbert Monk, Newton le Willows, Cheshire ; Rev. C. J. Hardman, Christ Church, Hunter St , Liverpool ; Rev. John Whitley, Newton le Willows, Cheshire ; Rev. C. G. Barr, All Saints, Stoneycroft, Liverpool ; John Walter Buchanan Riddell, Esq., 10, King's Bench Walk ; H. B. H. Turner, Esq., Calcutta ; Rev. George Feather, Bury Lane, Leigh, Lancashire ; Joseph Hartley, Esq., Bury Lane, Leigh, Lancashire ; Rev. W. J. Melville, Ashton in Makerfield, Wigan ; Rev. A. J. Worlledge, Scholæ Cancellarii, Lincoln ; Rev. C. F. Rogers, High Cross, Truro ; J L. Tomlin, Esq., 23, Bolton Gardens, S.W. ; Rev. A. Veysey, 1, Fawcett St., Redcliffe Gardens, S.W. ; Rev. J. J. S. Mountain, D.C.L., Bulford, Amesbury ; Rev. E. Gates, Pytchley, Kettering ; Very Rev. A. Daunt, Deanery, Cork ; Rev. H. Liddell, Ashton in Makerfield, Warrington ; W. N. Lawson, Esq., 22, St. John's Park South, Blackheath, S.E. ; Rev. Frank Owen, St. Paul's, Deptford ; Rev. Bracebridge Hall, Waddington, Nuneaton ; Rev. E. R. Graham, Coventry ; Rev. J. Howe, Knowle, Birmingham ; Rev. J. A. Nicholson, LL.D., Christ Church, Leamington ; Rev. C. J. Reade, Shottes-well, Banbury ; Rev. J. F. D. Kidd, Launceston ; R. Raikes, Esq., 50, Westbourne Park Villas, W. ; A. W. Grant, Esq., Lichborough, Weedon ; Rev. W. L. B. Cator, Ackworth, Pontefract.

THE

# MISSION FIELD.

The field is the world. The seed is the Word of God.

MARCH 1, 1877.

## THE CAMBRIDGE MISSION TO INDIA.[1]

*"Fellow-workmen—Fellow-soldiers—Fellow-citizens."*

"A MOUNTAIN is not climbed by leaps and bounds, but step by step"—so, more than twelve hundred years since, wrote St. Gregory the Great to St. Augustine of Canterbury, who had been dispirited by the slow progress of his Mission among the Anglo-Saxons of Kent and Surrey. The character of Mission work has greatly changed since the days of St. Augustine, but the truth expressed by the Roman Bishop is as applicable to our efforts now in India, Japan, or China as it was to the labours of this Founder of the English Church. Indeed the Missionary work, which we are called to undertake, is a far harder task than was assigned to the seventh century. "The conversion of Asia is the last and greatest problem that has been reserved for the Church of CHRIST. It is through India that the East can be approached. It is to England that the evangelizing of India has been intrusted by the Providence of GOD." In a work of such magnitude as this every honest effort must find room for development. For an enterprize of such difficulty the Church has a right to claim the devotion of every talent which has been entrusted to her sons.

In the present article we propose to give some account of the scheme of a Cambridge Mission to India. This Mission, if by God's

(1) Our readers will receive this article with additional interest when they are aware that the writer of it has given his services to the Mission.—Ed. *Mission Field.*

blessing it be established, will be one more endeavour towards the great end of gaining India for CHRIST, one further step taken (to make use of St. Gregory's metaphor) towards the summit of the mountain on which the Church is striving to place the Cross of her Lord.

The scheme of the Mission originated in the University itself. The central idea is to establish an organised body of University men, who shall live and labour together in some one chief Indian city. Hitherto candidates for Indian Missionary work, who have offered themselves to our societies, have always been assigned to the various stations where their help was most needed at the time. It is now proposed—without in any way desiring to attract all University men to the same locality or the same class of work—rather, indeed, with the hope that the number who may be available for other posts may be increased by a wider diffusion of Missionary interest—to establish in India a special *University* Mission, an organised band of Cambridge Missionaries.

It is felt that many advantages may be expected from such a plan. Among the chief of these will be that which will follow immediately from the idea of the plan itself, namely the opportunity afforded of concentrating the energies of many hearts and minds on one end and in one place, and at the same time of dividing between them the several parts of the work. And who that considers the varied character of the duties, educational, evangelistic, literary, which *one* Missionary is now often obliged to undertake, does not feel that the gain will be no small one, and the efficiency of each department of labour not a little enhanced, if the various parts of the whole complicated machinery can be assigned to different men. Add to this that an associated Mission of the kind we speak of will secure a tradition and continuity in the work accomplished, which is impossible in the case of isolated labourers. Too often it has happened that on the illness or death of a solitary Missionary, his work has been handed over to a successor, who though with the same general aim, yet has built on different lines. A body of men united in common action is secured against this danger.

Further it may be reasonably expected that the very fact of having received for the most part[1] the training and education of one University will be a bond of sympathy between the Missionaries of

(1) We say "for the most part," as by a Resolution of the Cambridge Committee Oxford men also are invited to join the Cambridge Mission. Any who will make the venture may rely on a very hearty welcome from their Cambridge brothers.

no ordinary strength. Our English Universities have a character and traditions of their own, which are impressed by a thousand subtle and indefinable influences on those who pass through them, and which naturally engender unity of feeling and similarity in modes of thought. We refuse to regard the consideration of such influences and associations as merely sentimental—rather we believe they should be carefully taken account of, and consecrated by combined action tc the service of CHRIST.

A collateral advantage also may be expected from the close connection of the Mission with the University. It has been suggested by a well-known Indian civilian that much useful work, which would be no small assistance to the Missionary in India, might be done at home in college-rooms and country vicarages. The suggestion seems by no means unpractical. Research among the stored and often unknown treasures of our libraries; a thoughtful consideration of the points of contact and antagonism between Christianity and other religions, a comparative statement of the method and order of presenting truth to unbelievers in ancient and modern days; investigations into the practical workings of mediæval Missions—these and such as these we are confident would prove no unfruitful fields of labour, as yet but little tilled, and in which the English clergyman or the University teacher might well bear a part with his brother in India.

It is believed also that the Missionaries themselves will gain not a little in spiritual strength and efficiency for work from living together, and maintaining frequent and united services. How often has the solitary Missionary mourned his isolation! how often have energies of mind and spirit been starved for want of human companionship and the Church's ministries! We do not doubt for a moment that the lonely labourer has the Presence of His Lord. Still the special promise is to "two or three." Even for a short journey Jesus sent out His disciples two by two, bidding them soon to return together to Himself. St. Paul seems never to have travelled alone, and sometimes to have had a band of men with him. The great mediæval Missionaries, Columba, Aidan, Boniface, followed his example. In our own day the feeble response which has been given to appeals for men has rendered such a practice hitherto generally impossible, but may it not be rightly hoped that Cambridge will feel it among the most sacred of her duties continually to supply a full complement of labourers to a Mission sent

forth from herself. The Church has never yet attempted to occupy in strength any one Indian city. Who dare presagé what results in superstitions abandoned and souls won GOD might grant to such an endeavour!

We proceed to state what steps have been taken to carry out the proposal :—

(1) A Committee[1] has been formed in Cambridge to promote the general interests of the Mission, which pledges itself to raise a sum of at least 500*l.* a year towards the working expenses. Readers of the *Mission Field* will have seen in our December number that the Society for the Propagation of the Gospel has undertaken to supply, as it may be able, what else is needed. A common life will greatly lessen the burden of expense. And thus it is believed that the Mission will be free from pecuniary difficulties and the disheartening, deadening effect of continually appealing for the replenishment of exhausted means. The Cambridge fund is to be raised among graduates. The blessing of such an effort cannot be confined to India, "It blesseth him that gives and him that takes."

(2) DELHI, the ancient capital of India, and still a large and increasing city, has been chosen as the seat of such a Mission. Missionary work was commenced there by the Church of England in the year 1854, and continued with great promise till the Indian Mutiny, of which four Missionaries and two native Christians were among the first victims. The Mission was re-formed in 1859, and has since made steady progress. There were last year as many as ninety adult baptisms. There is a considerable body of native catechists attached to the Mission, who need systematic instruction, and several stations have been opened in the country round. The students of the Government College have been found specially accessible to Christian influence. A great opportunity also of reaching the educated classes is afforded by the Press. Hindi and Hindustani, the vernacular languages of the district, are said to be common (with some variations) to not less than a hundred millions of the people of India. Thus Delhi would seem to offer every opportunity both for evangelistic and educational work, such as would most properly belong to a Mission sent from the University. Sir Bartle Frere, who visited Delhi during the recent journey of the Prince of Wales, has expressed an opinion that it is especially

(1) A paper with the names of the Committee, &c., may be obtained on application to the Secretary of the Mission, the Rev. E. Bickersteth, Pembroke College, Cambridge.

desirable at the present time to reinforce the existing Mission. In a letter dated Lahore, January 19, 1876, which he has kindly allowed to be printed, he says, "I am much mistaken if you have not a larger Tinnevelly at Delhi in the course of a few years, but they want more money and more men. Delhi seems quite one of the most hopeful openings I have seen." The Rev. R. R. Winter, of the S.P.G., and his native colleague the Rev. Tara Chand, in co-operation with whom it is proposed that the Cambridge Mission be established, are at present the only ordained labourers in Delhi in connection with the Church of England.

(3) It was necessary to determine roughly—leaving full liberty for experience to modify details—the special character of the work to be undertaken. For this purpose the following resolution was passed at the first meeting of the Cambridge Committee :—

"That the special objects of the Mission be in addition to evangelistic labours to afford means for the higher education of young native Christians and candidates for Holy Orders, to offer the advantages of a Christian home to students sent from Mission schools to the Government College, and through literary and other labours to endeavour to reach the more thoughtful heathen."

The direct work of *preaching and evangelization* needs no comment. Should any of the Cambridge Missionaries wish to give themselves wholly to such work in the country districts, it is still believed that the central home in the city itself will afford them a useful retreat for refreshment and devotion at stated times and during part of the hot weather. It is striking to notice that even a St. Francis Xavier, after one of his great Missionary journeys, refused to set forth again until he had had time to recruit his spiritual force by staying awhile in the retreat of his college.

All recognize, too, the importance *of training a native pastorate*—though Mr. French's excellent Divinity School at Lahore is the only institution in all North-West India and the Punjab which aims at imparting to its students a complete theological education. Such a work, however, could only be undertaken by the Cambridge Missionaries in years to come. It demands a full mastery of the language, and acquaintance with the customs and habits of the people, and their characteristic modes of thought.

The value of controversial *literature* as a means of reaching the more thoughtful heathen has long been appreciated. A more pressing need (see the Allahabad Conference Report, p. 52) is the supply of doctrinal and devotional books to the native Church. A Univer-

sity Mission will naturally attempt something in this direction. An overburdened Missionary who bears alone the manifold cares of a whole Station has but little time for such labours.

*The education of young native Christians* is an important department of the machinery of a native Church, which has as yet received comparatively little attention in India. We believe that we are right in stating that there is no Christian school in all India for the sons of native gentlemen. A Mohammedan convert to Christianity expressed to the writer of this article a short time since his conviction that such a school would be a means of training men who in years to come would form a most intelligent class, not only of native ministers, but of native Missionaries, not merely of superintendents of native congregations, but of men who would be competent to bear back the standard of the Gospel into the kingdom of which they themselves had once been subjects.[1]

The only other object specified is *a home for Christian students at the Government College*. At Delhi there is no Christian college, as at Calcutta, Madras, and Agra—and Government education, rightly or wrongly, is purely secular. Now, by way of comparison, imagine the general moral effect on an average English youth who has been brought up at a Christian school, of spending three years at Oxford or Cambridge, and finding that the curriculum of study and discipline of his college rigidly excluded from first to last all provision for religious instruction or services. But this is no imaginary case in India, and how much worse is such an ordeal for those who have only recently abandoned heathen practices, and are perhaps as yet only partially instructed in Christian truth. How likely that philosophy divorced from religion, science without God, history apart from its moral teaching, should lead them, *not* to their old superstitions—these they have abandoned for ever—but to the negations of the Atheist, the doubtings of the Sceptic,—or it may be, the cheerless creed of the Positivist or Secularist. It has been now thought that something might be done to deepen and carry forward good impressions, and to counteract the influence of a merely secular teaching, if the Christian students at the Government College could be collected into one house, situated in or near the Mission compound, and placed under the superintendence of a Missionary who should devote his time largely to them. If he could direct

(1) Since writing the above we see, from the latest Report of the Delhi Mission, that Mr. Winter has already formed the nucleus of such a school in a Home which he has established for the Christian boys who attend the Delhi Mission School from the country round.

and assist them in their studies, so much the better. The influence of Canon Crowfoot, which, during his short residence in Delhi, was so widely felt for good among the students, was largely gained in this way. The main aim, however, would be to secure that night and morning they lived the life and breathed the atmosphere of a Christian home.

Such in brief are the chief features of the proposed Mission. We have only further to add that two men have already offered themselves, and it is confidently hoped that others will shortly come forward. The subject is most earnestly commended to the interest and to the prayers of the readers of the *Mission Field.*

EDWARD BICKERSTETH.

## JAPAN.

WHEN Bishop Burdon had finished his tour in South China (see page 76), he went on to Japan. His letter, written on the 2nd of last November, treats chiefly of work in China. The progress of the Missions in Japan is, however, also recorded in these words :—

"Passing over to Japan, I visited and stayed some time at each station where clergy of our Church are located. The Church Missionary Society has men at Nagasaki, Osaka, Yedo (now called Tokio by the Japanese), Hakodate, and Niigata. The latter place I was prevented from visiting, but I saw a good deal of all the others.

"Your Missionaries in Yedo are doing, I trust, a good work. I saw a little of Mr. Wright's position and work, but in consequence of Mr. Shaw's serious illness during the week I was in Yedo I did not visit Mr. Shaw's house or see any of his work. On Sunday, the 1st of October, I confirmed in Yedo, in Mr. Piper's chapel, eighteen Japanese converts—fifteen men and three women—each of the three Church of England Missionaries presenting five men and one woman. All the three clergy took part in the service, Mr. Wright interpreting my address.

"I was glad to welcome your two new men to Japan. You will have heard from them that they have gone to Kobe, with a view to laying siege to Kioto, the old capital. I hope they will have good success."

The general external progress achieved by the Japanese during the three years which the Rev. W. B. Wright has spent in their

country strikes him as very remarkable. On the 25th of last September he wrote :—

"Now a large part of Tokyo is well re-built in foreign style, and lighted with gas, while omnibuses and other vehicles ply from north to south; you can buy almost anything you want out here; the best booksellers' shops contain not only the standard English works, but the latest free-thinking books, and side by side with them Christian books. One can walk safely by day and night through any part of Tokyo, so quiet and well behaved are the people, and so well organized the police force. Telegraphs run through the town in every direction. Public gardens are being constructed and opened to the people. Sundays and Saturday afternoons are observed as times of rest from work by schools and by all the Government offices. Still more remarkable is the progress of toleration. Only a year ago I preached in my own house, and was delighted if nine or ten persons came. This year I have preached openly outside and put up notices; and in all parts of Tokyo, in one way or another, opportunity is had for preaching CHRIST. Yet the laws against Christianity are not annulled.

"In July I went for a few days with Mr. Garrett, the chaplain at Yokohama, to visit Kannozau, a famous shrine of Yakushi sama, the god of medicine. It is situated on the east side of the Bay of Yedo. This is the village where Will Adams lived and died more than two hundred years ago. His tomb is on the hill above the village beside that of his Japanese wife. Some of his descendants still live in Japan. In the village temple we were shown Siamese idols and a Pali scroll which had belonged to him. It would seem that he had conformed to Buddhism. We asked the old priest if he had heard of JESUS CHRIST the only Son of GOD; he said, 'Yes, He died on the Cross.' 'Why?' asked Mr. Garrett. He replied, 'For mankind.' We found that the priest had a Chinese Bible, and he spoke of the Ten Commandments as blessed teaching.

"In the evening, being tired, I indulged myself with an amma, or shampooer. These men are a wonderful institution in Japan. They rub and knead and pound the muscles until the weariness goes away. They are generally blind; and, for two or three pence, they will work like a horse at shampooing. I found that this man had lived in Yokohama, and had been prepared for baptism, but had left through illness, before he could receive it. He had an excellent memory, and could repeat many hymns.

"The next day we made an ambitious voyage in an open boat across to Kisiratsu, on the east shore of the Bay. Here, while I went to the post-house, Mr. Garrett walked out to see the town. It was the great festival of Hachiman, the god of war, and numbers had come in from the country to worship and to enjoy themselves. Mr. Garrett went into the temple and began to talk to some people; more gathered round, and he was requested to withdraw. Just outside the temple and at cross streets was a board for police notices on a pedestal and with an eave overhead. Mr. Garrett mounted on this, and, taking off his hat, addressed the crowd gathered around. There was no let or hindrance. We spent some days at Kannazau, which is delightfully situated on the ridge of a high hill. There is here a fine monastery, which once held three hundred monks, but now one priest and two or three servants alone remain.

"On the way back we came to a large village in which was a Shintô temple at the top of many steps. There a number of men were assembled, smoking and drinking tea, while lights were burning on a kind of altar. They were worshipping the dead. We went up the steps, and both of us addressed them, telling them that there was One only true GOD, whom they ought to worship. They listened very attentively, and agreed to all we said.

"In another village where we stopped for a few minutes is the shrine of Inari, the fox god. A man asked if he should ring the bell for me to attract the god's attention, that I might pray. 'No,' said I, 'I worship only one GOD, the GOD of Heaven.' 'Ah,' said he, 'that's the first one of all.'

"About the middle of August, the heat being intense and our house very unhealthy, I went with my wife and child to Ôyama, a mountain 6,000 feet high, twenty-five miles from Yokohama. We rested at a Buddhist temple, and enjoyed the cool air for a fortnight. Ôyama is a celebrated Shintô shrine, and thousands came to worship Sekisau-sama on the summit. The priest of the temple is married. Two years ago the Government gave leave for the marriage of Buddhist priests; but the believers worshipping in the temple made the priest marry five years ago. I suggested to him that he should invite his parishioners to the temple, where I would preach to them. This he did. The two Sundays I was there large congregations came, and the priest himself was much interested. He read St. Luke through, and I left a copy with him. Some young men in the town asked me to sell them copies, but I had only one left, so they

borrowed his. One night the Kocho, or head man of the place, came with three friends, and for about two hours we held a friendly controversy on various subjects. . . . . I hope, please GOD, to pay another visit there. . . . ."

After a description of the confirmation mentioned by Bishop Burdon in his letter given at the beginnning of this paper, Mr. Wright adds that, on that occasion, "the chapel was packed quite full: people sat in every hole and corner they could get into. Many stood outside listening at the doors and windows, and numbers went away because there was no room. Andrew Shimada, John Masuda, and James Midzuno all addressed the people, after which I spoke. I was much struck by James Midzuno's figures. He said: 'We are all protected from wind and cold by the roof; the grace of GOD is this roof; get under it, and you will escape the rain of sinful temptations and wickedness which the evil spirit sends on you.' Again, 'The Ten Commandments are a mirror: come and look in it, you will see how sinful your hearts are.' I have taken Andrew Shimada as Catechist. He assists me in translation, and in the preparation of sermons. He also preaches himself, teaches the catechetical scholars, and visits inquirers."

A letter written by the Rev. Hugh James Foss, on the 2nd of October, from Kobe, gives a pleasant account of his first impressions of Mission life in Japan :—

"We are now fully established at Kobe—the Foreign Settlement attached to the old native town of Hiogo. Kobe itself is very thickly populated with natives,—Bishop Williams estimates them at 100,000—and we are thankful to say that we have obtained a house just above the native part of the town, the descent from it to the street not taking more than two minutes, and yet in a very healthy position. Kobe has the repute of being healthy; and we find many of the Europeans most favourably disposed towards Missionary objects. Our house is very pleasantly situated; a house which one could easily get to love. We have a beautiful view in front of the lovely bay of Kobe; and, at the back, of the no less lovely hills or mountains which rise above the town. A pleasant breeze is generally blowing, but yet the house seems strong enough to stand a severe typhoon. It is partly Japanese, but has a wing consisting of two European rooms, and it has a story above the ground floor. There is a lawn in front of the house, and a vegetable ground below, now in some disorder. We only got into our house at the end of last

week, all of us sleeping here on Saturday night, and joining in the Holy Communion on the Sunday which followed. . . . .

"We are looking after teachers. I have heard now of some likely to suit, and shall hope to set to work soon in real earnest."

The Rev. F. B. Plummer, Missionary in Japan, wrote from Kobe on the 18th of last November:—

"A young man came down to my house one morning about three weeks ago, with a note from the superintendent of the American School, stating that the bearer had that day presented himself to her, begging to be employed in some office, however humble, provided only he could obtain a livelihood and live amongst Christians. He was quite destitute, having been obliged to run away from home because he was a Christian. The lady's teacher had some conversation with the lad, which soon told her that he had evidently received a high-class education, and would probably be well fitted for teaching any foreigner the Japanese language, especially as he understood some English. Therefore it was that he was at once sent to me. He told me that for two years he had been in the Christian school of Mr. Morris, Missionary of the American Church at Osaka; that by him he was baptized when fifteen years old, in 1874; that he afterwards went to a province about five hundred miles to the south-west, to live with an elder brother, who occupies a position of something like a magistrate or judge there, I suppose. His brother, finding an English Bible and part of the Gospels in Japanese in the boy's possession, became very angry, tore these up, and sent the boy to prison for two hundred days. I do not yet quite know whether he did this by virtue of the office which he held, or of being, as it were, in the place of his parents, who live in Kioto, parents having, so a Missionary told me the other day, almost unlimited power over their children. The prison was about four and a half feet long by about three feet wide: he was never allowed to come out of this. Three times a day his hands were once filled with rice given through a little window, and to this a very little salted meat was added. Naturally he became ill and very stiff in the legs. Afterwards he was made to work on a farm for one hundred days; and then they sent him to a boarding-school to be taught Confucianism. Here he remained a year, and then a month ago his father brought him home to his parents in Kioto. Believing that his father was going to put him in prison again there, his mother, who 'loved him' (as he expressed it) got him away

again before he had been at home many hours, and then it was that he made his way to Kobe, found out a Christian school, and presented himself there. His Christian name is Rokuro.

"I wrote to Mr. Morris, who answered that nothing had been heard of the boy since he left Osaka, but that he had been in his school, was baptized by him, and used to complain of home-persecutions. I have found him a fairly good teacher, and a diligent student of the Bible, which he reads in Chinese and also in English, in spite of all difficulties, with the help of my dictionary. We took him into our house—at least into a little wooden building where our 'boy' lives, and which is all but adjoining ours—about a fortnight ago; and the more we see of him the more we like him. He goes out with me for walks almost every day; and seems most anxious to do what he can already for teaching his countrymen about Christianity, as well as to prepare himself daily for becoming a more efficient Christian teacher. The guidance which brought him seems providential, and his company is a constant source of pleasure to me."

## CHINA, SOUTH AND NORTH.

A LETTER written to the Society by Bishop Burdon from St. Paul's College, Hong Kong, on the 2nd of November, gives a cheering picture of his work and its progress. [All the Missions in South China are supported by the C.M.S.]

"Will the S.P.G grant me the generous help of £200? I shall need it for general Mission work in the Diocese. I still intend to get all the private help I can. The one item of books will alone cause a serious expenditure. I am engaged on another edition of my Prayer Book, which is positively necessary in the new work I am beginning.

"I have just returned from a visitation of the Diocese. On the 1st of April I left Hong Kong for Foochow. There, on the morning of Easter Day, I ordained four native catechists as deacons, and confirmed about fifty native Christians in the afternoon. On the Tuesday following, Mr. Wolfe, the C.M.S. Missionary in charge, and I set off on a tour of the principal Mission stations. It took us just three weeks, during which time about five hundred persons were confirmed, and two hundred, including thirty or more children, were baptized. In many of the cities and villages visited large buildings

have been erected for worship, to a great extent by native funds, and these are generally well filled. In this Mission of the C.M.S. there are—one English Missionary, soon, I am happy to say, to be reinforced by two men, who are expected with Mr. Davys and my students. [Mr. Davys is a clergyman who is obliged, by ill-health, to leave for a time his parish in England, and who has offered to instruct, for the next few months, six English students, whom he is taking out to St. Paul's College, Hong Kong.] There are also five native clergy (four deacons and one priest), fifty-two paid native catechists, eighty voluntary native helpers, seventeen native students, and one thousand four hundred and forty-three native converts. All this gives us much cause for thankfulness, but it also gives cause for anxiety and effort."

We turn now from the Southern portion of the Chinese Empire to North China, where Bishop Russell, residing at Ningpo, superintends the Missions of the Church. Letters have recently been received from the Rev. Miles Greenwood, who has left the neighbourhood of the foreign settlement at Chefoo, as he believes that, by living for a time in the inland town of Foosan, he will have greater opportunities of learning the native dialect. On the 31st of August Mr. Greenwood wrote :—

"I left Chefoo for my new home on this day, accompanied by Mr. Scott, who returned to Chefoo in the evening. I took with me two Chinamen, as teacher and servant, who frequently, however, act as substitutes for each other, as, in my present stage of progress in the language, I need not so much a learned as a garrulous man. The 'teh shing tien,'—my inn—opens into the street, but after passing through the opening there is a large court, and at the other side of it three rooms, which I have taken for myself and the two Chinamen. An inn seems to offer much greater inducement to the people of the town to visit me than a private house would, so much so that I suppose I might soon in this way become personally acquainted with most of the people in Foosan."

On the 4th of September Mr. Greenwood walked to a Buddhist monastery, which lies near Foosan. Of the priest in charge he writes :—

"He seems, like all other Buddhist priests here, so far as I know, to follow his vocation solely as a means of gaining a livelihood. Indeed the religion which the people here are supposed to possess

seems to have no reality. The well-known saying of Confucius, 'We do not understand the things of this world; how then can we know those of another?' and all that it implies, seems to be the basis of all motives of action. To get money, that is, the means of obtaining food, clothing, and exemption from labour, seems to be the *summum bonum*, for which alone people strive. Such religions as exist seem to be so mixed together that no one, so far as I have observed, can tell of what religion he is. The worship of ancestors seems the only semblance of religion that exists, and with respect to it the confusion of belief is such that, if it may be called belief at all, it is of a very negative kind."

As it was found necessary, on sanatory grounds, to return, for a time, to Chefoo, Mr. Greenwood went back there on the 16th of October. He writes :—

"My stay at Chefoo lasted a month, and was not marked by any special incident, except an exchange of duty, on one Sunday, with the chaplain of the *Audacious*, a man-of-war stationed at Chefoo for the protection of British interests. Shortly after returning to Foosan, passing through the street, I saw the proclamation which had recently been posted up, as ordered by the late convention, in reference to Mr. Margary's murder, ordering the Chinese to show all proper respect and courtesy to foreigners travelling in the interior. I think that the proclamation will have the effect of making the people more friendly, though there seems little need as far as Foosan is concerned, the greatest civility and cordiality being shown by everyone.

"We are now just beginning to come into direct contact with the natives, more especially with our teachers and servants, whom we are therefore instructing, so far as they show any disposition for instruction. We are also looking forward to the time when we shall be so familiar with the language as to be able to talk freely to strangers. We then expect to itinerate. A certain definite part of the province of Shanting (the part not yet occupied) might be taken charge of, and the Gospel regularly and systematically carried to every portion of it, so far as there are men able and willing to do so. The whole province of Shanting would then be occupied, and the arrival of more labourers from England, together with the assistance of native Christians here, would enable the Society to send the Gospel to regions still more remote, which seem so earnestly to cry out to the Church at home to come over to help them."

## THE CHEFOO MISSION: WANT OF MEN.

THE following extract is taken from a letter written in September, 1876, by one who visited Chefoo, and attentively observed the work of the Rev. C. P. Scott and the Rev. M. Greenwood. It is printed in the hope that some who read it may help to provide for the Mission the additional labourers for whom the writer pleads so earnestly:—

". . . . There is one point to which I am anxious to draw attention, and which forms, indeed, the main object of my letter. It is one which is common to all Missionary schemes—the need of men. I know how very many have of late years responded to the call from the Mission field. I know in how many parishes in England there are organisations connected with special Missions. These parochial organisations furnish distant Missions with something besides their funds, which are indeed valuable, and their prayers, which are invaluable. By their instrumentality men have come to know the needs of the Mission field, and hearing the Voice of GOD calling them, have been led to obey the call, and either permanently or for a time to offer themselves for the work. But how few after all are the labourers, compared with the vastness of the field! And how many more there are who perhaps would offer themselves, were the actual nature of the work brought to their notice. I am quite sure, for example, that if the opening afforded to them by the recent establishment of the S.P.G. Mission at Chefoo were put plainly before the English clergy and laity, there would be very little difficulty in obtaining the six or eight additional men required to put this Mission on a perfect and—as far as China is concerned—a unique footing.

"The nature of the language—the distance from England—the precarious state of Mission work in China, and the climate, combine to produce a deterrent effect on men. It is felt that these are drawbacks from which Missions in many other parts of the world are comparatively free. I do not deny the force of these objections; it would be idle to attempt such a thing. But, nevertheless, I do not hesitate to affirm that did Englishmen really know the peculiar advantages of the Chefoo Mission, they would see abundant reasons why Chefoo should even be preferred as a field of Missionary labour. I have chiefly University men in my mind. A visit to the Mission

House at Chefoo is as like a visit to an English Clergy House as it can be under the circumstances. But let me attempt to say a few words on the objections mentioned above. (1) How stands the case? The S.P.G. has established its first Mission in China. It has chosen North China for a variety of considerations, into which it is needless to enter here. But the fact of its having selected Chefoo as the basis of its operations reduces the objection on the score of climate to a minimum. Chefoo is not in any sense tropical. For nine months in the year the climate varies from temperate to extreme cold. The summer heat is doubtless great, but it does not last long, and it is, moreover, generally lessened by cool and refreshing sea-breezes. That it is regarded as a desirable place of residence even during the summer months is proved by the constant succession of visitors from Shanghae and other southern ports—a circumstance which has gained for it the name of the Brighton of North China. And there are at least two Missionary Societies which possess large houses here for the express convenience of ministers who come to recruit their health after prolonged stays in the less healthy parts of the country. The autumn, winter, and spring are most enjoyable. Let those, then, who fear to trust their constitutions to the intense heat of India, Burmah, or Zanzibar, reflect that the climate of Chefoo would possibly suit them even better than that of England. The objection to climate, therefore, almost disappears. This is very important; for when it is put to people at a Missionary meeting, for instance, or in an advertisement in the *Guardian*, that the S.P.G. wants so many men for China, almost the first thing that occurs to them is that the climate of China is proverbially bad. But get them to realise that China is a country extending over twenty degrees of latitude, and as many of longitude, that it contains over four hundred millions of souls, and that very few of these are Christians. Surely the climate of Chefoo presents a favourable obverse to the sad picture suggested by these facts.

"(2) Next as to the question of distance. It cannot be denied that Chefoo is a long way from home. But a mail from England every week goes far towards bridging over the gulf. This is no small matter in the first years of a Missionary's life. To be banished into the interior of some distant country, and to be cut off from all but occasional glimpses at home-news and home-faces, makes many men shrink from taking what they feel will be a dreadful plunge. But a residence for one or two years in a Mission House amidst European

surroundings—in the companionship of brother priests, and with frequent communications from England, surely puts a new and even pleasant aspect on what most men fear so much—the opening years of Mission life. Chinese teachers are to be had in plenty, and it would be no life of idleness. Nor will it be a life of pleasure and worldliness if the tone of the Mission House remains what it is. Neither theology nor the spiritual life is neglected; and so long as Mr. Scott and Mr. Greenwood have anything to do with the House, they are never likely to be neglected. The English Society in Chefoo is very limited, but I cannot help saying that in one respect this is a great advantage. There is no call for a Missionary to enter into society in the sense in which that word is usually understood. And there is no bond whatever, beyond the bond of charity, between the Missionaries and the Foreign Community. Mr. Scott and Mr. Greenwood have acted with the greatest wisdom in this matter. I can testify that they have not thereby lost a particle of respect. On the contrary, it is felt that they have no time for the demands of ordinary society—that they do not perhaps find them altogether congenial to their new life—and that they were sent out to mix not so much with their fellow-countrymen as with their future spiritual children—the Chinese.

"(3) It is perhaps unnecessary here to touch, except most lightly, upon the question of the future prospects of Missions in China. Whether the Missionaries are to be protected by the Governments of their respective nationalities; whether they are to be left to act upon their own responsibility, and to be dealt with by the Chinese authorities; or whether some kind of compromise is to be effected between these two courses, are questions which perhaps time, and time only, can solve. But this difficulty need not enter largely into the calculations of those who would come and spend their noviciate in Chinese Mission life out here. Chefoo is a treaty port. There is, therefore, no more fear of molestation being offered to the S.P.G. Mission *in Chefoo* than to the various merchants, some of whom have lived here for many years.

"(4) Nor will I enlarge upon the difficulty arising from the language. Here is as good a school for learning it as can be found, and a school, moreover, which involves the sacrifice of scarcely anything English, except residence in England.

"And now let me attempt to describe what is wanted, and what may very reasonably be hoped to be attained. The Mission House

in which Mr. Scott and Mr. Greenwood have recently established themselves is built and furnished in English style. The furniture is truly of a simple description; but so the furniture of a Mission House ought to be, and so is the furniture of many an English Clergy House at home. Their earnest desire is to distribute the seven rooms of this House amongst six clergy—the seventh being used as the common dining-room. The rooms are large and airy, and no Missionary will really need more than one, if it be of this description. There being two clergy already living in the House, Mr. Scott and Mr. Greenwood are anxious that four more should offer themselves to the S.P.G. for the Chefoo Mission. And as an outsider who has seen the advantages of this part of their scheme, I want to give all possible force to their invitation, and certainly write without the authority of the Society; but I cannot doubt that were you able to find four such men—priests or deacons, or, for the matter of that, laymen intending to take Holy Orders, the Society would gladly accept them. Once out here and working together under an organisation, however simple, I am convinced that a nucleus of Mission work would be formed capable of indefinite development. It would give an impetus to the whole of the Anglican Missions in China. No doubt many things would have to be done before such a novelty in our Missions (in China, at all events) could be fairly established and in working order. But they consist of details which the Society would speedily arrange. *The* difficulty lies in getting sufficient men to make a fair start. Let the men be provided, and I know no better chance of beginning a well-organised Mission *at once.* Everything is ready out here. The House is complete. Mr. Scott and Mr. Greenwood are in it with a two years' start in the language, in experience, and, if I may presume to say it, in zeal and devotion. Never could Missionaries hope to begin work in China under better auspices. The journeys into the interior, which form such an important part of a Missionary's training, would be organised under a regular system; and as one outlying post after another presented its opportunities men would be gradually trained to fill it either for a time or permanently. The House at Chefoo would always be at once a *point d'appui* and a home to which they might return in seasons of sickness and trial, or for periods of spiritual retirement and counsel. Need I enlarge either on what would be the gain to the Mission, and therefore to Christianity, by the mutual sympathy which such a centre of operations would create? I well

know from personal acquaintance how much these two devoted servants of God stand in need of sympathy even now. The wisdom of the S.P.G. in sending out labourers after the Divine example, "two and two," has been abundantly justified already in this case. And I wish there were more who had seen what I have seen of the good fruit it has borne in Chefoo even in this short time. But it must be remembered that they are the only clerical representatives of the English Church in this province—that they have to initiate everything, and that as yet they have had no experience in such difficult matters. I am very far from meaning that they are not the men to initiate so great a work—on the contrary, as far as I can judge, they seem eminently qualified to act as pioneers—possessing as they do singular tact and gentleness, combined with unflagging energy. But I know they feel the responsibility weighing heavily upon them, and they long for fellow-workers who will support them in the position they have taken up here, and secure the ground which they have now fairly surveyed. If they are left to work here alone, they will work hard and cheerfully, I am sure, but the work will be diffuse and weakened through want of effective organisation and a continuous current of active sympathy. 'It is not good for man to be alone.' And though the Society has acted most wisely in opening its work in China with two of its Missionaries, the Mission can never flourish, humanly speaking, unless this principle is logically carried out, and a regular centre is formed with branches radiating from it into different parts of the province, and a regular circulation promoted between them and it. Now, if ever, is the time when, as it seems to me, the Society should be in a position to write to Mr. Scott and Mr. Greenwood and say, 'We send you four more men who will share the Mission House with you—see that they are provided with teachers. Give them the benefit of your experiences. Such and such are to be the rules by which the establishment is to be conducted, and a large margin is allowed you for making such others as from your superior knowledge you shall deem necessary. We do not wish these additions to cripple your work among the Chinese, but we do consider that it will be better for the future of the Mission if your Missionary labours for the next year or so can be made to go as far as possible *pari passu* with your supervision of the new-comers.' If something of this sort were done, what an instantaneous change would come over the Mission! The isolation at the outset of Mission life would be gone, and with it the young

Missionary's severest trial would be gone too. There would be nothing to fear on the score of inexperience, for the simple reason that nothing could be attempted until the language had been to a certain extent mastered. The present little Oratory would develop into a Mission Chapel (the building and furniture are already there), and the privileges of our Holy Faith would be as free and as regular as in the most favoured parish in England."

## BLOEMFONTEIN: NEW MISSIONS IN BECOANALAND AND BASUTOLAND.

LETTERS which have recently reached the Society from clergy working in the two new Missions whose names stand at the head of this paper, tell how hopefully fresh ground has been entered upon. It will be remembered that the *Mission Field* for last December (page 360) described the commencement of a new Mission in the southern portion of the country which lies north from the Orange Free State, and is known by the name of Becoanaland. Other letters written by Mr. Crisp about the same time appeared in the January *Quarterly Paper of the Bloemfontein Mission:* in one of these he writes of a visit to Phokoane:—

"It was pleasant to go from house to house, seeing one after another of those whom we had baptized twelve months ago, and who, after a year of much trial and serious opposition, had *marvellously* kept the faith. They have no church as yet: permission to build one was given, but has been recalled: so they hold their services in an inclosure fenced round with branches of trees roughly plastered with mud. I do hope that we shall get leave to build ere many months have passed.

"We lived almost entirely on porridge made of native meal, boiled with milk. In the evenings, as we had no candles, we could do little more than sit round the fire waiting—very eagerly too—till the contents of the three-legged pot in the middle of the hut were cooked; and then, when supper was over and prayers had been said, go to sleep in an empty waggon in the middle of the village. We were very glad to get this sleeping-place; for the houses at Phokoane are infested with a most ruthless bloodsucker called *tampane*, a creature about the size of your little finger-nail, which bites most fiercely, and raises a sore which generally festers.

"One is very glad, sometimes, to have a week or so of real native life in this way. We can thus, from time to time, do what would otherwise have to be left undone, and gain an insight into their ways, which helps us to understand their difficulties more clearly. But one could scarcely *go on* in this way. The waste of time is a serious matter. And, kind and hospitable as I have ever found the natives, the diet is not sufficient either in quantity or in quality to support systematic mental exertion."

Since then we have learnt that the Rev. W. Crisp has returned, in

ORANGE
FREE STATE,
1875.
22
24
26
28
30
TRANSVAAL REPUBLIC
Potchefstroom
Likwa R.
Vaal R.
Hart R.
WEST BECHUANALAND
Diamond Fields
Cronstad
STATE
ORANGE FREE
St. Johns
Phokoane
Bethlehem
Harrismith
Hebron
Verl R.
Barkly
Winburg
R. Tugela
GRIQUA LAND WEST
Griqua Town
Kimberley
Diamond Fields
Modder R.
Bloemfontein
Modder-poort
BARO LONG
Thaba Nchu
Thaba Bosio
Maritzburg
FRAZERBURG
HOPETOWN
Fauresmith
BASUTO LAND
NATAL
Orange R.
Caledon R.
Smithfield
Carmel
Hebron
Philipolis
Aliwal N
HERSCHEL
CAPE COLONY
KAFFRARIA
Colesberg
INDIAN OCEAN

perfect health, from a singularly prosperous journey, in which he has been able to lay the foundation of what we trust will, by the blessing of GOD, be a permanent work among the Becoana to the north-west of the Vaal. The Rev. John Widdicombe wrote from Thaba Nchu last November that Phokoane would probably be made a centre of operations, whence the Mission might develop northwards as opportunities offered.

The map of the Orange Free State which is given in this number of the *Mission Field* will enable readers to trace the Missionary journey made in Becoana Land by the Rev. W. Crisp, who has sent to the Society the subjoined narrative :—

"We left Thaba Nchu for a visit to the Christians of our communion living beyond the Vaal River, on August 25th, travelling with a waggon and ten oxen. Our journey led us through Bloemfontein, and thence over a flat sandy country, plentifully stocked with antelopes and smaller game, to the banks of the Vaal River. The road was very heavy. In some places our waggon literally ploughed through the sand. This, and a delay of four days caused by the loss of our oxen, made the journey tedious, and we did not reach our first station—St. John's—till Monday, September 13th.

"St. John's is a little village on the further bank of the Vaal River. It consists of some twenty houses, but there are many similar villages and cattle posts in the neighbourhood, so that it is a valuable position for Mission work. The catechist David is the father of Gabriel, our catechist at Bloemfontein. He is a most admirable worker, very zealous and painstaking, and withal thoroughly humble and conscientious. His wife, too, who is clever and obliging, heartily seconds him in all his work. When I last visited St. John's, in 1873, the people had only recently settled there; they were living in comfortless new hovels, and worshipped in a small inclosure roughly fenced in with stakes and branches of willow trees. But now the reed huts have given place to commodious Secoana houses, and they have essayed the erection of a church of considerable dimensions. This, I am sorry to say, is a failure. They have been ambitious: the only wood they have found for the rafters will not bear the weight of the thatch, and they will have to narrow the whole building. David has in a most praiseworthy way carried out the instructions which we have sent him from time to time by letter. His people are really well instructed, many of them can read with ease. The Christians

and catechumens know thoroughly the Creed, Lord's Prayer, Acts of Faith, Hope, Charity, &c. All of them know a great deal of the Catechism by heart, and some have entirely mastered it. They attend morning and evening prayers with great regularity, and on Sunday there is a congregation of some forty-five adults and many children. I had brought with me sixty copies of our newly-printed Secoana Prayer-Book. This they purchased readily, and took great pains to learn to use it. Before I left David could say the morning and evening prayers without a mistake, and the people had mastered the responses, and had learnt to sing the canticles. Daily instruction-classes were held in the morning for catechumens, and in the evening for communicants, also a noon-day school for the children. The Sunday services were well attended, and in ministering to the people both publicly and privately one found a really earnest desire for the knowledge of God's will and for grace to perform it.

"About twenty miles from St. John's, on the banks of the Hart's River, is a large native town called Phokoane, which contains at least three thousand inhabitants. David has, during the past two years, begun a work there in which he has been warmly seconded by three native Christians—a man and his wife and another woman, who have long been Christians, and who, with the exception of two women whom I baptized at St. John's in 1873, were the only Christians living at Phokoane.

"After a fortnight's stay at St. John's, we went to Phokoane, arriving there on the evening of St. Michael's Day, whose name the station now bears. It is a lovely place, built on the slopes of and in the valley between two ranges of undulating hills, and plentifully supplied with water. The country around is thickly wooded. The trees were just budding, and many of them were covered with sweet-smelling blossoms—a great treat to us after the treeless flats of the Free State. The chief received us kindly, and, though he showed little personal interest in our work, gave us free scope. Here we had a fortnight of downright hard work. There were in all some thirty people under direct instruction. These were some of those who journeyed to meet the Bishop, and who are described in a letter from the Rev. H. Stockdale, which was published in the *Mission Field* for October, 1875. They were most eager for instruction. They had built a large bower capable of holding some ninety people, and in this, though but a sorry shelter from the dusty spring winds,

we held our daily and Sunday services and instruction classes. Here again I was astonished to find with what care the people had been instructed, and what pains they had taken to learn their creed and prayers. Many of their cattle-posts are near St. John's, and they have made the most of the opportunities which from time to time residence there has afforded them. Five new catechumens presented themselves during our visit—two men, the husbands of the women to whom I have alluded as having been baptized in 1873, and three women. The last Friday of our stay there we spent as a day of special prayer and fasting. On the morrow I baptized seventeen adults, and on the Sunday sixteen of their children. Also on the Sunday we celebrated the first Holy Eucharist which can ever have been offered at Phokoane, seven of the Christians there communicating with the four others who had accompanied us from St. John's. It was with the greatest reluctance that we turned our backs on Phokoane. The people came along the road with us, very sorry to be left alone, and begging us to come to them soon again. They had been very good to us. All the time of our stay they had amply supplied us with food; large bowls of maize boiled with milk, and dishes of pounded corn, cooked as only natives knew how to cook, had kept coming in from this one or that—others had sent cans of native beer—two persons gave us each a goat to slaughter—others brought milk and eggs, and one poor woman came with a shilling, perhaps the only one she had, and asked us to take it as her offering. And, since I have said this about the people at St. Michael's, I should do my friends at St. John's injustice if I failed to say that they were in every way equally attentive to our wants.

We returned to St. John's and spent another fortnight there. Three new catechumens were admitted—six adult converts and five infants baptized. On the last Sunday of our stay there seventeen persons received the Holy Communion. We left St. John's on Thursday evening, October 20th, and, after a most pleasant and fortunate journey, arrived at Thaba Nchu in twelve days."

On the 9th of December Mr. Crisp wrote from St. Michael's in the Hills:—

"We came here on the 3rd October, and have been working on as well as circumstances have permitted since that time. We have paid two visits to St. John's, and have each time celebrated Holy Communion with the Christians there.

"Here at St. Michael's our work has been one of patient waiting

rather than of active effort. At the very onset it was met with undisguised dislike and opposition by the chief. We have been formally ordered to leave, but this we have declined to do. Thus hindered we have been unable as yet to build a chapel, and have had to go on teaching as well as we can with only the shelter which the walls of the roofless inclosure described in my last letter afford us. Of late it has been only possible to do this in the early morning and at the close of the afternoon. The town is built among ironstone hills which both attract and retain the heat. We can rarely stay in our tent during the middle of the day.

"As to our work, we have daily Morning and Evening Prayer, and catechising or instruction at the latter, with a daily evening class for adults, and school for the children, of whom about thirty usually attend. On Sunday we have early Matins, with a short sermon, then later in the day a longer sermon, with hymns, &c., catechumens' class at 2 P.M., adult Sunday School in which we teach the text of the Catechism at 4 P.M., followed by Evensong with catechising on one of the morning sermons. We have fifteen catechumens, one of whom we have to baptize on Christmas Eve, and others, if not all, on Easter Eve. The Christian people have been very patient and steadfast amid so many adverse circumstances. They have been very good indeed to us, daily bringing us food, and most gladly undertaking little offices for us. Day by day opportunities occur of teaching this one or that, but our life is otherwise uneventful. We aim specially at teaching one or two of the young men, who may in the future be useful at least as readers.

"Were it not that it is so evident a duty to aim first at helping and establishing the faith of the few earnest men and women who have been so constant and so true, we need not be long without a home. Only a fortnight ago a chief whom we have long known, and whose son has been educated by us, sent to tell us that he was forming a new Station on the River Setthagole, and begged us to come to live among his people.

"I am summoned to Bloemfontein, to attend the Synod which is to meet in the Cathedral on the Epiphany, and hope to take there with me a lad named Jonah, some fifteen years old, the son of David Maramane, our trusty Catechist at St. John's. We trust that he will turn out, after some years of training, as valuable a worker as his brother Gabriel, who is our Catechist at Bloemfontein."

Basutoland will be found in the map which accompanies this paper,

to the south-east of the Orange Free State, between it and Natal. The last *Quarterly Paper of the Bloemfontein Mission* describes the new head-quarters of the Basutoland Mission in these words :—

"Mapatsueng is on the Thlotse Heights, close to the junction of the Thlotse and the Caledon Rivers, with a magnificent view of the Maluti range—*i.e.*, the western slopes of the Drakenberg—ten or twelve miles off. The population consists of Europeans, officials, and traders ; and a company of Native Mounted Police, with their families. After the first three or four weeks, which were rather trying, two of the new buildings were habitable. They are in native fashion,—round—twelve feet in diameter inside ; of sods plastered with clay, but adding the luxury of European doors and windows. They have thick walls, with a neat and well-thatched roof, and are pronounced by the new tenant 'snug and cosy.' They look like an English corn-stack roofed with clay ; and cost from ten to twelve pounds."

On the 30th of December the Rev. John Widdicombe wrote to the Society from St. Saviour's Mission, Thlotse Heights, Leribe, the following account of the new Mission in Basutoland, which has been intrusted to his care :—

"Mr. Lacy and myself are, I am glad to say, quite well, and in good hope for the future. We have settled on the Thlotse Heights, close to a large number of heathen villages, the nearest of which is Mapatsueng. We hope to have a second priest—the Rev. F. R. T. Balfour, the Bishop's Chaplain—with us soon, and perhaps also another layman.

"You will be glad to learn that our buildings are almost finished. They are only intended to be temporary, and are certainly of the humblest description. They comprise a small chapel, a school, a study of unburnt brick, and half a dozen round huts of native fashion, with a door and window to each. The study will be a real boon. It is a great convenience to have a quiet place into which one can ask the numerous visitors who are perpetually honouring us with calls. In a country like this one is constantly being 'interviewed' by petty chiefs and headmen, who come to see for themselves what the Missionary is like, and to hear whether his 'words' are 'good.'

"We hope to open our school on the 15th of January. Many parents have promised to send their children, and there seems to be a good prospect of a large and fairly regular attendance. In addition to the new school there will be catechumen and other classes, and also an evening school for the men of the Native Armed and Mounted

Police, a detachment of which is stationed on the Thlotse Heights. These Police are a fine, well-drilled, and, I should think, effective body of men. The force consists partly of Basutos, and partly of Zulus, and the men seem thoroughly loyal. In the detachment there is not a single Christian. The men, with their wives and children, are still outside the fold of CHRIST. I rejoice, however, to be able to say that one of their number, an intelligent young Zulu, who bears an excellent character for uprightness and general good conduct, came to me a few days ago, and told me that he wished to become a Christian. He and I had, before that, several conversations, and I was struck by his neat appearance and good manners. He is my first convert, and I hope to admit him as a catechumen on my return from the Diocesan Synod at the end of January.

"A great deal of itinerating work will have to be done in the neighbourhood, the station being, as I have said, surrounded by heathen kraals and villages, so I shall try next month to scrape together what money I can for the purchase of a horse."

Mr. Widdicombe adds that in the district of Leribe alone there are more than thirty thousand heathen. About a thousand Basutos in this district have been brought under the influence of the French Society for Evangelical Missions, who have one station and a few out-stations in the district. Their work, which is of long standing and has been successful, lies chiefly in another part of Basutoland.

## CONSECRATION OF BISHOPS FOR TINNEVELLY.

IN a letter written to the Society from Jhansi (a town in Bundelkund) on the 14th of December, the Bishop of Madras said :—

"I have proposed to the coming Metropolitan that he should consecrate the two Tinnevelly Bishops at Calcutta on the second Sunday in March. [It is understood that the 11th of March has been fixed as the day, and Calcutta as the place, for the consecration.]

"We greatly need more Missionaries. Cuddapah is starving. Kohlhoff ought to have the help of another European. In these parts where I am travelling there is no Mission effort whatsoever."

## CONSECRATION OF THE REV. J. R. SELWYN TO BE BISHOP OF MELANESIA.

MORE than five years have passed since the first Bishop of Melanesia was martyred at Nukapu, and for this long period the Mission has been without an Episcopal head. The Rev. J. R. Selwyn joined the Mission in 1873, and now, with the full assent of all concerned, he has been called to succeed to the labours and office of Bishop Patteson. The consecration was fixed for Sunday, February 18th, at Nelson, and on Saturday, February 17th, a special service was held in Lichfield Cathedral, which coincided with the time of the consecration service at the Antipodes. Such an occasion suggests solemn and thankful thoughts on which there is no necessity to enlarge. The real founder of the Melanesian Mission interceding in the Cathedral Church of Lichfield for his own son, then being called to lead the work which he had commenced on the other side of the globe, is an event wholly without precedent, and shows in a striking way how the Anglican Church has been allowed to subdue for her Lord the remotest parts of the world by the labours of her faithful Bishops and Priests.

## ANNE MACKENZIE.

ON February 12th, after a few days' illness, one whose labours of love have borne fruit in many parts of the Mission field, entered into her rest.

ANNE MACKENZIE, after the death of her saintly brother Bishop Mackenzie in 1862 at the Zambesi, returned to England depressed and sad at having been denied the privilege of sharing with him in his work in Central Africa. In her efforts to raise a memorial of his zeal, she was led on from one enterprise to another, till, by means of her little periodical, the *Net*, she has latterly been able to gather more than 2,000*l.* a year for the help of different Missions, and specially for that part of South Africa with which Bishop Mackenzie's work was connected. Of late her friends both at home and abroad have noticed a gradual diminution of power, though her sympathy and energy of mind have been unabated. It would be almost impossible to imagine one frailer in bodily health, yet few persons have been individually so great a help to the Mission

cause. A wonderful fact for the consideration and encouragement of the many Christian ladies who are at a loss for an object in life. She was buried on Friday, the 16th, in the cemetery at Havant, the Rev. Prebendary Wilson, of Rownhams, committing the body to the grave. Amongst the mourners was Captain Wilson, R.N., who in 1862 took her up the Zambesi in the boat of the *Gorgon*, which he commanded at the time, on the journey to join her brother. Many of her African friends were prevented from being present. The hymn "Jesus lives!" was sung over the open grave, and the bystanders covered the coffin with wreaths and crosses of spring flowers.

## Books.

*The Trident, the Crescent, and the Cross.* By the Rev. James Vaughan, C.M.S. (Published by Longmans, Green, & Co.)

(Continued from page 61 of the February number of the *Mission Field*.)

IT may be as well to say a word in explanation of the title of this admirable book. The Crescent and the Cross are, of course, used as symbolic representations of Mahomedanism and Christianity. But what, it may be asked, is to be understood by the Trident? We give the answer in the author's own words :—

"The trident which appears on every Sivan temple in India, doubtless indicates the later Hindu Triad. It has thus come to be regarded as a symbol of the Hindu religion. As Buddhism has no specific symbol to mark it, the Trident has to do duty both for Hinduism and its heretical offshoot; and, as Buddhism ultimately resolved itself into the system from which it had revolted, the one symbol may perhaps, by a *stretch of charity*, be allowed to cover both systems."

Mr. Vaughan's book, therefore, is intended to present a view of the religious history of India during the Hindu, Buddhist, Mahomedan, and Christian periods.

The volume opens with an interesting chapter on the early Hindus. Starting from their primitive home in Central Asia, probably not much less than 4,000 years ago, portions of the Aryan race migrated to Europe, Persia, and India. The emigrants to India first settled on the banks of the Indus (from which they acquired the name of Hindu), and gradually spread themselves over the plains of the Ganges, and gave to the range of country between the Punjab and Benares the name of Hindustan. The early settlers seem to have depended for their subsistence on their flocks and herds, but in course of time agriculture and commerce were attended

to. For ages they had no written records, but transmitted their intellectual wealth, which was great, by oral tradition from generation to generation. At length these sages committed their stores to writing. Thenceforward literature was pursued, and especially the study and cultivation of language, resulting in the formation of that wondrous tongue, the Sanscrit, which, though in one sense now dead, still lives in its lingual descendants. The early Hindus had no caste, and observed no restrictions of food. Suttee was unknown among them, polygamy was discountenanced, there were no infant marriages, the remarriage of widows was legal, and the position of women was high and honourable. Scarcely any contrast can be conceived greater than that between the early and later Hindus.

The second chapter discusses the nature and origin of caste. We believe it to be almost impossible for anyone thoroughly to understand what Hindu caste is, and how it works, unless he has resided some time in India, and has been brought into contact with it. So far as it can be known by description, Mr. Vaughan's account of it is calculated to convey a clear and accurate notion of it; and as well knowing ourselves what caste is, and its operation, how it is bound up with both the social and religious being of the Hindus, we entirely endorse what our author says, that "of all the obstacles to the evangelisation of India, this is by far the most formidable."

The third chapter, on early Hinduism, is one of deep and instructive interest. The intense spiritual yearnings of the early Hindus, their ever feeling after GOD, yet wandering further from Him, the wondrous glimpses of divine truth disclosed in their hymns, the sublime and noble sentiments again and again enunciated—all this imparts to the history of the early Hindus almost a pathetic interest. Alas, that with such aspirations after GOD, and such views of GOD, they should have so departed from Him! The early history of the Hindus is eminently a religious history, and should be carefully studied by the Missionary. Mr. Vaughan rightly says that Missionaries, if they are wise in their generation, will not fail to turn to valuable account the facts and sentiments contained therein; they will convert into a fulcrum for the upheaving of the whole mass of surrounding error such fragments of the rock of truth as may be found imbedded in the mythological strata.

The fourth chapter is occupied with Mediæval Hinduism. Though the later developments of Hinduism assumed a more sensuous aspect than before, and unquestionably exhibited deterioration and decline, yet in one respect there was advance. It is in this period that the idea of Incarnation is evolved. Previously, the Hindus had striven to realise GOD in His works; they had ended in deifying and worshipping Nature. The next effort of their hearts and minds is to trace GOD as *one with man.* Yet, alas, while, prompted by a true instinct, they were seeking after closer union with GOD, they were all the while receding further and further from Him. An invincible proof this of the helplesness of uninspired man,

and his need of a divine revelation He could *conceive* indeed, the idea of a divine incarnation, but when he set himself to *realise* the idea, he produced deities more sensual and depraved than himself.

The fifth chapter gives the history of the Buddhist era, and the sixth of the Mahomedan, the seventh returns to Hinduism, and describes its later and present aspects. The rest of the book is devoted to the Christian era, under which are noticed, first the dissolving agencies at work, particularly in relation to caste, such as railways, medicine and surgery, &c. In this part of his work we are glad to have our author's distinct testimony to the value of English education, and of the high-class Mission schools. In the ninth chapter the various aggressive efforts being made by Missionary agencies are described, with interesting facts illustrative of their effects. The tenth chapter gives a sketch of the Native Church. The last presents what the author calls "the conclusion of the whole matter."

We earnestly commend this very able, interesting, and useful book to our readers.

## ANNUAL MEETING.

THE Annual Meeting was held in compliance with the Charter on Friday, Feb. 16, at 11.45, at 19, Delahay St., the Bishop of London in the Chair. There were also present Earl Powis, P. Cazenove, Esq., Ven. Archdeacon Harrison, Vice-Presidents; Revs. B. Belcher, A. Blomfield, W. Cadman, G. Frere, Esq., Rev. J. W. Festing, C. L. Higgins, Esq., Gen. Tremenheere, C.B., Gen. Turner, Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee;* and the Rev. Dr. Bailey, G. W. Berkeley, H. Bigsby, Esq., Hugh Birley, Esq., M.P., Rev. H. J. Bodily, J. Boodle, Esq., Rev. V. G. Borradaile, E. M. Browell, Esq., Rev. R. H. N. Browne, C. J. Bunyon, Esq., F. J. Candy, Esq., Rev. T. Darling, Dr. Deane, H. J. de Salis, J. J. Elkington, Dr. Finch, J. A. Foote, C. D. Goldie, O. Gordon, Archdeacon Hardie, A. C. King, Esq., Rev. T. Kirk, E. H. MacLachlan, H. Mather, S. Smith, F. Spurrell, Hon. A. C. Stanley, J. G. Talbot, Esq., M.P., Rev. H. D. Thomas, Dr. Townsend, R. Tweed, and Sir James Weston.

1. Read Minutes of last Meeting.

2. The Auditors' report was presented by E. M. Browell, Esq., and was received.

3. P. Cazenove, Esq., presented the following report of the Treasurers on the Society's Income for the past year as compared with that for 1875.

| I.—GENERAL FUND:— | 1876. £ | s. | d. | 1875. £ | s. | d. |
|---|---|---|---|---|---|---|
| Collections, Subscriptions, &c. . | 73,216 | 14 | 6 | 77,005 | 2 | 7 |
| Legacies . . . . . | 13,211 | 6 | 3 | 7,909 | 2 | 9 |
| Dividends, &c. . . . . | 4,322 | 9 | 3 | 4,068 | 11 | 3 |
| | 90,750 | 10 | 0 | 88,982 | 16 | 7 |
| II.—APPROPRIATED FUNDS . . . | 10,283 | 19 | 0 | 10,120 | 6 | 11 |
| | 101,034 | 9 | 0 | 99,103 | 3 | 6 |
| III.—SPECIAL FUNDS . . . . . | 35,871 | 17 | 9 | 26,191 | 0 | 3 |
| | £136,906 | 6 | 9 | £125,294 | 3 | 9 |

4. Resolved that the Archbishop of Canterbury be requested to accept the office of President of the Society for the ensuing year: that the surviving Vice-Presidents of last year be re-elected, and the Bishops of Calcutta, Bombay, Melbourne, and Rev. J. R. Selwyn of Melanesia be elected Vice-Presidents for the ensuing year: that the Bishops of the Church in the United States of America in communion with the Church of England be elected Honorary Associates of the Society for the ensuing year: that Philip Cazenove, Esq., the Rev. John Edward Kempe, and Henry Barnett, Esq., be re-elected Treasurers; C. J. Bunyon, Esq., E. M. Browell, Esq., B. Lancaster. Esq., and H. W. Prescott, Esq., Auditors; and the Rev. W. T. Bullock, Secretary; W. F. Kemp, Esq., and the Rev. H. W. Tucker, Assistant-Secretaries; and the Rev. G. C. Campbell, Honorary Assistant-Secretary for the ensuing year.

5. Resolved that the thanks of the Society be tendered to J. W. Ogle, Esq., M.D., and Dr. Cavaffy for their valuable services as Honorary Consulting Physicians, and that Dr. Ogle be requested to continue his services.

6. Resolved that the Rev. B. Compton, Rev. J. W. Irving, and Rev. H. V. Le Bas be re-elected, and B. D. Colvin, Esq., Col. Childers, and the Rev. J. H. Thompson elected members of the Standing Committee in the room of the members retiring under Bye-law VI.

7. The elections of the Rev. Canon Prescott and F. A. Argles, Esq., as representatives at the Standing Committee of members of the Society in the Diocese of Carlisle, of the Rev. Preb. Hill and W. L. Lowndes, Esq., as representatives for Hereford Diocese, of the Dean of Manchester and Hugh Birley, Esq., M.P., for the Diocese of Manchester, of the Rev. W. J. Stracey for the Diocese of Norwich, of the Rev. R. J. Dundas for the Diocese of Winchester, and of the Hon. and Rev. Henry Douglas, and E. Chance, Esq., for the Diocese of Worcester were confirmed.

8. Resolved that the cordial thanks of the Society be given to the following Honorary Deputations for the valuable assistance which they have rendered to the Society during the past year in pleading its cause by preaching sermons or addressing meetings:—

The Ven. Archdeacon Badnall, Rev. C. Baker, Rev. Canon Barry, D.D., Rev. R. H. Baynes, Rev. A. L'A. Bell, Rev. H. J. Bodily, Rev. H. B. Bousfield, Rev. E. C. Brace, Rev. C. Bull, Rev. W. B. Caparn, Rev. J. Carry, Rev. W. R. Clark, Bishop Piers Claughton, Rev. J. Coleman, Rev. J. Coley, Rev. W. L. J. Cooley, Rev. W. S. Darley, Rev. B. C. Davidson, Rev. J. Denton, Rev. R. J. Dundas, Rev. A. F. Ebsworth, Rev. F. W. Ellis, Rev. S. Endle, Rev. W. Fellowes, Ven. Archdeacon Fogg, Rev. A. C. Fraser, Rev. J. L. Gardner, Rev. T. A. Goode, Rev. J. A. Hamilton, Rev. R. Harrison, Rev. J. Hawes, Rev. J. Higgins, Rev. J. H. Hocking, Rev. A. C. Hoggins, Rev. F. Hopkins, Rev. C. F. Hyde, Rev. W. T. Image, Rev. Edgar Jacob, Rev. P. Jenns, Ven. Archdeacon Jones, Rev. W. H. Jones, Rev. W. S. Kennedy, Rev. B. Key, Rev. G. Ledgard, Rev. E. H. Loring, Rev. Dr. A. MacNab, Rev. A. W. MacNab, Rev. J. E. Marks, Rev. W. R. Mesney, Rev. G. Mitchell, Rev. Julian Moreton, Rev. T. Owen, C. W. Pearce, Esq., Bishop of Perth, Rev. W. Pilot, Rev. G. P. Pownall, Bishop of Quebec, Rev. W. J. Rawson, Rev. C. H. Rice, Rev. A. W. L. Rivett, Rev. L. L. Sharpe, Rev. S. Slater, Rev. C. Sloggett, Rev. Adam Clarke Smith, Rev. J. Stannage, Rev. E. Sturges, Rev. H. S. Syers, Rev. A. R. Symonds, Rev. J. Trew, Bishop Tufnell, Rev. L. Tuttiett, Rev. A. Veysey, Rev. A. H. Vivian, Rev. T. Wheeler, Rev. J. C. Whitley, Rev. C. H. Wilson and Rev. E. J. Wrottesley.

9. Resolved that the thanks of the Society be given to the Auditors of

the Accounts for the past year for the care which they have bestowed on the business of the audit.

10. The Secretary proposed on behalf of the Standing Committee the election at the next meeting of F. Calvert, Esq., Q.C., as a member of the Standing Committee in the room of the late Hon. Henry Walpole.

11. The Rev. W. Greenstock was present and gave an account of his recent tour of exploration in Matabele Land, and mentioned his desire to return thither in the autumn and commence a Mission there.

Resolved to adopt Mr. Greenstock's proposal for the establishment of a Mission in Matabele Land, subject to the condition of funds being available for the purpose.

12. Resolved to authorise the Treasurers to pay to the Colonial Bishoprics' Fund the moneys now in their hands, and which may be hereafter received by them on account of the Nassau Bishopric Endowment.

13. The appointments of the Rev. S. H. Davis to Lahaina in Honolulu, the Rev. C. Jeffery to St. George's Bay, Rev. A. C. Warren to Upper Island Cove, Rev. A. C. Waghorne *pro tem.* to St. Pierre, Rev. F. R. Murray to St. John's *pro tem.*, and Rev. T. P. Massiah *pro tem.* to Twillingate, Newfoundland, were confirmed.

14. The Secretary read letters from the Bishop of Madras and the Bishop of Capetown.

15. Resolved to place on record the sense of the Society's sorrow at the loss which Missions, and especially Missions in South Africa, have sustained by the decease of Miss Anne Mackenzie.

16. The Rev. T. Darling gave notice of his intention to ask at the next Meeting the following questions—

(*a*) What Churches on the Continent are held in trust by the Society?

(*b*) Who are the present Members of the Continental Chaplaincies Committee?

17. All the persons proposed for incorporation in December were elected.

18. The following will be proposed in April:—

Henry James, Esq., 57, Leyland Road, Southport; Rev. R. W. W. Dickson, Southport; Rev. C. L. Hope, Southport; Rev. T. H. Cross, Southport; Rev. Joseph Wallis, St. Andrew's, Stockwell, S.E.; Rev. E. F. Hopkinson, Ilchester; Rev. S. B. Burrell, Broughton-in-Furness, Carnforth; Rev. E. Keatinge Clay, Grange-over-Sands, Carnforth; F. Clowes, Esq., Windermere; Joseph Deakin, Esq., Eller How, Grange, Carnforth; Rev. E. Groghegan, Bardsea, Ulverston; Rev. S. Inman, Finisthwaite, Ulverston; Rev. H. W. Kirby, Field Broughton, Grange, Carnforth; Rev. G. E. P. Reade, Skelsmergh, Kendal; Rev. Canon Stock, Windermere; Rev. W. E. Strickland, Egremont, Carnforth; Rev. T. West, Fownhope, Hereford; Rev. W. Hunt, St. Michael's, Cornhill, E.C.; T. W. Marchant, Esq., 259, Lewisham High Road, S.E.; and R. Wise, Esq., W. Grove, Esq., M.D., C. Greene, Esq., and M. Osborne, Esq., of St. Ives, Hants.

Notices of the following Legacies have been received:—

| | £ | s. | d. |
|---|---|---|---|
| Henry Clark Barton, Esq., M.D., Newington (duty free) | 50 | 0 | 0 |
| Miss Jane Emily Beckwith, Maidenhead (reversionary) | 100 | 0 | 0 |
| Richard Dewing, Esq., Carbrook, Norfolk (duty free) | 200 | 0 | 0 |
| Miss Grace Everard, Laverstock, Wilts (duty free) | 1,000 | 0 | 0 |
| Mrs. Margaret Jermyn Holmes, Brook, Norfolk (duty free) | 50 | 0 | 0 |
| Miss Amelia Anchoret Lightfoot, 18, Cromwell Place, S.W. | 50 | 0 | 0 |
| Miss Anne Porter, Burlingham, Worcestershire (duty free) | 500 | 0 | 0 |
| Mrs. Elizabeth Turner, Leek, Stafford | 200 | 0 | 0 |
| Hon. Henry Walpole (reversionary) | 100 | 0 | 0 |
| Mrs. Elizabeth Ellen Young, Binfield, Berks (duty free) | 200 | 0 | 0 |

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THE

# MISSION FIELD.

The field is the world. The seed is the Word of God.

APRIL 2, 1877.

## TINNEVELLY: EVANGELISTIC WORK AMONG THE HIGHER CASTES.

THE Indian telegrams which appear in our daily newspapers have recorded the consecration on mid-Lent Sunday (March 11) in Calcutta Cathedral of the Rev. Robert Caldwell, and the Rev. Edward Sargent, as Assistant Bishops, to whom the Bishop of Madras has assigned distinct spheres in the Province of Tinnevelly in his diocese. The large number of native Christians in Tinnevelly—larger than in all the rest of India—rendered it necessary that they should be placed under resident Bishops, unless Churchmen were prepared to see the Church in that district adopt, by degrees, many of the characteristics of a Presbyterian body.

The province of Tinnevelly, which is nearly as large as Yorkshire, has a population of 1,700,000 souls. Of these over 100,000 are Christians. About half of the Christians are Romanists, the other half being Churchpeople. There are Church congregations in about six hundred towns and villages of the province, which comprise 60,000 native Christians, with seventy native clergy. The S.P.G. works in the eastern side of the province, the C.M.S. in the centre and west.

In the year 1841 the Rev. R. Caldwell was stationed at Edeyengoody: his long experience of the native character, his knowledge of the Tamil language, and his sustained zeal specially fit him for the

work on which he entered last year,—three tours undertaken to bring the Gospel to natives of the higher ranks, and those who inhabit the towns. St. Paul seems always to have made cities the centre of his operations, and his epistles shew that some, at least, of his converts were educated men. In Tinnevelly, however, it is chiefly, indeed almost exclusively, from country districts and the lower castes that the Church has drawn her converts. The time has, it is felt, now come when, without neglecting the working classes, new efforts should be made to reach those also who fill higher positions.

Dr. Caldwell, who first planned the work, gives the following account of the way in which he purposed to undertake it :—

"The only difficulty expressed by any one related to my age. I am now sixty-two, and the impression seemed to prevail that a work involving life in tents under an Indian sun was beyond the powers of a man of my years. It seemed to me, however, that even if I should find that I was able only to set the work on foot, superintend it, and give it an occasional impetus, my labour would not be thrown away. I had hoped to succeed in bringing out with me one or two young Missionaries specially suited for work amongst natives of the higher classes ; but as I failed in this, nothing remained but that I should attempt to do it myself, and look to God for health and strength.

"An essential feature of the plan was that, instead of paying a single hurried visit to a village and addressing the people that might happen to be in the street, I should pitch my tent in the village, and continue working there quietly from day to day, till some result seemed to be produced, or at least some impression made. Another feature was that I should obtain the assistance of some native man of letters, able to command the respect of the heads of native society ; another part of the plan was that there should be every night a musical assembly, in which singing and instruction should be combined, after the ancient Hindu fashion. It was also an essential part of my plan that the heathen whom I wished to influence should have an opportunity of seeing what Christian worship was, by being present daily at a Mission service, and should be urged, without leaving their village, their families, or their occupations, to meet together from time to time for Scripture reading, and, if possible, for prayer.

"The commencement of this work was delayed by the illness of the native man of letters whose help I hoped to obtain. His recovery was slow and partial, and as it seemed improbable that he would ever again be strong enough for the work, I came reluctantly to the conclusion that it would have to be carried on, for a time at least, without his help. I then applied to two native clergy, who seemed specially qualified, but was again disappointed. Each of

them begged to be excused on the ground of health. Finally I obtained the services of Mr. Pakyam, a comparatively young native, who had been for some years Master of the Female Boarding-school at Edeyengoody. It was agreed that on his ordination he should be appointed to this special work, and as he was strong, active, and zealous, with a ready utterance, I came to the conclusion—a conclusion confirmed by the event—that all he wanted to make him a very useful helper was a little experience. He is a Vellalar by caste; so also is Pitcheimuttu, a catechist who has long been employed in itinerant work in several districts. To these were added Samuel, the minstrel of the party, a catechist of Edeyengoody, belonging to a respectable Shanar family, and subsequently, on trial, a young schoolmaster of the Maravar caste, called Asirvadam. All four have some acquaintance with native poetry, all four can make verses—an accomplishment held in much esteem amongst natives—and all four can sing. It was part of my plan also that I should be accompanied by a choir of singing boys, to take up the choruses in the musical meetings, and this has generally been found possible by getting leave for six or eight schoolboys for a week at a time. A few young schoolmasters or pupil teachers have occasionally come to sing instead of schoolboys. I have made it a *sine quâ non* wherever I have set a Mission on foot to obtain not only the assistance, but the cordial co-operation of the native clergyman of the neighbourhood; and where I have found small congregations I have done everything I could to quicken spiritual life, and to stir up the Christians to exertion for the enlightenment and conversion of their heathen neighbours."

From the conditions under which work in India is carried on, Dr. Caldwell could only attempt to reach one half of the population of the places visited. He writes:—

"My work and that of my assistants in every village has been amongst the men alone, so that an entire half of the population remains still to be reached. Except under very peculiar circumstances we can see nothing of the women of the higher castes; and I do not see how those women are to be reached, unless the men become Christians, or unless a lady Missionary, with female assistants, should commence an itineration similar to mine from village to village. Her work, however, would be much more arduous than mine, for respectable women would probably be found unwilling to assemble in her tent, as the men do in mine, so that she would have to visit them in their houses."

The *Mission Field* for last October gave extracts from a journal in which Dr. Caldwell described his first Missionary journey of this new kind. It lasted from the middle of February to the middle of April, and was confined to the southern part of Tinnevelly. There were

brief morning and evening services in church, with a short address, in which Dr. Caldwell urged the Christians to energetic effort for the conversion of their heathen countrymen; musical preachings to the heathen were held in the open air by the minstrels, after evening service, which lasted usually two hours, and was attended by large and interested bodies of heathen natives. Dr. Caldwell had also private conversations with natives who wished to inquire into the truth of Christianity, which ended often by their admission into the band of catechumens: thus at Ramangudi eight men were admitted as catechumens. The inhabitants of Rathapuram pride themselves on their Hindu orthodoxy and high caste purity, while sixty-five families in this place live by the temple. Still the Mission school and dispensary are doing a good work here, and many natives, who have not yet the courage of their convictions, told Dr. Caldwell, in the private conversations held in his tent, which were the sequel to the Mission service at the schoolroom, that they were Christians at heart. Lectures on the history and literature of Tinnevelly were given, in which Dr. Caldwell brought forward Christian truths in a way likely to make them be tolerated and even accepted by Hindus. In Palavur and elsewhere a similar work was done, with little result in the way of immediate conversion, but which probably exercised a real and widespread influence, familiarizing with Christian truth many who hitherto knew not what it was.

All those who had taken part in the Mission tour received the Holy Communion together on Easter Day at Attikurichi. They had then a recess, in which they were able to prepare themselves by study and prayer for a second campaign in another part of the country.

As the illness of Mr. Pakyam caused delay in commencing the second onslaught on high caste heathens, the other assistants worked, for a short time, in two Shânâr villages which are near Dr. Caldwell's head-quarters of Edeyengoody. In both villages there were small Christian congregations, which gave little or no sign of progress either extensive or intensive. In the first village no result was apparent. In the second—Navaladi—with its adjoining hamlets, though the evangelists could only stay there two days, twenty-six persons joined the congregation, and many more seemed on the point of following their example. This is attributed to the good influence of Mr. Swamiadian, the native clergyman.

At Sawyerpuram Training Institution Dr. Caldwell gave addresses to the masters, the pupils, and the neighbouring schoolmasters and

catechists, hoping to deepen their spiritual life, and to stir up Missionary zeal.

At Arumugamangalam, a large and wealthy village near Sawyerpuram, wholly high caste and wholly heathen, the natives are exclusively engaged in the cultivation of paddy. They thus spend several months of the year in idleness, and their minds stagnate. Those among them who are well informed and thoughtful, were found to have been pupils at Sawyerpuram. They had not, however, become Christians. Both to their intelligence and to their non-acceptance of Christianity there were, however, exceptions. Dr. Caldwell writes :—

"A young Brahman, who had attended Sawyerpuram for some time was said to have become one of the most bigoted heathens in the place. But another young Brahman belonging to the place had, whilst attending Sawyerpuram as a day scholar, become a Christian. He subsequently went to Sullivan's Gardens, Madras, and then to Ceylon. I was much interested in seeing this young Brahman, who unexpectedly passed through one evening, on his way from Ceylon to Palamcotta, in company with one of our native clergy. I was gratified by observing how kindly he was received and spoken of both by his Brahman friends and by the Vellalars. There was a time, it is said, when their behaviour to him had been very different; but, as one of their number, a learned Vellalar, who is Munshi in a public school, put it—We found there was no turning him back, so we have given up all ideas of interfering with him; and now all we wish is that the white men should befriend him and bring him forward. This meant apparently that they should help him to get back his wife, whom he had never been allowed to see since he became a convert. Another young Brahman belonging to the place, who was for some time a Sawyerpuram day scholar, and who passed the Matriculation examination, has a considerable knowledge of Christianity, but does not seem earnest enough to act up to his convictions. He came to see me once, when I invited him to attend our meetings. He promised to come—stipulating with my assistants that he should have a chair to sit upon. This was conceded to him, and he came once : but notwithstanding the chair he never came again. Every time I saw him afterwards he made some plausible excuse."

A heathen festival was, unfortunately, held at the time the Mission party were here ; there were, thus, processions, music, and fireworks at night, while the day was spent in feasting and sleeping. Every effort was used to prevent the Mission services from clashing with those of the temple :—

"I have always found the Hindus so particularly civil, that I

wished due care to be taken that there should be no failure of respect for their feelings on our part. Once only during the ten nights a little hitch occurred, which might have led to unpleasant consequences. In one of the processions the idol was preceded by a couple of men dressed up as dancing demons. The choir boys had witnessed everything else up to that time calmly, but this was too much for their curiosity, so they ran before the idol to have a better look at the demons. This gave great offence to the Brahmans, and some young Brahman lads retaliated, not on the choir boys, as might have been expected, but upon the leader of our Mission party, Mr. Pakyam, whom they found inside a chattram, or rest house, ill, and whom they set about abusing and threatening to beat. The next day the principal Vellalars apologized to Mr. Pakyam for the violence with which the Brahman youths had behaved."

This effort at Arumugamangalam was the real commencement of the evangelistic work, which had hitherto been carried on only in the Edeyengoody district, where it was supported by the weight of Dr. Caldwell's well-known name :—

"Now we found ourselves in a different district, thirty-two miles from Edeyengoody, amongst people who had never heard of my name nor of the name of any of my assistants. I felt anxious, and often lifted up my heart in prayer to our God and Saviour that He would guide and bless us, that He would make His strength perfect in our weakness, His wisdom in our ignorance, and that we might not be ashamed or dismayed by failure, but be permitted to return with joy bringing some fruits of our work with us."

Small gatherings at a morning service held at eight, a considerable attendance at mid-day, and about eighty natives coming to lectures in the evening on the antiquities of the neighbourhood, while a heathen festival was in full observance, was as much success as could be expected. A thunderstorm helped the work :—

"This unexpected rainfall put the people in good spirits and ought to have had the effect of bringing them in large numbers the following day; for Hindus are exceedingly superstitious, and rain in India is justly regarded as a great blessing. At one of the first places we visited in the course of my first tour, a few days after the Mission commenced, rain, which had not fallen for three months, fell in such abundance that the country required no more for nearly a month. The young Mirasdar of the place, an almost Christian, in whose house it had been agreed that our meeting should be held after I left, thanked me for being the means of bringing them the rain. I of course repudiated the idea and referred him to God's will. His answer struck me as being very neat and ingenious.—"But," said he, "if God has sent you to this out-of-the-way place

to teach Christianity to us for the first time, why should we not believe that He has also sent this unexpected rain to make us willing to listen to your teaching?" In the next place I went to—after an interval of three weeks—I found I was expected to bring a supply of rain with me again. The village Munsiff—a pompous man, very different from the young Mirasdar mentioned above—applied to me for rain point blank. The sub-collector, he said, had pitched his tent in that place, and rain came; and was I not—he evidently meant to say—as good and therefore as influential a man as the sub-collector; I told him that rain depended on God's will, not on man's presence in a particular village. "But," said he, "cannot you pray for rain? If you pray to God for it, rain will come." I thought a good deal, but said nothing; and at length when the people were assembled for service—the village Munsiff being present—I offered up the prayer for rain. In the afternoon, to the surprise of everybody, the clouds gathered and a few drops of rain began to fall. Even before the drops came my own people began to make channels round my tent to prevent its being flooded. Alas! however, the appearances of rain passed away, the country was left dry as before, and my reputation for goodness was gone. In Arumugamangalam, where as I have mentioned our first service in the *pandal* was prevented by an unexpected fall of rain, one of the people who came to attend the service, said 'We had just seated ourselves to listen to his words when the blessing of the Lord came down upon us.'"

It was frequently found that native Christians even of the poorer classes had more interest in general knowledge than wealthy heathens:—

"One of the most regular and most interested hearers at all services and lectures is an elderly man called Mânika Vâsagar, formerly a person of considerable wealth, but now reduced by unfortunate speculations. He appears to be somewhat eccentric and frequently criticises what he hears, but is very kind and friendly. The line he takes is that theism is all very well, but that neither Christianity nor any other religion is necessary for anyone. I wondered very much where he got this idea, for the idea I find generally prevalent amongst the people everywhere is that Christianity is as necessary for Europeans as Hinduism for Hindus. At length I found, as I suspected, that he had got this idea from a European. Some European gentleman, it seems, had told him that (*nîti yé vêdam*) 'the only true religion was a virtuous life.' From that time forward he had been accustomed to regard that saying as an oracle. One of his sons has an entire copy of the Tamil Bible in his possession, which he occasionally reads, and it seems not improbable that he may become a Christian. The father says he does not object, indeed he himself feels that he would be more at home in the Christian church than anywhere else."

The musical preachings in the streets were well attended, audiences rising to between two and three hundred. As a result of the seven days spent at Arumugamangalam thirteen persons gave in their names as attendants on weekly meetings to be held in the village.

At the village of Edeiyerkadu there is a considerable Christian congregation of Shânârs, to whom Dr. Caldwell preached six times during the seven days which he spent in their village. Musical preaching was also carried on there every evening by the minstrel and choir for the benefit of the heathen, and twenty-nine souls were added to the congregation. At a neighbouring Shânâr village the heathen were immovable; but of another, called Kovangadu, we read in the journal :—

"There is only one Christian family in this place, the head of which was laudably anxious that all the people in the place should become Christians. On this account he invited the minstrel and choir to spend an entire day and night in his village. The native clergyman also went. The whole place was not Christianised at once, as the head of the village had hoped, through this single visit, but about 120 persons, nearly the entire population of the village, attended the musical meeting: we held also a regular Christian service in the moonlight, when eleven souls were publicly received as catechumens."

The week which began on the 7th of June was spent in the ancient but decayed village of Mâramangalam—which may be described as a collection of villages, for a considerable number of castes inhabit it, and the "quarters" of the different castes are separated from each other by wide intervening spaces. All the castes here were found peculiarly unintelligent and unimpressionable. They cared for nothing beyond their household affairs. Even the Brahmans were impoverished, looked like people of a low type, and spent their time when out of doors in begging, when in their houses in playing at dice. There was not a single Christian in the village. About twenty-one persons attended morning prayers, and from fifty to seventy persons came to the musical preaching in the evening. Of one morning's sermon when, in addition to the villagers, an intelligent man from Arumugamangalam was present, Dr. Caldwell writes :—

"My subject led me to notice that good morals were an essential part of the Christian religion, that the so-called Christian who told lies and cheated was in reality no Christian at all. At this our friend seemed greatly pleased. So he looked round on the people of the place with a smile, as much as to say, there is *correct* teaching

for you, that has my entire approval. Unfortunately, however, they were not intelligent enough to know what he was driving at or to meet his look with any response. I took the opportunity of explaining for his special benefit that Christianity formed the only solid foundation of good morals, as it supplied a motive and a strength which nothing else did, and showed that amongst heathens virtue, though praised in books, was seldom practised in daily life."

Hitherto ere the Mission party left each village they had generally formed in it an association of persons who agreed to meet together for a Christian service and Christian instruction. At Mâramangalam this was found to be impossible. Yet it was felt that the work done there, if followed up by the labours of others, would be found not to have been in vain. Dr. Caldwell gives the following illustration of the religious state of the villagers :—

"A Naik, knowing that I was about to leave, came to my tent, as he said, to bid me good-bye. He looked cringing, but I dismissed the ungenerous suspicion that he had come to beg, and as he said that he had attended several of my meetings, I asked him what he thought of the things he had seen and heard. Presently his countenance brightened up, he smiled, and made an obeisance to somebody outside. He had evidently recognised some one outside the tent, whom I could not see from the place where I was sitting. I turned round and looked out to see who it was, but there was no one visible in that direction; so I asked him who it was to whom he had made his obeisance. He fenced with my question, and evidently did not wish to answer. My suspicions were now aroused; so I asked him, 'Was it a divinity you made your obeisance to out there?' He nodded assent. 'Then, was the divinity Perumâl over the fields there in the stone temple?' I asked him this because, being a Naik, he might be presumed to be a Vaishnava. 'No,' he said, 'it was another.' On being pressed still further he answered that it was Sudaleimâdan under the tree there near my tent. Now this was a very miserable confession, for whatever Sudaleimâdan may have been in his best days, when the earth in his inside was concealed with bright paint, he has sunk at present into the condition of a mere shapeless heap of earth under a tree, and is gradually getting washed away altogether by the rain. Besides, he is admitted to be a demon, not a respectable divinity, and the meaning of his name is 'the goblin of the burning ground.' I then asked my visitor, 'For what purpose did you make your obeisance to Sudaleimâdan just now?' His answer was perfectly explicit, 'I found I could see him through the tent door,' he said, 'so I made my obeisance to him in the hope that he would give me favour in your eyes and make you feel pity in your heart for me, for I am a poor creature, very badly off! But you must not forget that I made an obeisance to you as well.'"

The next village visited was Korkei. It has five hundred inhabitants, half of whom are Vellalars. There has never been a Christian in the place. We read in the journal:—

"The services during the four days I spent in Korkei, as in almost every village I have visited, were attended almost exclusively by the Vellalars. Though not, from our point of view, an educated or intellectual class, the Vellalars seem, both in education and intelligence, to stand at the head of the population in the rural districts of this part of the country. The Vellalars of Korkei belong to one of the smaller of the numerous sub-castes into which this great caste is divided, and we found—doubtless in consequence of their isolation—that their style of character was somewhat peculiar to themselves. They seemed behind the majority of the Vellalars we had met with in other villages in education and intelligence, but, on the other hand, still more courteous and more ready to listen. My impression also was that they were still more timid. The principal man in the place, who is both Mirasdar and Village Munsiff, attended the services daily and busied himself in inviting others to attend. The numbers who assembled in my tent were over eighty for the first two days, so that I had to open out a portion of the inner walls of my tent to accommodate them. It was said that, first or last, every adult Vellalar in the place had been at the meetings, and that they listened most respectfully and attentively, though whether they quite comprehended all the new ideas which I brought before them is a different question. One day a man started an objection to what I was saying. I was astonished at anything so unusual taking place in my tent, especially in Korkei, but I found afterwards that he belonged to another village and was regarded by his neighbours as a talkative busybody.

"Remembering that Korkei had been a great emporium of the pearl trade in the days of old, and that it had been visited by the author of the Periplus, I took for the text of my first sermon our Lord's parable of 'the merchant man seeking goodly pearls.' I said:—

'Nearly 2,000 years ago, a merchant seeking goodly pearls visited this place. He was a white man like myself, but a heathen; for the Greeks—the people to whom he belonged—were then only beginning to embrace the Christian religion. He found this place very much larger than it is at present, but the people were in as deep spiritual darkness then as now. Perhaps the darkness now is even deeper, for I suspect that at that time idols were not worshipped. The Greek merchant came here to buy pearls, and doubtless he succeeded in buying many a pearl from your forefathers, which he carried home and realized therefrom a goodly profit. You cannot complain, however, for all the pearls he bought he paid you for in money or in money's worth. I am come here to-day, nearly 2,000 years after, to trade in pearls; and I have come from a still more distant part of the world than the Greek merchant. I have not come to buy, and I have not come to sell. I have come to give. I have come to give you a pearl—a faultless pearl, a priceless pearl. I

offer it you without money and without price. It is the pearl of the Christian religion. The Greek pearl merchant had never heard of this pearl of pearls; but I have heard of it and know its value, and have come to this ancient village to offer it to you. Who will have this pearl of great price? If you receive it, your village will once more lift up its head amongst Tamil villages. It will outshine its former greatness; for all light, all progress, all glory beam forth from this pearl.'

"The line I took being peculiarly local and entirely in accordance with their own cherished traditions—traditions which the people of neighbouring villages are rather fond of slighting—they listened with unusual interest, and I have since heard this part of my address referred to by people who were present."

Before the evangelists left Korkei, a few of the more intelligent people, who were also the principal people in the place, formed themselves into an Association, which was to meet weekly. It was arranged that the service should be conducted by a Mission agent in the neighbourhood.

It is no mark of disrespect or unkind feeling towards our fellow-subjects who are natives of India, to admit that Hindoo character, like the character of Englishmen and of all other peoples, has its bad side as well as its good. An interview which Dr. Caldwell had with a native in Korkei gives an instance:—

"I had heard that a man had asked my assistants to ask me to ask the Collector to get him appointed to the situation of a village Accountant, which is much coveted on account of the supposed value of its 'pickings.' So one day when a man came into my tent and said that he wished to become a Christian, I thought it was not inconsistent with Christianity to smell a rat. Accordingly, I asked him: 'Do you wish an appointment as a village Accountant?' 'Oh,' said he, his face instantly brightening up with pleasure, 'you have divined aright; that is indeed my desire.' 'Well then,' I replied, 'that being the case, I can do nothing for you. I cannot receive you as a person who wishes to become a Christian on such terms.' 'Why,' said he, 'cannot you receive me as a Christian?' I explained my reasons, but they produced apparently no impression. Possibly they were not even understood, as the transaction, notwithstanding all I said, seemed to him a perfectly fair and proper one. At length I made use of a form of speech which he seemed to comprehend. I used a word which means 'disgrace,' but which in ordinary usage denotes 'a disgrace to caste,' I said, 'if I received you as a Christian on such terms and got an Accountant's situation for you, it would be a "caste disgrace" to Christianity—it would be as if Christianity had "lost caste."' He seemed then for the first time to acquire some notion of what I meant and quietly took his leave."

At the large and prosperous Shanar village of Umarikâdu, where, with a population of about a thousand souls, there is only one Christian family, we have an instance of one of the many good points in native character, afforded, we are glad to see, by a Christian :—

"I was surprised one day to see almost as many Christians present as heathens. I knew who they were from their standing and kneeling during the service, and I found that their number was thirty-six. I was gratified to find that they had all been invited from their various villages to a feast in the solitary Christian's house. It seems he makes a similar feast to Christians, not his relations, once a year."

Dr. Caldwell's missionary tour ended on the 28th of June. He was much struck with the unvarying courtesy with which, throughout its course, he was received :—

"Perhaps in no other country in the world would a foreigner, coming amongst the people to teach a foreign religion be received with so much courtesy. My assistants also have everywhere been received with respect and listened to with attention, except by a few thoughtless young men. On the other hand, perhaps in no country in the world would arguments and appeals, patiently listened to from day to day, and apparently assented to, produce so little immediate effect. There is a great gulf in this country between assent and conviction, and a still greater gulf between conviction and action.

"A single visit to a heathen village, how well soever the people may seem to be disposed, is insufficient to bring about the results we have in view. A beginning has been made in various villages by means of these Missions—an encouraging beginning—but a beginning only, which will have to be followed up by subsequent effort. These Missions will have to be repeated—perhaps frequently repeated—and the meetings that have been formed will have to be matured and developed, before natives of the higher castes grow familiar with the idea that it is possible for them to become Christians. The idea is at present quite new to them, and they must be familiarised with it for a considerable time before they can be expected to act upon it.

"I cannot help deeply regretting that I have allowed it to be so late in the day—that 'the night in which no man can work' should, in my case, have been allowed to draw so near—before I entered on this interesting and promising department of work. Would that I had commenced this work a quarter of a century ago when still in the prime of life—[I have known no prime of *vigour*]—had I done so, the spiritual condition of many of these villages might possibly have been very different now from what I find it."

It is instructive to notice that the prospect which, when surveyed by Dr. Caldwell, suggested to him only thoughts of penitential regret, was seen in a very different light by a clergyman not connected with our Missions, the Rev. F. Rivington, who wrote recently from Edeyengoody:—

"A great change has come over this part since last year, owing, I suspect, to the itinerations which Dr. Caldwell has undertaken adding to the Church such as were on the way to salvation, and stirring up a thoroughly Missionary spirit amongst those who were already Christian. The latter is a most satisfactory phase of the work, for it is a most difficult thing to accomplish . . . . Here there is quite a nice band of Christian workers, who make it a point of conscience to do regular work with non-Christians without pay in their hours of leisure."

Work in the villages was a fit introduction to work in the towns, which in his third Missionary journey, Dr. Caldwell commenced. The chief towns included within the sphere of the S.P.G. in Tinnevelly are Tuticorin, Kulasekhara-pattanam, and Alvar Tinnevelly. Of the former of these we have, in the journal, the following account:—

"Tuticorin is the chief seaport in Tinnevelly and the principal seat of the cotton trade in Southern India. It was always a thriving place, but it has recently received a great impulse by being made the southern terminus of the new railway connecting Tinnevelly with Madura, Trichinopoly, and Madras. The population in 1871 according to the census was 10,541, but this did not even then include the whole population, and since then the population has steadily gone on increasing. Only five Brahmans were included in the census of 1871, whereas now the Brahmans are estimated at 200. It is one of the few towns in Tinnevelly which are under Municipal Government. A large proportion of the inhabitants of the place are Romanists, and belong to the fisher caste, but the so-called higher castes are still with very few exceptions Hindus, and the working classes seem to be almost all Hindus also. All or nearly all the native Christians of the higher castes in Tuticorin belong to the Church, and more than half of them are converts. There are two mutually hostile Romanist establishments in the town, one connected with the Jesuits, the other with the Goa party. But I have never heard of any efforts having been used by either to Christianise the Hindu community. We have here a small but growing congregation of native Christians, under the care of a resident native clergyman, Mr. Swâmidâsan. I remember some years ago ministering one Sunday to a mere handful of native Christians assembled in the English church. Now they have a very good church of their own (which will soon be too small for the congregation), built for them by Mr. Kearns just before he left this district for Tanjore. In this

church the native Christians whom I found assembled one Sunday amounted to 237, with 88 communicants. This was the maximum number, and some of the communicants had come from villages in the neighbourhood. Some of the native Christians here at present are persons in good positions, possessed of considerable influence, which they use for good. There is also a small English congregation in Tuticorin, consisting of merchants, bankers, and others who carry on business in the place, and for whom Divine Service is held on Sunday evenings."

In this town work during the six Sundays spent there was carried on exclusively in the Tamil and English churches; on all other days in two pandals or lofty sheds. Dr. Caldwell's tent was pitched under one end of the pandal at the west end of the town, the part inhabited chiefly by native Government officials, while the front part of the pandal, well fitted up and well lighted, formed a lecture hall which seated three hundred persons. The morning prayers were attended by the Mission party and by some of the native Christians. The chief work of each day commenced in the evening after eight o'clock. An abbreviated Tamil service, held specially for non-Christians, with as much singing as possible, was followed by a Tamil address, which was generally longer than those given in the villages, and had in it more matter for thought. The attendance varied from fifty-four to twenty, the same men returning regularly; among them were Brahmans, who formed not the least interested and appreciative part of the audience. Of another branch of the work we read:—

"The special feature of my work in Tuticorin was a series of lectures delivered in English to educated natives. Every Wednesday evening I gave a lecture on some subject likely to be interesting to Hindus. A considerable number of persons attended, including natives of good position, who would not have listened to a distinctively religious address, and would never have condescended to listen to any address on any subject in their own language. There were five lectures in five successive weeks; the attendance varied from 150 to 306. It seemed to me wonderful that there should be found so many natives in Tuticorin acquainted with English; and yet scarcely any English-speaking members of the native mercantile community, or persons who could properly be considered natives of Tuticorin, attended. Those who came belonged, with very few exceptions, to the official classes, who seem to me, generally speaking, to form the most enlightened and liberal-minded portion of the native community. Even of this class, however, some of the principal members only came once. To attend once seemed to be regarded as a proper mark of civility. The subjects of the lectures

were: The ancient history of Tinnevelly; the Vedas; the epic poems and *purânas;* the philosophical systems; races and languages.

"The lectures were listened to with marked attention. The last was attended by the young Zemindar of Ettiapuram, the greatest native in Tinnevelly, who happened to be in Tuticorin at the time, and was induced to come by the native deputy-collector, a Christian, who had formerly been manager of his estates Each lecture was nearly two hours in length. This would have proved too heavy a tax on the patience of Europeans, but the longer the lecture lasted the better the natives were pleased. What made their patience the more extraordinary was that none of them had dined. Few natives of the official classes ever dine before ten or eleven o'clock at night! After my first lecture had come to an end some twenty more people arrived. They were told that they were too late and that the lecture was over. 'But,' said they, 'won't it commence again?' They evidently supposed that a lecture is something like a native musical entertainment, which generally lasts all night. The lectures were attended also by a few of the European gentlemen of the place."

One object of the lectures was to lead the hearers to value knowledge for its own sake. Another, and a still more important object, was to point out the relation of Christianity to the religions, literatures, and history of the world. It was evident that the religious aspect of the lectures was felt by the natives to be the most important:—

"A native of good position attended the first lecture, which was on the ancient history of Tinnevelly, but never came again. When asked by another native why he had not, he replied, 'I saw clearly enough in the first lecture what his object was; it was therefore unnecessary for me to attend another.' There was no fear, however, of my irritating my audience by any sweeping condemnation of their sacred books, for I have a very high opinion of the beauty and excellence of many things contained in them, whilst unfortunately there can, I think, be no doubt that a still larger proportion of their contents is worthless or worse. My lecture on the philosophical systems supplied me with an exceedingly good opportunity of comparing the Hindu doctrine concerning man's bondage and deliverance with the Christian doctrine respecting sin and salvation."

The Lectures were unwritten.

"At the close of the lecture on the philosophical systems, the young master of the principal Hindu School in the place, a Brahman and a B.A., thanked me for the lecture, which had made clear to him many things that had occupied his thoughts for the last two years. He had attended several of my Tamil meetings, and I had an interesting conversation with him. I am sorry to say I never saw him

again. Almost immediately after this he left the place, probably never to return. He had been inquiring about Christianity for some time, and had several conversations about it with a European gentleman. He had been much struck by my lectures and addresses, so some of the more bigoted Hindus, fearing that he was about to become a Christian, had written to his father in Combaconam, advising him to come immediately to take away his son. The father thereupon rushed down to Tuticorin by rail and carried his son off. I trust that the young man will be heard of again ere long."

"There is," says George Herbert, "no knowledge but, in a skilful hand, serves, either positively as it is, or else to illustrate some other knowledge." Dr. Caldwell in his journal gives an instance :—

"Before this itineration amongst the higher classes commenced, I never found an opportunity of making use of whatever knowledge of Indian books I may have acquired, for any distinctively or directly missionary purpose. Many years ago, it is true, I printed a series of papers on the sacred literature of the Hindus in a Tinnevelly native periodical, and those papers were reprinted in a similar periodical in Madras, but I never could hear of any non-Christian who had read any of those papers, and I suspect that most of the native Christians also 'took them as read.'"

The east end of Tuticorin differs widely, in the character of its population, from the western portion of the town. It has no Brahman inhabitants; nor are there here any of the educated and courteous Government officials whom one finds in the west end. The leading men of the old Hindu residents in the east of the town, who are engaged in the cotton trade and in shipping, threw every obstacle in the way of the Mission. A large number of people indeed, varying from 150 to 250, assembled outside the large, though plain pandal put up in this quarter; but they came out of mere curiosity, and often tried to disturb the evening services. When they found that the Missionaries could not be put down, acts of rudeness ceased, and about fifty of the people came inside the pandal. One evening Dr. Caldwell had an opportunity of hearing what some of the crowd outside thought of Christian Missionaries :—

"I had asked one of my assistants to go along the street to the outskirts of the crowd to see how far my voice was distinctly heard. The next morning I asked him the result. He said he not only heard me himself, but he was sure from the remarks he had heard made that I was distinctly heard even by those who were not accustomed to my voice. I asked him, as was natural, what the remarks were. He smiled and said, I was standing unobserved behind three

men at the extremity of the crowd. You had just said, Why have I come amongst you like this in my old age, but because I am anxious to do you good? To which one of the three said to the others, If he is so old as that why does he bawl so loud? Another replied, It is for his salary, of course. The third wound up by saying, What is the use of talking? There is something wrong in his head!"

Finding that Missionaries could not be driven away by rudeness, the society of Siva worshippers organized rival services, at which addresses were delivered on the glories of Siva, and heathen hymns were sung; passages of the Bible were also read, with hostile comments. Two of the three persons who conducted these meetings were acquainted with English, and had been educated in the Mission school at Alvar Tinnevelly. At one of these opposition meetings a resolution was passed to the following effect:—

"Copies of the *purânas* and other Hindu books were to be procured from Madras. A copy of the Bible was also to be laid on the table; and the object of the meeting should be to compare the Hindu sacred books with the Christian, and thereby satisfy themselves as to the truth of their religion. They had no doubt that the result would be in favour of Hinduism. One amongst them said, that if there were anything in their religion that was not quite what they should wish it to be, it would be pleasanter to ascertain this for themselves than to have it told them by the teachers of another religion."

It it to be hoped that so good a resolution will not evaporate in words. Turning from the opponents of the Gospel to those who seem to be in the way to receiving it, we read:—

"On the last evening of my work in Tuticorin, I invited those who had been accustomed to meet in the old pandal to assemble there for a farewell service. The number of Christians present was thirty, of non-Christians fifty-three, including eleven Brahmans. As a matter of course at this end of the town all who assembled came inside the pandal at once and sat down, nor did they seat themselves separately from the native Christians, as they had done at first, but with them in rows, as if they belonged to the same company. I took for my text the words, '*Let him that heareth say, come:*' reminding my hearers of the important truths they had heard, most of them for the first time, in these meetings, and urging them to show their acceptance of them by coming to CHRIST themselves, and by inviting others to come. The attention with which they listened and the impression apparently produced, together with the readiness of their promises to attend the meeting regularly after I left, formed so marked a contrast to the behaviour of the people at the other end of the town, that it might have been supposed they belonged to different

countries and races, separated from one another by a distance of a thousand miles.

"This is not the last effort that is to be made for the evangelization of the people at the east end of Tuticorin. The Gospel net will, I doubt not, be cast into that portion of the sea again, and when we return God will enable us, I trust, to discover wherein we have erred on this occasion, and where 'the right side of the ship' is."

Of the congregation at the west end pandal a still more hopeful account is given :—

"It has been arranged that the meeting is to be kept up after I leave, and I have every reason to believe that the same persons will continue to attend. I hope for better things of some of them. Their objections have disappeared. They require now only to be instructed more fully and to be taught to meet together and keep together. All this can and will be done for them, but alas ! nothing more. We cannot take the final step for them. There is a wide gap not yet filled up between their convictions and any corresponding action; and that gap can be crossed only by those who receive help from above. The sky may be fully charged with moisture, but it is not till the electric spark passes from cloud to cloud that the moisture is precipitated into rain."

We trust that ere long we may learn that, by these evangelistic tours, many fresh congregations have been added to the Native Church, which, in another way, gives such signs of progress, that we are able to look forward to the day when, trained to self-government, it will stand alone, without help either in money or in men from England. The Tinnevelly Native Church Council represents a Christian body consisting of five European, twenty native clergy, 172 lay agents, and 22,566 members. From the account of the proceedings at its last meeting at Edeyengoody, where it sat from the 4th to the 7th of last July, we learn that Dr. Caldwell took the chair, five other Englishmen were present, two of them by invitation, together with seventeen native clergy and seventeen lay members. A Church Congress was also held, at which papers were read and discussed, both by native clergy. A considerable number of native Christians were present at the conference. The next day there was a devotional conference, at which native priests gave addresses, after each of which prayer was offered by the speaker on the subject of the address. The Church Council then passed resolutions on various subjects. One was that :—

"The subjects appointed for study by the Mission agents for 1876—7 be as follows :—

For the first class—St. Paul's 1st Epistle to the Corinthians.

Pearson on the Creed—I believe in God the Father and in Jesus Christ, and in the Holy Ghost.

Memoriter—Epistle to Ephesians, Chapters I., II., III.

The subjects to be studied by the second class are the same as those appointed for the first.

For the third class, the historical portions of the five books of Moses.

The above resolution is only given as a specimen of the useful and thoroughly practical character of the work which the Church Council takes in hand. The progress of the Native Church in this and in other ways shows that when the evangelistic tours in the towns of Southern India have accomplished the work which they have so well begun, the new soldiers of the Cross will not be exposed to the trial of having to adopt the faith and worship of an alien race, but will, each among his own people, serve and worship GOD as faithful members of that great Catholic Church which CHRIST is gathering in from all the nations of the earth.

## MR. GREENSTOCK'S NOTES OF TRAVEL.

### PRETORIA.

*By the Rev. W. Greenstock.*

(Continued from the *Mission Field* for February, 1877, page 52.)

THE English Church in Pretoria had been without a clergyman since December.[1] Mr. Green, who had been appointed Reader some years back, determined to do his best to keep the congregation together. He held two services on Sundays, reading printed sermons. The choir supported him in his endeavours, and he was partially successful in preventing a scattering of the people. Some, however, preferred the Wesleyan services, others, on account of there being no ordained clergyman, remained at home. I noticed an improvement in the behaviour of those who attended church. Last year I was pained by the evidences of a lamentable frivolity, now there was much more seriousness in Divine Service. The town had improved in sobriety through Good Templarism. The people were

(1) The Rev. A. J. Law, under difficulties which would discourage many men, is now doing a good work here.—[ED. *Mission Field*].

in a profound state of discouragement in Church matters, and they were not disposed to take the initiative in procuring a clergyman. They were however doing what they could to improve St. Alban's. At their request I stayed over Easter, having my meals at an hotel, and lodging at the bachelor residence of Mr. Green. The attendance at church steadily increased during the four weeks of my stay in Pretoria. The offertory on the first Sunday was 1*l.* 15*s.*, and on the last (Easter Day) 5*l.* 15*s.* The choral rendering of the services was effective, and through the efforts of two ladies the church was nicely decorated at Easter. The interior of the building had, during the week before, been thoroughly renovated, and the change in its appearance was very striking. But the greatest cause for joy was the revival of religion in something better than externals, and I regretted that I could not stay longer to enable the people to tide over the time till a clergyman could be settled among them. Great interest was shown in the services of Easter. In the evening there was a crowded attendance, not only of our own people, but of various languages and denominations. The Transvaal hymn, "O Monarch of Creation," was on that occasion sung with great enthusiasm, there having been that day, at the desire of the Government, a thanksgiving for the safe return of the President, Mr. Burgers, from Europe, and his restoration to health. An unsatisfactory point was the small number of communicants. At Easter there were thirteen, to the great distress of the worthy sacristan, who works for the Church more for love than reward; he thought that some one of them would be sure to die during the year! Our Church has a glorious future before her in Pretoria. It is a great proof of her vitality that she survives at all in the Transvaal. There is a great opening for educational enterprise, as there is widespread dissatisfaction with the President's recent importation of teachers from Holland, who are supposed to be tainted with "liberalism." An evening school for natives employed in the town would be an excellent undertaking, and the probable beginning of a successful Mission. There is an ancient church-bell in Pretoria, which was presented to the Mission by some parish in England. It has been unfortunately cracked by a fall in a high wind, and the crack is being sawn out. The people hoped that it would be ready so that they might hear its tones at Easter, but the metal is so hard that the progress made in sawing it is very slow. Soon after its arrival in Pretoria a local poet wrote the following lines on

## THE EXILED BELL.

Through the wide meadows, far adown the stream,
  On quiet Sabbaths in my English home,
  My voice has rung out to the listener, 'Come,
Rest from your toil, wake from your world's wild dream.'

Through ivied chinks—from out our wind-worn nest,
  I and my mates had spoken many years.
  We rang of gladness, and we drew salt tears
From wearied souls whose loved ones were at rest.

Can you not see the village, the white street?
  The stream, the mill, the inn with shining panes?
  The wood, the winding flower-scented lanes?
The wealth of grass-hid violets at your feet?

The factory, where a crowd of maidens wrought?
  The tall red chimney, in its vain conceit—
  Craning its neck to rival our retreat—
Without the Age-charm our high home had caught.

Can you not see the downs, where silly sheep
  Wandered like men, and nibbled where they chose?
  The elm row, and the rooks, the old church close?
And far above, our tower, where memories sleep?

There had we reigned for ages; e'en the rooks
  Respected our brave notes, and, screaming, fled,
  When Christmas peals drove old and young from bed,
And made the dreamer leave his musty books.

And all is left behind! an exile, I
  Must never more be heard where I was born.
  No more brown English lasses in the corn
Shall turn to hear me as the eve draws nigh.

In some wild freak, or good and generous one,
  They bore me from my mates like a sad slave,
  And sent me over a wide waste of wave,
To sing alone beneath an Afric sun!

In a strange land—a pleasant one and good—
  With sea-like stretch of plains, unbroken vast;
  But with no glorious memory of a Past
To make ambition warm the sluggish blood.

Still I shall boldly speak, e'en as of yore,
  And not alone shall my new mission be
  To signal man to Prayer's sweet mystery—
My voice shall wake in him, ah! more, far more.

It shall awake in him thoughts, seldom stirred,
  And in wild scenes beneath these alien skies
  In fancy he shall take unto his eyes
The home where first his mother's voice was heard.

Each note of mine shall in his heart raise wild,
  Sweet echoes; and my voice (borne o'er the sea)
  In some strange way shall seem to him to be
The village chime which woke him as a child.

There was a good deal of excitement in Pretoria about the expected arrival of the President. He was detained in Cape Colony by swollen rivers, and I left before he came. Triumphal arches had been prepared, one of which had these inscriptions in Dutch—"Restored to health," "Crowned with success," "Thanks be to God." There was, however, a depressed feeling in the town, owing to rumours of war. There was a great scare at Lydenburg, and my friend Mr. Cooper, the Landdrost, came to the capital to ask for help against the Kafirs in his neighbourhood, who had ordered farmers off land that had been occupied by Europeans for many years. It was supposed that Sekukuni was about to make war on the Republic, and the alarm at Lydenburg and the Gold Fields was very great. The Government, not knowing what to do, did nothing, and it turned out that the danger had been exaggerated.

(*To be continued.*)

## ECCLESIASTICAL BODIES OF THE EAST.

RECENT events have added to our knowledge of the Churches or fragments of Churches which exist in Asia, including in that name the Church of Alexandria, which is more Asiatic than African; and as the subject is one likely from political as well as from ecclesiastical causes to become even of greater prominence than it is at present, and as many persons have but a vague knowledge of these different ecclesiastical bodies, their history, relations one to another, their importance, and tenets, the brief sketch which is all that can be attempted within the limits of this paper, may assist in extending that knowledge and giving a permanency to the interest which we do and ought to feel in the condition of our fellow-Christians.

In addition to the Greek or Orthodox Eastern Church, which has four patriarchial sees, those of Jerusalem, Antioch, Alexandria, and Constantinople, all recognizing the primacy of the latter see, the various ecclesiastical bodies in the East are the Jacobites, the Chaldean-Nestorians, the Chaldeans; in communion with these are the Syro-Catholics, the Maronites, the Copts, and the Armenians. Passing over the orthodox Church as too wide a subject to be included within

my present limits, I shall confine my notice in this paper to the various smaller communities or 'rites' in these countries.

Among these bodies the most venerable for its antiquity is the Syrian Church, which claims to have been established by St. Peter at Antioch and by St. James the Less at Jerusalem. This Church is now divided into the Syro-Catholic, the Syro-Jacobite, and the Syro-Maronite Churches. The "*Syro-Catholic*" only number about 20,000 souls, most of whom are very poor. These live chiefly in Cairo, Damascus, Beyrout, Diarbekir, Mardin, Mosul, and Bagdad. They united themselves to the Roman Church about a century ago, and have accepted its doctrines, though retaining some observances derived from the old Syrian Church. Their priests may be married, provided that they have entered into this state before ordination to the diaconate, the sub-diaconate not being reckoned by them among the sacred orders. The Bishops however must be unmarried, and even a widower is not eligible for elevation to the episcopate. The bishoprics of this rite are ten in number, held and presided over, however, at present, only by four Bishops and a Patriarch, whose proper seat is at Mardin, but who resides now at a convent in the Lebanon. These Bishops govern above forty priests who serve eleven churches. In the Holy Eucharist leavened wheaten bread is used, as in the orthodox Greek Church, and the priest, deacon, and sub-deacon officiating there receive the communion in both kinds, the laity, however, only in one. The prayers and lectures in the services of this Church are in Arabic, the canon of the Mass however, being in ancient Syriac. This body is honourably distinguished for its attention to education; and there are schools for boys and girls in all the places where its members are found, as well as a seminary in the Lebanon for training for the priesthood.

It is uncertain when the *Syro-Jacobites* separated from the other part of the Syrian Church. Their name is most probably derived from James, or Jacobus Baradsæus, Bishop of Edessa (A.D. 541-578), but it is known that they had a separate existence a century before his time. The ritual in use among them was substantially settled about A.D. 1190. The number of the Jacobites, though not known with certainty, is said to be about 150,000 in Mesopotamia, 10,000 in Syria, and 200,000 in India. They are on the whole more wealthy than the members of the "Syro-Catholic" Church. In Mesopotamia there are about twenty Bishops, and three in Syria besides those in India. These are governed by a Patriarch, who resides at Diarbekir.

They have a married clergy; the priests marrying before their ordination to the diaconate. The Jacobite Bishops are elected by the people and the Patriarch. The Patriarch is elected by the Bishops, who are unmarried, and members either of the monastic order of S. Basil or of that of S. Anthony. In creed this Church is Eutychian, but much if not the whole of the distinctive teaching of ancient heretics as to the one nature in Christ is rejected or forgotten by them. Their schools are few and of a very inferior kind, nor have they any seminary for the education of priests, who have little education beyond being taught to read the Syriac of the Church offices. Their liturgy differs in scarcely any particulars from that of the Syro-Catholic Church, except in their rejection of Papal supremacy, and in its being wholly in Syriac and not in the vernacular.

The *Syro-Maronites* are named after one of their Patriarchs, John Maron, and are so called to distinguish them from the Syro-Jacobites, who are or were Monophysites. They united themselves to the Roman Church in the fifteenth century. They long differed from the "Syro-Catholics," though owning with the latter the supremacy of the Papal See, in using Syriac exclusively in their offices; recently, however, they have introduced the vernacular Arabic, which is employed equally with the Syriac, and they have altered their ritual so as to bring it into conformity with the Latin service books. Unlike the "Syro-Catholics," they use unleavened bread in the Holy Eucharist. The Maronite clergy are allowed to marry, provided they enter into that state before they become sub-deacons, in which latter circumstance they differ from the Syro-Catholics. Their Bishops, as throughout the East, are unmarried. Unlike the other ecclesiastical bodies of the East with whom this paper is concerned, the Maronites have numerous and large monastic establishments. In the Lebanon alone there are said to be 150 convents for monks and nuns, in which various industrial occupations are pursued. In their doctrine the Maronites conform rigidly to the Church of Rome. The majority of this rite reside in the district of the Lebanon, where they number about 130,000, but they are found throughout the whole of Syria, and in Egypt, at Alexandria, Cairo, and Port Said. They possess more churches than any other community in Syria. These are reckoned at 300, which are superintended by twelve Bishops. The Maronite Patriarch resides in summer at Deeman, in the north of the Lebanon, and in winter at Bkerkey, in the south-west of the same range of mountains. The laity of this rite are for the most part farmers,

though there are shopkeepers in almost every city of Syria belonging to it. They are very zealous in the work of education, and have large and well-managed schools in every town or large village. Their priests, who are not educated at the college of the Propaganda at Rome, are trained in three seminaries especially appropriated for this object.

The *Nestorians* separated themselves from the Patriarchate of Antioch, which formerly extended from Syria to India, and adopted for their head the Patriarch of Babylon and Bagdad. At present their Patriarch resides at Oroomiah, in Mesopotamia. They number over 80,000 souls, superintended by twelve Bishops, with about 190 priests. The members of this community, who are almost all engaged in agricultural labour, are very poor, and though desirous of learning, they have no schools nor seminary for the education of priests. For many years they have appealed to the English Church for aid, but hitherto without any result. There is no restriction as to marriage on the part of their priests or Bishops. Though nominally Nestorian in their creed, this heresy has, it is believed, entirely ceased to be recognised among them, and one of their requests for aid from ourselves is that we would aid them in the training of their priests.[1]

The *Chaldeans*, formerly Nestorians, but for many years in communion with the See of Rome, are estimated at 20,000 souls, though according to other accounts they reach 36,000—not including a larger number in India, who owe obedience to the Patriarch of Babylon. In Syria there are seven Bishops belonging to the rite, and about fifty priests. They have schools in most of the towns where they are settled, but these are poor and badly managed. They possess no seminary for priests. At the promulgation of the decrees of the recent Vatican Council the former Patriarch, Joseph Odo, refused to admit the personal infallibility of the Pope, or to give up his right of confirming the election of Bishops without the consent of the Roman Court. He is at this moment out of communion with the See of Rome.

The old Church of Alexandria is now divided into the Copts, the Churches of Ethiopia and Abyssinia, and the Greek Melchites. The *Copts* proper, or the Copto-Jocobite Church, contains, it is said, about 60,000 souls. They have, I believe, about twelve Bishops under a

(1) A pamphlet giving a very valuable notice of the Nestorians has recently been published, and may be obtained at the Society's house. In it the Rev. E. L. Cutts gives an account of his journey undertaken at the request of the Archbishops of Canterbury and York to see and report on the state of the Assyrian Christians in Koordistan and Oroomiah.—[Ed. *Mission Field.*]

Patriarch. At present the patriarchal chair is vacant for a singular reason. Three predecessors of the present Pasha of Egypt in succession having died within a twelvemonth of the election of a Copt Patriarch, the present Pasha, on the death of the last Patriarch, refused to allow the Bishop to elect another, lest he should die in as short a time as his predecessors. The schools of the rite are well attended, and they have also three colleges for the education of priests. The clergy are allowed to marry before receiving holy orders, and the Bishops are elected from the celibate or widowed clergy. In doctrine the Copts are Monophysites. There is a small community of *United Copts*, numbering, however, only about 2,000 souls, under the care of about a dozen priests, with one Bishop at their head. These Romano-Copts have no schools, and their clergy receive their education at the college of the Propaganda at Rome. The *Melchite*, or United Greeks living in Egypt, are under the rule of a Patriarch, who, residing at Damascus, has the ambitious title of Patriarch of Antioch, Alexandria, Jerusalem, and Constantinople, and has under his jurisdiction ten bishoprics with churches at Cairo, Alexandria, Constantinople, Jerusalem, Jaffa, Tyre, Beyrout, Damascus, Aleppo, Darbekir, and the Lebanon, as well as in Marseilles and Rome. The Melchites number about 40,000 souls. Their clergy are allowed to marry, provided that they do so before receiving Holy Orders. In ritual and doctrine they agree with the Church of Rome.

The last body which I shall mention is that of the *Armenians*, formally Monophysite, but now agreeing, except in a few matters of ritual, with the Orthodox Church of the East. They number several million souls settled in European Turkey, in Russian Armenia, in Armenia Proper, in Cilicia and Syria, in Persia and India. These all acknowledge the authority of the Patriarch resident at Etchmadzin, who is represented at Constantinople by a pro-patriarch. The number of Bishops of this rite is about fifty-two. The priests among the Armenians are married, though as usual the Bishops are chosen from the monastic or unmarried clergy. So closely do the doctrine and rites of this Church approach those of the Orthodox Church, that various attempts have been made to unite these churches. These efforts have, however, been frustrated by the Turkish government, which prefers to hold rule over a divided people. In addition to the Armenian Church there is a small body of Uniates, in communion with the See of Rome. Their communion, however, has

been in suspension since the decrees of the late Vatican Council were promulgated, and many of the Uniates have been reconciled to the Church of Armenia. In addition to these churches there are some scattered individual bodies under the care of the Armenian Presbyterian Missionaries, known as Protestant Armenians. Latterly, however, many of these have returned to the communion of the Church, from which, indeed, they never intended to withdraw.

WILLIAM DENTON.

## Books.

### THE LATE BISHOP FEILD.[1]

THE author of "Under His Banner" has made another important addition to Missionary literature by his Life of the late Bishop Feild. Mr. Tucker has brought to his task a hearty admiration of the subject of his memoir: but he sets forth in words of truth and soberness the Bishop's manifold labours and sacrifices, and thus allows the narrative to speak for itself. The first chapter contains a summary account of Dr. Feild's life prior to his acceptance of the Bishopric of Newfoundland. He was born at Worcester, on the 7th of June, 1801; ordained Deacon in May, 1826, on his Fellowship at Queen's College, Oxford; and priest at Christmas, 1827. His first curacy was that of Kidlington, where, as his Biographer states, he commenced that course of ministerial activity, guided by a simple devotion to duty, which characterized his whole career. At Kidlington he was enabled to work a real change among his parishioners. He built efficient schools, which he carefully superintended; he took an active part in reference to the "Swing Riots," and other occurrences of the time. He became Rector of English Bicknor in 1834, where he is to this day remembered with affectionate regret by a great many people of the neighbourhood. The fame of his powers in school matters led to his appointment by the National Society as a School Inspector. This work he carried on with that sympathy for the difficulties of a brother clergyman, which perhaps only a parochial minister can feel. His inspection was thorough and minute, extending to matters moral, spiritual, and

(1) Memoir of the Life and Episcopate of Bishop Feild, D.D., Bishop of Newfoundland. By the Rev. H. W. Tucker, M.A., Assistant-Secretary to the Society for the Propagation of the Gospel in Foreign Parts. With prefatory note to the author by the Rt. Hon. W. E. Gladstone, M.P.

material. After finishing this work in the dioceses of Salisbury and Worcester, Dr. Feild returned to his parish in 1841, and there continued till in 1844 he was called to the Episcopate, which is the main subject of the biographical sketch now before us. He sailed from Liverpool in June, 1844, and landed at St. John's, Newfoundland, amid ceremonies of welcome, on July 4th in the same year. Little time was lost in making plans: the new Bishop immediately commenced Morning Prayer daily in St. Thomas's Church, and announced his intention of adding the daily Evening Service so soon as he should be settled in his own house. His first Visitation was held on St. Matthew's Day, an ordination having taken place on the previous Sunday. The Bishop took immediate steps to establish a Theological College, which was ultimately endowed by his exertions to the extent of 7,500*l.* Having thus put matters in train in the capital of his diocese, and opened a Collegiate School, Bishop Feild commenced his Visitations round Newfoundland and the adjacent coast of Labrador, which our author describes at length. A brig of 80 tons, presented by the present Primus of Scotland, being found not fit for its new work, was sold, and with the proceeds a more convenient vessel called the *Hawk* was purchased. His first visit was to the Bermudas, which islands having once formed part of the diocese of Nova Scotia, were transferred on its formation to that of Newfoundland. Here his work was characteristic of his whole Episcopate: nothing was overlooked; none too poor or too degraded to call forth his sympathy and care. Early in the following spring he returned to St. John's, and, as soon as the waters were open, commenced those Visitations round Newfoundland and to the coast of Labrador which will make his name ever illustrious in Missionary annals.

We have not space to follow Mr. Tucker through his graphic account of the Bishop's adventures; a few points here and there must illustrate the nature of his narrative. After twenty-five years' wear and tear, the *Hawk* had to be parted with, and the *Star*, mainly built by the aid of friends of Missions in England, took her place. This vessel was lost in 1871, having been wrecked on the south coast. It was replaced in 1872 by a yacht called the *Lavrock*, given by Lieut. Curling, who afterwards gave himself for service in the Mission field. It was the Bishop's practice to visit the Bermudas every alternate year, and at other times to visit all round the coast of Newfoundland and that part of the Labrador coast which was included in

his diocese. In 1849, a year devoted to almost unceasing locomotion, the Bishop conveyed the first clergyman to Labrador; fell in with Admiral Lord Dundonald at Sandy Point, who presented the Church ship with a new flag, bearing the arms of the See; and in the Bay of the Islands rowed nine miles in the ship's boat to visit an old patriarch, ninety years of age, who for the second time only in seventy years saw the face of a clergyman. During his sojourn in this country in 1866-67, the Bishop was enabled to obtain the aid of a coadjutor-Bishop. In July 1860 he was gratified by a visit from the Prince of Wales on St. James's Day. His labours were carried on through many years amid many difficulties and discouragements; the increasing poverty of the colony, the attacks made on him from various quarters, the continual want of clergy for the most important and most destitute districts;—through all these he worked on with that simplicity and devotedness of character for which he was remarkable. He never gained or wished to gain what is called popularity; but he did gain the love and veneration of his people. When he was about to embark for his last voyage to the Bermudas, the clergy and churchwardens, on behalf of the several congregations in St. John's, presented to him an Address containing a *résumé* of the work of his Episcopate, alluding in the first place to his own consistent life of self-denial and sympathy. The results specified were as follows:—Upwards of fifty Clergy instead of twelve, a College for candidates for the ministry, separate Seminaries for boys and girls, with an Orphanage for destitute children, a beautiful Cathedral, the aid of a coadjutor-bishop, a Synod, and an Endowment for the See, together with many churches built and churchyards provided. Having replied in grateful terms to this Address, the Bishop started on his voyage, and his most useful and laborious life was brought to a close on the 8th day of June following in the Bermudas, where he was buried in a parish churchyard, in a spot which he had himself selected.

The details which Mr. Tucker has brought together in his interesting and well-digested narrative will amply repay perusal. From these we see what may, under Divine providence, be accomplished by zeal, sincerity, simplicity, and self-devotedness. The Bishop was himself the magnet which attracted to the barren shores of Newfoundland such a noble army of Missionaries. He led them on himself, and thus he was enabled to rule and guide them. In this and many other respects he, and other of his Episcopal brethren who have passed away, have left behind them examples, which we must

pray and trust may be followed while time shall last, until Christ's Gospel shall have been published for a witness unto all nations, and the number of His elect shall have been fulfilled.

GEORGE MARTIN, D.D.,

*S.P.G. Organizing Secretary for the Diocese of Truro.*

## MISSIONARY CONFERENCE AT GRANTHAM.

THE Report of the Missionary Conference held at Grantham last November has been published by Messrs. Ridge, High Street, Grantham. Want of space, unhappily, makes it impossible to do more than record the fact, and to add the names of the speakers and their subjects. The Bishop of Lincoln's address treated of the relation of the Church of England to Turks and other Mohammedans, and to Christian bodies under their rule. In the unavoidable absence of Bishop Piers Claughton, a paper written by him upon the same subject was read. The relations of Englishmen to Mohammedans in India formed the subject of a paper by C. Raikes, Esq., C.S.I.

The Bishop of Peterborough, the Bishop Suffragan of Nottingham, the Rev. J. C. Whitley, Missionary of the S.P.G. at Chota Nagpore, the Rev. Nehemiah Goreh, formerly of the caste of Brahmins, now a Missionary of the Society of St. John the Evangelist, and the Rev. Canon Crowfoot, late Missionary at Delhi, discussed various points connected with the need and training of a native ministry.

The home supply and training of men and women for work in Foreign Missions was treated of in papers read by the Rev. the Warden of St. Augustine's College, Canterbury, the Rev. Chancellor Benson (now Bishop of Truro), and the Bishop of Trinidad.

The best mode of calling out a greater Missionary spirit among home Churchmen formed the subject of papers read by the Rev. Prebendary Bullock, Secretary of the S.P.G., the Rev. Precentor Venables, the Rev. Canon Clements, the Rev. J. H. Jowitt, Secretary to the Conference, and the Bishop of Lincoln. The Conference was preceded by a celebration of the Holy Communion, at which the Bishop of Trinidad preached. We believe that few persons who read the record of its proceedings will (if they work for Missions) hesitate to say that they have seldom met, in so small a space, with so many good suggestions and helpful thoughts.

## ARRIVALS AND DEPARTURES.

The Rev. W. Greenstock has returned to England from Matabele Land, the Rev. H. Whitehead from St. Helena.

Mr. Henry Glynne Fiennes Clinton, of Keble College, Oxford, sailed from Southampton by P. and O. steamer on February 8, for Calcutta, there to fill the post of Tutor in Bishop's College.

## REPORTS RECEIVED.

Reports have been received from the Rev. F. Batsch, F. Bohn, B. C. Choudbury, J. A. Colbeck, J. W. Coe, W. Drew, J. Fairclough, H. J. Harrison, F. H. T. Hoppner, F. Kruger, H. H. Sandel, T. W. Windley, and R. R. Winter of the Diocese of *Calcutta;* J. F. Kearns of *Madras;* M. Greenwood of *North China;* G. W. Anderson, W. Bramley, R. Brooke, T. Browning, R. M. Clarke, W. L. Clementson, J. F. Curlewis, A. A. Dorrell, F. D. Edwards, J. Eedes, G. Gething, J. R. Godfrey, F. Greenwood, J. A Hewitt, A. Jeffrey, J. P. Legg, J. Maynard, A. Morris, W. J. R. Morris, B. C. Mortimer, R. G. Nichol, T. G. Peters, J. C. Samuels, and A. R. M. Wilshere of *Capetown;* E. Y. Brookes, R. M'Cormick, W. Meaden, and I. C. Taberer of *Grahamstown;* W. A. Illing, E. H. Shears, and G. Smith of *Maritzburg;* C. Cluce, F. R. T. Balfour, and R. Sheard of *Bloemfontein;* T. Button, P. Masiza, and J. Ntsiko of *St. John's, Pondoland;* R. T. Batchelor, and F. A. Gregory of *Madagascar;* J. W Stack of *Christchurch;* F. Knowles of *Dunedin;* G. H. Nobbs, and J. S. Palmer of *Melanesia;* W. Jones, and J. W. Pyke of *Montreal;* J. Kemp, W. King, and C. B. Washer of *Quebec;* R. S. Cooper, W. Davies, J. Hill, W. Hinde, A Jamieson, R. W. Johnstone, G Keys, T. E. Sanders, E. Softley, and E. Wall of *Huron;* W. Cruden, S. J. Hanford, and D. W. Pickett of *Fredericton;* T. Cook of *Rupertsland;* W. Newton of *Saskatchewan;* J. Abbott, J. Ambrose, R Avery, F. J. H Axford, C. Bowman, R. F. Brine, C. Burn, C. Croucher, W. Ellis, P. J. Filleul, W. E. Gelling, W. M. Godfrey, F. B. Greatorex, H. H. Hamilton, A. Hiltz, H. Jarvis, A. D. Jamison, R. Jamison, J. A. Kaulbach, J Manning, A. C. Macdonald, T. B. McLean, J. T. T. Moody, D. C. Moore, E. E. B. Nichols, H. L. Owen, J. H. Read, J. O. Ruggles, J. P. Sargent, J. S. Smith, W. H. Snyder, H. Stainer, G. Townsend, R. J. Uniacke, L. M. Wilkins, and T. H. White of *Nova Scotia;* J. Godden, R. M. Johnson, C. Meek, H. M. Skinner, A. S. H. Winsar, W. K. White, and T. M. Wood of *Newfoundland;* J. B. Good, and H. S. Newton of *Columbia;* H. R. Semper of *Antigua;* C. B. Seifferth of *Guiana;* and C. G. Curtis, Missionary at *Constantinople.*

## MONTHLY MEETING.

THE Monthly Meeting was held on Friday, March 16, at 19, Delahay Street, the Archbishop of Canterbury in the Chair. There were also present—Earl Powis, the Bishops of Ely and Antigua, P. Cazenove, Esq., T. Turner, Esq., *Vice-Presidents.* Rev. B. Belcher, Col. Childers, G. Frere, Esq., Lieut.-Gen. Tremenheere, W. Trotter, Esq., Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee;* Col. Anderson, J. A. Anderson, Esq., H. Bigsby, Esq., J. Boodle, Esq., Rev. V. G. Borradaile, R. H. N. Browne, J. W. Buckley, C. Bull. F. J. Candy, Esq., T. Copeman, Esq., Rev. T. Darling, Dr. Deane, H. J. De Salis, T. Edye, Esq., Rev. J. J. Elkington, E. J. A. Fitzroy, J. A. Foote, J. F. France, Esq., Rev. R. L. Giveen, J. W. Horsley, H. M. Ingram, E. Jacob, J. Long, H. Mather, G. T. Palmer, T. Peacey, J. G. Talbot, Esq., M.P., Rev. H. D. Thomas, Dr. Townsend, R. Tweed, James Weston, Esq., Rev. Canon Williams, and A. Williamson.

1. Read Minutes of last Meeting.

2. The Treasurer presented the following Statement of the Society's Income to the end of February :—

### A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

| January—Feb., 1877. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|---|---|---|---|---|---|
| | £ | £ | £ | £ | £ |
| I.—GENERAL . . . . | 4,892 | 690 | 910 | 6,492 | 9,271 |
| II.—APPROPRIATED . . | 645 | — | 900 | 1,545 | 2,821 |
| III.—SPECIAL . . . . | 2,683 | — | 396 | 3,079 | 8,802 |
| TOTALS . . | 8,220 | 690 | 2,206 | 11,116 | 20,894 |

B.—*Comparative Amount of* RECEIPTS *at the end of February in five consecutive years.*

| I.—GENERAL. | 1873. | 1874. | 1875. | 1876. | 1877. |
|---|---|---|---|---|---|
| 1. Subscriptions, &c. . . . | £5,013 | £4,843 | £5,202 | £5,163 | £ 4,892 |
| 2. Legacies . . . . . | 4,850 | 200 | 565 | 1,400 | 690 |
| 3. Dividends . . . . . | 828 | 918 | 1,007 | 888 | 910 |
| | 10,691 | 5,961 | 6,774 | 7,451 | 6,492 |
| I.—APPROPRIATED . . . . . | 1,160 | 1,233 | 1,832 | 1,732 | 1,545 |
| III.—SPECIAL . . . . . | 1,755 | 1,699 | 2,257 | 2,644 | 3,079 |
| TOTALS . . . . . | £13,606 | £8,893 | £10,863 | £11,827 | £11,116 |

3. Resolved, that Mr. Seeley, the Society's Attorney in Barbados, be empowed to enter into an agreement with a governing Body or Trustees appointed by the Legislature, subject to the approval of the Bishop, whereby the Society will undertake to expend in repairs a sum not exceeding £500, the governing Body agreeing thereupon to accept a lease of the premises for a term of years to be agreed upon, at a rent of £50 per annum.

4. Resolved, that the sum of £50 be voted for the payment of the passages of Rev. P. H. Doughlin and wife from England to the Pongas.

5. F. Calvert, Esq., Q.C., was appointed a Member of the Standing Committee, *vice* the Hon. Henry Walpole, deceased.

6. The Rev. E. V. Pigott, and J. E. Browne were appointed Organizing Secretaries for the Archdeaconries of Salop and St. David's respectively.

7. Arthur Griffiths, Esq., of Christ's College, Cambridge, was accepted as an Indian Exhibitioner, he having been adjudged the first place in the Examination recently held by the Divinity Professors.

8. Resolved, that £10 10*s.* be voted to the Fund for the Restoration of the Church of St. Margaret, Westminster, in which parish the Society's house is situated.

9. All the persons proposed for incorporation in January were elected Members of the Society.

10. The following will be proposed in May :—

The Rev. R. H. Barnes, Heavitree, Exeter; Rev. W. K. Mott, Heavitree, Exeter; Rev. Joseph Hammond, All Saints', Pontefract ; Rev. G. W. Cole, St. Mary's, Ely ; Rev. E. G. Copleston, St. James's, Bury St. Edmund's ; Rev. J. V. Durell, St. Vigor's, Fulbourne, Cambridge ; Rev. F. J. Hopkins, Conington, St. Ives, Hunts ; Rev. James Yelloby, Ixworth ; Rev. C. J. Johnston, Felsham, Bury St. Edmund's; C. L. Hutchinson, Esq., 39, Granville Road, Blackheath ; Rev. W. R. Beach, Chaplain to the Forces, Colchester ; Rev. C. J. Fuller, St. Mary the Virgin, Primrose Hill; C. J. Thompson, St. John's, Cardiff; Rev. Thomas Sutcliffe, Belmont Street, Southport ; Rev. W. R. Dickson, Woodlands St. Mary, Hungerford ; Rev. T. Bowles, East Hendred, Wantage ; Rev. O. J. Reichel, Sparshott, Wantage ; and Rev. E. Penwarne Wellings, Stanford in the Vale, Faringdon.

# THE MISSION FIELD.

The field is the world. The seed is the Word of God.

MAY 1, 1877.

*The MISSION FIELD is enlarged in consequence of the increased amount of information now received from the Church abroad.*

*The information published in this number supplies a picture of recent Church-work in one great portion of the globe, viz.* AUSTRALIA, NEW ZEALAND, *and the* PACIFIC.

*We shall be glad to receive, and, if possible, insert letters from Missionaries of the Society engaged in* NEW *Fields who desire to make their special wants known to friends in England.*

## MELANESIAN MISSION, 1876.

### THE ISLAND VOYAGE, AND THE WORK IN NORFOLK ISLAND.

THE plan on which the Melanesian Mission has been worked has always combined the residence of native scholars at the Central School in Norfolk Island with visits of the English clergy to the homes of their pupils in the islands. Thus the Mission vessel spends five or six months every year in voyages among the islands, where lads who were scholars at Norfolk Island are often found holding classes and keeping schools through which a knowledge of the faith is diffused; while in some islands a native Christian community receives the Word and Sacraments from native clergy. The Annual Report of the Mission states that:—

"On the return of the Mission vessel from her island voyage, she took a party of Melanesian scholars to New Zealand, where eleven were confirmed by the Bishop of Auckland on All Saints' Day. The great kindness with which the Mission party was received is thankfully acknowledged. It can hardly fail to be useful if the more advanced scholars from Norfolk Island should from time to time be taken to the colonies to have a larger view of civilized and Christian life."

The following letter (printed in the *Auckland Church Gazette*), which was written to the Bishop of Auckland by Melanesian scholars, tells its own tale :—

"Our father, this is our letter of thanks to you, of us who stayed as guests under your wing at Parnell. We joyfully thank you because you took so much care of us while we were staying with you, and not only you alone, but your three children, who made friends with us. But you helped us in everything, as you wished to do, considering that some of us were brought down to be confirmed by you. And we joyfully thank all those others who assisted you and took notice of us, for all of you showed perfect love to us according to this religion, and thought always of us; and we think it well for our part to write you a letter about it.

"Our father, since we have come back here we still think of you because you confirmed us, and said that we were always to think of that Confirmation; you said, 'You are to keep careful guard over this, the Confirmation.' It is as if you were in the place of God, because you touched us with the hand of God, and with the power that belongs to God. We can't write at length to you about it, father of all of us.

"Our father, this is our letter of thanks to you because you took care of us when we were confirmed, and were staying at Parnell in your place, and we still think of you, father Bishop.

"Our father, we write a letter to you, we your children whom you confirmed, and I thank you, father. And I still think of the very weighty words you spoke to us, and we shall not forget you; and I know you will not forget us. It is finished, father.

"Our father, this is a letter to you because we still think of you, because you received us kindly. And I still remember your words you said to us on the day you confirmed us, and I shall not forget you, father, and I know you will not forget us. God Almighty protect you at Parnell. It is finished, father Bishop."

"The Mission Press in Norfolk Island has now completed a book of selections from the Old Testament, and has begun a book of selections from the Epistles, in Mota. It has printed an elementary Catechism in Florida, and parts of the Prayer Book in the Leper's Island language. The Gospel of St. Luke, in Florida, will also soon be undertaken.

"The number of scholars now at St. Barnabas (Norfolk Island) amounts to 186 persons from 19 islands: 132 males, 47 females, and 7 children. The proportion of elder and advanced scholars is very large, and a considerable number are employed as teachers in the school. Of these, however, many are only kept in Norfolk Island

till they are married, and will return to settle as teachers in their own islands in the ensuing year. The general conduct of the scholars is good, and their progress can be regarded as satisfactory; but with so large a party, with so many among them who are fit to receive the best teaching that can be given them, the want of a sufficient number of European teachers is a great hindrance in the way of regular and sufficient instruction.

"The health of the school has been remarkably good, though the after effects of the measles caused two deaths within the present year.

"The number of adult baptisms since the last Report, including those baptized at Christmas 1875, has been thirty-four. Nine others are at present in preparation."

The journal of Bishop Selwyn [he had not been consecrated when it was written] gives an account of his voyage made in the islands in the year 1876. The *Southern Cross* left Norfolk Island on April 13, carrying aboard seventy-one boys and girls. There were also with Mr. Selwyn, Mr. Watling (the medical man), the Rev. John Still, the Rev. Charles Bice, and the Rev. M. Wadrokal, shortly before ordained by the Bishop of Auckland, who was going with his wife to new quarters at Ysabel.

Easter Day was spent at sea. Eight or nine Melanesians made ther Easter communion at an early hour in the after cabin. The evening was spent in singing hymns. In the journal, under date April 19, we read :—

"Just after dinner there was a tremendous rush of boys aft, and a cry 'A man overboard!' One of the boys had tumbled off the rail, and Bongard had the ship round in an instant. Joe Wate hove the life-buoy right over the boy, and Mr. Still and I lowered the boat. In five minutes we had the fellow in the boat. It was luckily a smooth bright day, and the ship was not going very fast. As for the boy, he did not care a bit."

After visiting Walpole Island, Mae, where two boys were deposited, and Ambryn, where also two pupils were set ashore, the Island of Pentecost was reached. While there, on April 27, the journal narrates that :—

"As we were going off, a capital fellow rowed off from the south end of Aurora, and we shall go there on our return. He comes from the place where a few years ago they knocked over the paymaster of the *Rosario*, and were mauled by them in consequence; so I was glad to see the confidence of the man.

"Anchored at the watering-place of Maewo, and commenced watering. We had a boy to land here, and one from a place close to the north end. I started thither with a boat, but failed to reach the place. The poor boy was in a dismal fright, and did not want to go home at all, as his father was very angry about his going, and had killed his sister for letting him

go. We knew nothing of this when he came away. There was nothing to be done but wait, and see if we could get the ship round to his place."

The Island of Gaua was next visited. There were here eight or ten candidates for baptism. On Wednesday, May 3, when at Mota, the following entry was made :—

"I was busy looking after things on board, and only went ashore for a little bit at the end of our stay. I did not like the look of things at all; but this is mainly our fault, as Mota has not been well looked after the last few years. Mr. Palmer's presence there, and the knowledge and influence he has among the people, will soon put things right. Dear old George Sarawia, though as good as gold, lacks 'go' and wants pushing. One or two of the schools had been doing well. In the evening, hearing that the *Beagle* had anchored in Port Patteson, we went over to see her, and spent a very pleasant day in her company. We had seen Lieut. Caffin at Norfolk Island, and so were warmly greeted : they had tea with us on board, and our boys rowed round their ship and sang songs.

"The next day our sailmaker altered a sail for them, and we took holiday. In the afternoon we rowed up the two streams that fall into the bay. I don't think I ever saw anything much more beautiful. Every now and then the tree-ferns would make an arch through which you could see the river winding away and the purple hills beyond—fine place for ague and wild duck, but very pretty. In the evening the men-of-war's men came and sang songs to our boys, who sang one or two rather diffidently in return, but joined capitally in 'Safe in the arms of Jesus,' and one or two other hymns. Then there was a vociferous 'God save the Queen' and 'Rule Britannia,' and the men gave us three cheers as they rowed home, which we answered with a 'Good-night' song. Altogether it was a very pleasant little break, and it was pleasant to see the interest the men took in our well being, as did Lieut. Caffin, who is a very nice fellow indeed."

A visit to Ara found matters satisfactory. Two boys, or rather young men, on the mainland were doing very well, and, in one village, sixteen or seventeen had been baptized. On May 8, Mr. Still was left at Wango, where he will have uphill work : "Years and years of everything that was bad taught by white men—a little light dawning under Mr. Atkin, only to die out when he was called away. And now, indifference. Well! under GOD, Mr. Still is the man to get the hold." Next day's pupils were deposited at Ugi and Ulawa; and, on the 10th, at Saa, two elderly gentlemen were brought away for the cruise to Florida. On the following day two boys were landed at Gaieta. Many more islands were visited. At Gaua a good many people had been baptized, and some were still under preparation. On Sunday, June 18, which was spent at Mae, the following entry was made in the journal :—

"In the morning I sauntered about and talked as well as I could. I never understood properly the burst of derision which greeted St. Paul's

declaration of the Resurrection of the dead till this morning, when I asked a man where he thought men went to when they died. His burst of laughter was startling. 'Where do white men go to?' as if we were quite different, as indeed we are said to be. In the evening they made the new Gamul 'tapu.' Two men ran round and round with lighted torches five times, and then rushed in, extinguished their torches, and hung them up with a basket of leaves at each end. As they came in the crowd rushed out and hacked vigorously at anything which came in their way. Then two men discharged arrows into the ends of the house, where they stay permanently. If they come out the house will be burnt down. The 'tapu' is said to ensure against theft, as the belief is universal that whoever steals from the house will die. Some other performances were gone through before the house was quite secure, and these I had to turn out for. In the evening I had a very good talk, and found out a young fellow who had been at Noumea, and there had picked up a very fair conception of religion, albeit expressed in a very quaint way. I hope to make something of him."

The place where the Missionaries lodged at Mae was the public *gamal*, or club-house, which was spacious and lofty, but, from two to five in the afternoon, intolerably hot, as fires were then lighted to cook dinners. The following lines on life there were written on the 19th of June:—

"My endeavours at reading are rather futile, as elderly gentlemen (the sort of men who would drop into a London Club about 11) hang about the house and ask me questions; and then when they are gone and I am ensconced under my big tree, the womankind emerge all anxious to see 'your children and your wife.' About this latter personage I have to be very guarded, as there are three photographs in the book, and they instantly jump to the conclusion that I have three wives—and it requires much exercise of very bad 'Mae' to disabuse them of the notion."

On June 24, while still on the island of Mae, the following entry was made:—

"I made friends with some people from Fetine, the third district of the island, who had come over to bring a pig as a peace-offering. I am to go and see them on Monday. In the afternoon went to see a boy who rejoices in the name of 'Toby.' He has a very bad leg which I am doctoring, and we have great chats, as he has been away in Queensland, and can talk a little English. I am teaching him to read, but it does not get on very fast; it is very like English visiting."

The next day, Sunday, June 25, we read:—

"After prayers with my solitary boy from Norfolk Island, and school with small boys, I paid another visit to my sick boy, and then in the evening attended the funeral of a man who had died the day before. There was a great wailing, but very little heart about it. Each man as he came up set up his wail and shed real tears—how they came I cannot tell. But there was as much reality as in many a Christian funeral, and the 'howlers' were not paid as their contratypes, 'mutes,' are."

At Gaua, on July 14, the journal states that:—

"Poor old Mogonogo came ashore to find that two of his wives had died in his absence. Poor fellow, he was very much cut up, but I could not keep my countenance when one of the remaining wives came down to greet and embrace him, and leave him with his face all over black patches from the smut with which she had adorned her face. His face, when it emerged, coupled with his somewhat natty get-up, in coat, &c., was very comical. Mr. Palmer went off in good spirits to Mota, and I heard from him two days afterwards doing very well. He had begun the house, and was already making his old influence felt."

On the following day a visit was paid to the sick child of Vagalo, who is the great man in these parts. The visit is described in these words :—

"I saw and doctored the little boy and luckily found him the very best text against a most awful custom they have in Gaua, of keeping the bodies of the dead in the houses until they are completely decomposed. Edmund had told me that Vagalo's two children were thus lying in the house at the moment. Nothing could have worked better. I told him it was quite right to honour the dead, but why at the expense of the living? Was not our custom far better, and would not his love shine forth far more if he buried them, and then marked their grave with a neat wall and flowers? To his honour be it said, he assented at once. One of the children had been baptized, and when I came back to bury her there was a neat grave, and the remains were put into two large boxes which Vagalo willingly gave up for the purpose. And the next day there were trees planted and the place looked neat and reverent. I hope the little boy will recover, and if he does Vagalo's example will go far to break down such a terrible custom. In the evening a large baptismal class was presented by Edmund, to whom I talked, and then we had singing and games, which delighted the people."

The next day, Sunday, a murderer was one of the congregation. The Missionary, though he did not know the man was there, spoke very strongly upon the subject of murder, and the people seemed to understand. On August 1, a school was inspected, and two men were baptized. On the last day of the month the *Southern Cross* anchored at Pek in the Banks Islands :—

"Edwin and Emma greeted us with a very warm welcome. It is one of the pleasantest places we go to, as Edwin is one of the best of the Melanesians who have hitherto been turned out. We did not wait long as we had very little food, but steamed to Ara, where Mr. Still and I went ashore in the moonlight. The bell was ringing for Evening Prayer as we went ashore, and we slipped into the little church as Henry was reading the Confession. It was very pleasant and cheering to find all things going on so quietly and orderly, as they did not in the least expect us, and the bright little church was like a bit of home. Warned the people to get ready, and so to Mota."

A few days afterwards the *Southern Cross* fell in with a man-of-war schooner, the *Conflict*, commanded by Lieutenant Carey, and, on Sunday, September 10, we read :—

"After services on board the two vessels, we weighed for Opa, and anchored there in the evening. As we let go a boat came alongside from a large barque which was returning 'labour' from Fiji. They had brought down 470, and were taking back a few which the Government agent candidly confessed were women and children. They had two on board from Lakona, of whom our boys told us that they were both married, and had come away without their husband's consent. I spoke out very plainly to the agent about this, which is the crying evil of the 'Labour trade.' There is very little reverence for the marriage tie in any of the islands, especially the Banks, and this sort of thing upsets even that little. The agent was a decent sort of surgeon just out from England, and had his own wife on board, but he did not seem to think it could be helped because the labour was wanted in Fiji."

*Monday, 11th.*—Got all our boys except one, and one girl—the first I believe that ever left Opa—certainly with us. She is a diminutive little body betrothed to a very big man, and they looked a funny couple as they came off in the boat. In the evening went ashore at the south end of Maewo, but did nothing except buy a few yams. I saw some curious burying-places there, built with good-sized circular stones, say some thirty feet in diameter."

The entry made on September 14 gives an instance of the many difficulties under which the work of the Melanesian Mission has now, for many years, been carried on :—

"Temar, our eldest boy, was in a Salagoro, a sort of club, and could by no means be dragged out, and the parents of the other two dragged them struggling and howling up the beach away from us. The yam-buying was satisfactory, and with a full yam bin we can look dull care in the face, but one's heart grieves for the boys. I know not how we can work the place since Mr. Kenny has gone, and they are people that want a very firm hand. It is curious to observe the power of right in their minds. One fellow had been helping me in the boat, and I had rewarded him therefore. To my surprise I saw him walking off with the boat's tiller. I was in the boat, but sent a boy after him, and he meekly gave it up at once, though there was no force and he might have run away if he liked. Ambrym has the most magnificent soil, and a tolerably industrious people. I wish I could see some opening for them ; they are very merry—very indifferent—and great humbugs—but one likes them for all that. One man was very amusing ; he saw the looking-glass in our cabin, and then a pair of scissors, and straightway combined the two and trimmed his beard, much to his own satisfaction."

At Mae, the next day, another boy, who had been looked on with hope, was, for a time at least, lost : but then two were gained :—

"The fighting was still going on. Mr. Penny and I walked to the village where I used to stay, and found that Valea, a very promising clever boy, had gone off to Queensland. This will be a great disappointment to Mr. Codrington, as he was much interested in the boy. I don't wonder at it, as all the Mae people go, and they want to learn English. We got two boys instead, one of whom is about sixteen and has been already in Queensland."

In a letter written from the village of Wango, on the Island of

San Cristoval, to Bishop Abraham, on June 24, the Rev. John Still says that his small school is regularly attended. The prevalence of sickness has enabled him to make friends of many whom he could not, in ordinary circumstances, have reached, but who, when ill, are glad to have a visit and a little medicine. Mr. Still writes:—

"On visiting a village the other day some few miles down the coast, I found the people cooking an enemy. It was the first time I had, and the sense of indignation was great; one felt inclined to upset the oven and its contents, only the thought occurred that if this was done one would probably be the next occupant. As I could not speak their dialect I was puzzled how to express my disgust. I determined to refuse to eat whilst there, which would go to their hearts, and perhaps help them to think about it more than an indignant speech would. They have no idea of the horror we have at such things; they laugh and joke when talking over the last struggle of some poor wretch, and wear the finger joints jauntily stuck in combs in their hair. I tell you of this to give you an idea of the deadness of their sense of pity; it may too give an idea of what has to be overcome in teaching these people. They had fought in canoes, and had seized this man after wounding him several times on his head and neck with a tomahawk, and brought him to the village wounded and insensible; just as he was they put him on a fire. The new pain restored his consciousness and he leaped up and ran into the sea, he was followed at once and again dragged up to the village and killed."

A fortnight was spent in visiting other islands. At Ulawa Mr. Still was well received, and the people promised that next year he should find a house built for him:—

"Whilst here I rejoice to hear that two Santa Cruz men were living at a distant village, too far for me to walk, so I sent messengers requesting them to come over. They are the remnant of a party that were blown off from their own island and drifted here. The rest were killed and their canoe broken. The messengers returned with two men of the village, but the Santa Cruz men refused to come, lest I should kill them to avenge the Bishop's death. I tried to arrange that when our schooner returns we should take them to their own island and avenge the Bishop's death, but not in the way they suppose. They are not of Nukapu but Nupani."

At Malanta the Mission party, which consisted of Mr. Still, some of his boys, and two men from Wango, were kept for some time by the weather:—

"The people here are rude noisy fellows who have to be kept at a distance. At first it was rather trying to be perpetually the centre of attraction of a noisy crowd, who cracked their jokes and made remarks upon all that one did; nothing escaped them; if one sat down some one thought it curious; if one stood up there were notes of astonishment at one's height or peculiar way of standing. My food was passed round and smelt by all the company. When the chief took a small piece horror was expressed lest he should poison himself. It was fortunate nothing happened to him, for they would surely have put it down to me. Perhaps our long stay was good, for the people became more civil and got used to my appearance. It is a low unhealthy place, not fit to live long in. One

large village on the hill contains a great many people, and may some day be useful as a place to stay at."

On September 14, when on board the *Southern Cross* on his voyage towards Norfolk Island, Mr. Still wrote the following account of his visit to a place near Ulawa :—

"We soon made friends, and arms were put away. The Santa Cruz men had made themselves scarce when they heard of our arrival, being convinced that I had come to revenge the Bishop's death. After a while I felt myself touched on the shoulder, and a man whispered in my ear that one of the Santa Cruz men was to be seen outside the other end of the house. On looking up I saw this man with a bow and a huge bundle of arrows, afraid to trust himself nearer ; I sent a message to say that I was come simply on a friendly visit, and begged he would come and see if I looked as though I wished to do him harm. After a while, one came and then the other, and we made friends. I told them exactly what we had come for, and that if they wished to return we were ready to take them home. I said that we did not wish to kill them in revenge for the Bishop—rather to help them ; but they scarcely believed it. When I first asked about the death of the Bishop, they pretended to have no knowledge of it, saying their island of Nupani was a long way off. After a bit they opened out and told us that a labour vessel had been there just before and had killed four men, wounding four more, and carrying away four men. They gave the names of these men. We tried to find out the meaning of the knots in the palm-leaf, but could get no satisfactory answer. Wate who was with us imagines it meant the Bishop and four others in the boat. The one who told the story was quite excited, and talked very fast in a mixture of Santa Cruz and Ulawa, which made it difficult for me to get at it all. Curiously enough, one of the men, Lapis, was in a canoe which the *Southern Cross* overhauled the day before the Bishop's death, when a boat was lowered and the Bishop went to them—Lapis described how the Bishop stood in the bows of the boat holding up a hatchet, and afterwards gave them three. He also says they warned the Bishop not to go to Nukapu, which our skipper, then mate, also remembers. My visit ended in their staying behind. They had married wives and settled down, and I fancy the people did not care to part with them. Our hopes for Santa Cruz are for the present gone."

The March number of "Occasional Papers from St. Augustine's College, Canterbury," contained a letter in which the Rev. Charles Bice, writing on November 7, describes his work both at Leper's Island, and at the Central School on Norfolk Island. We give the following extracts :—

"I have lately been very busy at the work of translation, and have got a good deal of the Book of Common Prayer through the press in the language of Opa, which seems a half-way tongue between the Mota family and the language of the Solomon Islands further north. I have had ready and efficient help from the boys, but being the only white man near here who knows a sentence of the language, though I can write what I like, I lack what is always so useful, the criticism to which everything of the sort ought to be exposed before

it makes its final entrance into the world. My scheme at first was to translate the Morning and Evening Services, the Litany, a few Occasional Prayers, a few Psalms, the Service for adult baptism, the Church Catechism, and to append a few hymns and a catechism for beginners. I am now in the Psalms. The printing I find very slow work; as the printers mostly come from other islands, the new language is unfamiliar to them, and they are slow and inaccurate. It was curious to see the difference in a sheet set up by Mr. Codrington, who was as ignorant of the language as the boys, yet the care he took and the superior mind he brought to bear on the work produced a striking result, for his composition was almost faultless. However, on the whole, the boys (our printing establishment, under supervision of Mr. Codrington, is entirely worked by Melanesians) do remarkably well, and out of a labyrinth of mistakes we have succeeded in obtaining fairly perfect proofs. My knowledge of the art acquired at St. Augustine's has stood me in good stead.

"I spent six weeks at Lepers' Island again this year. I was able to begin some definite and practical teaching, and to take a more decided position in my work than I have hitherto been able to do, on account of my lack of any fixed residence. This year, no longer in a hired house but in a second-rate native hut, I was able to have something regular and orderly, a week-day school, and a better arrangement for special Sunday instruction.

"The people have always been kind and friendly. Thinking my old abode too tumble-down, they built me an excellent house, working with a will until the whole was finished.

"With the help of a small boat I got about a good deal, over what on foot would be almost impassable country, from the rugged and steep nature of the slopes of the island. At Lepers' Island one side of the country runs down gently and evenly into the sea by gradual and smooth slopes, the other finds its descent by rugged ridges and precipitous cliffs sheer down to the water's edge. Around my habitation, especially, no place is accessible except by a hot and tiring climb. I can always get a crew for my boat, and this relieves me of labour under a broiling sun. My residence is on the leeward side of the island, which reaches a maximum height of about 3,500 feet, and quite excludes the influence and coolness of the trade-wind, which blows nine months out of twelve. I am therefore ready at a short notice to quit my present head-quarters for better. . . . .

"One great step forward this year has been that two of my scholars, not very bright, but true-hearted, good fellows, undertook of their own accord to stay behind and keep going throughout the year the school, which hitherto has died a natural death as soon as I left the island. I do not expect that they will be able to effect much; but to have made the beginning of a permanent school is a great gain, and I hope to have another couple of teachers next year to take the place of those now left, meanwhile bringing those who are there at present back to Norfolk Island for further instruction. . . .

"It is right to look to our boys and young men as the medium through which the change must be wrought from darkness to light, from the power of Satan to GOD; but it is not easy for a youngster fresh from school to begin the evangelisation of his countrymen. I wonder how a young man from one of our public schools would set to work to teach his elders the tenets of a new, strange, and thoroughly uncongenial religion. It is not to be supposed that a nation is to be converted all at once by the desultory teaching of a few boys. . . .

"My stay was very pleasantly broken towards the end by the arrival of H.M.S. *Sappho*, of which Mr. Still's brother is first lieutenant. They stayed with me five days. During the time of their stay, when on business at a village three or four miles from my own residence in company with the second lieutenant, we saw that the people were excited, some sitting, carefully keeping their bows and arrows within reach, while others were wildly rushing about. Inquiring the cause, we were told that one of the Bushwomen had run away from her husband to swim to a labour vessel anchored off the village. After eager search the woman was found, and with dejected look was brought back and made to sit in the midst of the open square of the village. Shortly afterwards her husband approached, club in hand, and with flashing eyes and heaving breast raised the club over her head. I saw what was about to happen, jumped forward, and said to the young man, 'No, I cannot allow you to do any harm to your wife: this is quite contrary to the teaching I bring to you.' His eye still started, his breast heaved, and he seemed divided in mind whether he should push me on one side and complete the murder, or allow his passion to cool. Finally, thank GOD, he adopted the latter resolve, saying to his friend standing by, 'Take my club, Bice has forbidden me.' He walked quietly away, and the woman, who had been awaiting her fate like a mere animal, saw at once that her life was saved, and changed in a moment from the abject animal to the bright and pleasant-looking woman. I told her how unwisely she had acted, and how nearly she had brought on herself the utmost limit of her husband's wrath. I bade her go home, which she did at once; the husband meantime, telling me that his head was bursting, went away to bathe. Soon after all was quiet and peaceful.

"This young fellow, who so thoroughly controlled himself at the height of savage passion, was a 'Natiute' (Bushman), and one who had seldom, if ever, come much under my teaching. I was very much struck with his conduct.

"Ten days after the *Sappho* left the *Southern Cross* arrived, and I came away in her to Norfolk Island. This was the end of the first cruise of this year. During the interval of the vessel's coming down here Mr. Selwyn and Mr. Still were left behind, the former at Mae, the latter at Bauro, to await her return. Meanwhile, on arrival here, embarking Mr. Palmer and Mr. Penny, the vessel sailed again for the

islands, leaving Mr. Codrington and myself here with a school of 140. This whole period of three months was characterised by orderly routine, the inner duties devolving upon him, the outer on me. It is at these seasons of quietness that the silent growth of the kingdom which cometh not with observation goes forward, and herein lies the value of our winter school. Lessons which, from the large numbers to be taught and the paucity of teachers, have been given generally to the mass, can be more particularly brought home in the quiet of the recess, during which a large proportion of the scholars are at home for their holiday.

"Our boys, always well-behaved, were especially attentive, and everything went on smoothly. Of course there will be disturbances now and then, but on the whole we are, thank GOD, peculiarly free from them. I do not fancy there are many English schools with so large a number of boys wherein grievous offences are so rare as with us, and where boys who might be, from their origin and antecedents, the greatest ruffians and utterly unbridled, are so very much the reverse."

A letter written from NORFOLK ISLAND on Innocents' Day, 1876, by the Rev. R. H. CODRINGTON, gives a particular account of the work in that island, and a general view of the state of the Melanesian Mission. In it we read:—

"I think our numbers are little advanced since last year, but the proportion of those who are baptized and tolerably advanced is larger, and, what ought to tell very much in an estimate of effective strength, our communicants have risen to the large number of thirty-three out of a whole number of some hundred and eighty. This is not what one would consider a right proportion, for when our scholars are far advanced they ought to be doing the work at home for which they are prepared here; but there are and must naturally be a number of boys amply fit to be communicants who are too young to be put down among heathen people as teachers. Among this large number of communicants there are, I suppose, as many as ten young men who will be returned as teachers with their wives next year, and leave Norfolk Island. There are not so many married yet, but we have seven weddings in prospect.

"There are some twenty-five of these most advanced scholars who are employed as pupil-teachers, but I cannot report that as an advance. I would rather give you as a proof of advance this great difficulty in arranging the work of the pupil-teachers, that on the one hand there are classes of boys so good that one of the European teachers ought to have them to teach, and the native teachers are

not good enough for them; and on the other, that the lowest classes of new-comers are obliged to be given to teachers who seem too good for them, whose loss of learning with one of the clergy is begrudged while they are teaching little boys to read.

"This is too much, perhaps, about the school here. I don't say that there is advance in good behaviour during the present year, for really the general conduct of so many here is always good, but I do hope that there is an increased sense of the serious object of their stay here, and a progress towards fitness in many to teach what they are learning.

"When I consider the whole island field of the Mission with an eye to signs of progress, what I look to most are the native schools established under native teachers. The number of these has increased this year, so that throughout the islands they amount to thirteen or fourteen. I don't mean to say that much is taught in them, or that the teachers are in most places thoroughly satisfactory, but that the steady increase of these schools is a real mark of progress. Let them be as inefficient as the least friendly critic may represent them, it is much that in so many places the natives will build a house and send their children and come now and then themselves to learn something if not very much of the Gospel; and that teachers should be forthcoming, with whatever the defects, to meet the demand. It is much more when, as at St. Maria, the elder people are coming forward to seek for holy baptism, and a Christian body is establishing itself more and more firmly as the leading force in the island. The little islet of Ara has been for some time, it may be said, Christian, and the neighbouring Saddle Island is showing the influence of it. There are three schools there now, and Mr. Palmer has baptized this year persons from each of them.

"Mota certainly hangs back; but one school there does very satisfactory work, and there are four schools going on more or less effectively in the island. Still Mota is the least encouraging island probably we have, because so much more has been expected from it.

"This year has seen the first permanent school established in the New Hebrides at Lepers' Island. Mr. Bice was there for his winter stay, and two Christian lads who were with him proposed to stop and carry on the school throughout the year. I don't suppose they will do very much: but it is an advance very decidedly when in the islands of the New Hebrides, *i.e.* in those which are in our hands, the first school is set up. People from about will see and hear

something there that can hardly fail to impress them for good, and during the months that Mr. Bice is away there is probably more moving about in canoes than in the winter, and the neighbouring islands may be influenced and ask for teachers themselves.

"It is not only to the established schools with buildings and teachers that one must look. There are places where a lad at home for his holidays, or an elder friend from another island, keeps a school during the winter visit to the islands, and this is the first step where the opening has been made by taking a boy to Norfolk Island who receives our teaching and is baptized.

"The back of the island of St. Maria, where so much advance is visible on the Gaua side, is separated by a difficult country and by a curiously different dialect. We have three baptized boys here from the place, Lakona; and now for two years Mota young men have been with them in their holidays beginning a school. This last year the people have undertaken to build a school and house for a teacher, and the one whom they have invited has agreed to go there and settle with his wife.

"In another of the Banks Islands, Merlav, a school was kept up for some months this winter by two lads from hence and a Mota teacher; the people of all ages came, even before daylight, and they only wait for a teacher to build him his house and school. The elder boys now here from that island came the other day to beg the teacher they have chosen to be there next year: he is willing to go if I consent.

"At Aurora in the New Hebrides they have been ready these two years to support a teacher, but we were only able to send them two lads too young to stay, who went about among the villages for some six weeks talking and answering inquiries. Everywhere they say they were well received, and found the people wishing for teachers.

"No one yet has stopped at Pentecost, one of the New Hebrides near Lepers' Island; but we have one Christian lad from thence. Mr. Bice hopes to stay there next year; but that is of the future. What marks advance is that they have arranged here with two Mota young men that they should go and stay there next year to begin a school. I ought to say that when we say school we mean all teaching; it is the habit all through the islands to say school when we are the teachers, just as in Fiji they say 'lotu' for the Christian religion. It springs, I suppose, from the school here. It may sound strange to some, but it is not worth while making them change the phrase;

every one will not be so simple as the New Zealand 'Critic' who observed with surprise how small the outlay was for school materials with so many schools. It is true that the children are taught to read, which is very desirable; but the main thing is the bringing together of a certain number who will live with Christian people, see and more or less join in their prayers, talk and question about the new religion, and make up classes or congregations to be taught the simplest truths of the Gospel. Consider what an immense power for good the returned labourers from Queensland and Fiji would be if, without setting up as teachers, they carried back the power of answering the questions that are asked them. That a returned labourer from Queensland should have been taught is unfortunately very rare; the Fiji labourers know more, but they are counted heterodox by our scholars,—the result, I suppose, of their having learnt through bad English what they know of Christianity from Fiji native Christians. I can only learn that those who return from Fiji professing to have learnt the 'lotu,' profess that they have got rid of all sin, and say that our teachers who make no such professions are false teachers.

"In the Solomon Islands there are three permanent schools; in San Cristoval, Florida, and Ysabel; the latter under a deacon, a native of the Loyalty Islands. These schools are not new, but advance is shown also; in Florida, where scholars from hence have been teaching during their holidays in two districts apart from the established school at Boli. In one place the people begged that a boy might stay to continue his work, for in that island there is a great inclination at least to learn to read. There is therefore a second centre in that island, which will now probably be occupied by a teacher.

"At Ulawa, Contrariété Island, the natives have built a house for Mr. Still, and wish for him and for a resident teacher to be with them. In those Islands however of the Solomon group, though there is certainly an advance, yet, as there are much fewer Christian scholars from them here at Norfolk Island, so it is less possible to return them teachers to settle at home.

"I have thus in haste gone through the islands we occupy with a view to showing you, in the spreading of our system of native schools and teachers, that our work meets with some blessing and makes some advance. But when one goes through the field of the Mission in this way, it is seen indeed very plainly how little has been done

or is in course of doing, compared with what is left undone or untouched. The question therefore arises very often whether we are following the right system, or whether we could not do better if we made some change. I have considered this matter very anxiously myself, not with any purpose of making alterations during the time I have been at the head of the Mission, but because I have heard of adverse opinions; but I have settled into the opinion that we are quite right in following our present course. In thinking therefore of the wants of the Mission I think of the work as carried on according to our present place by which the European clergy carry on a school at Norfolk Island for the summer months, and spend as much as they can of the winter months among the islands. If it were possible to live wholly in the islands it would be a great advantage, but the giving up of a central school of instruction common to all the islands would be a very great loss.

"We are, or shall be when Mr. Comins has arrived, seven European clergy. Supposing all to be able to spend say five months among the islands, each in his own district, knowing the languages fairly, and furnished with a little staff of already Christian natives, provided also with a boat to move about, I should say that we wanted nothing, and had more than, viewing the whole Mission Field of the world, we could reasonably expect. But it is clear that at least two of us must be here always to carry on the school. The Bishop ought certainly not to take charge of any special district, but to be on the move over the whole field. It certainly cannot always be expected moreover that each European clergyman will be able to spend a long time every year among the islands or in his group; rather one must take it for granted that it will be a comparatively rare thing for one to take his five months of island work even two years in succession. The effective force then of seven clergy in the islands is very much less than it would appear at first sight, and in the islands certainly the work of as many more would be well bestowed. But taking this place also into consideration I should say that we don't want more, though we could well use them. There is not a sufficient supply of effective European teaching as it is, for some one or two of our body are sure to be away; but yet if we have work we have not room, I think, for more.

"If then I am asked what are our wants, I would say with thankfulness, only the continuance of what we have with the blessing of GOD upon it. We could employ more men and more money, but we

must view our work according to the measure of reasonable probabilities, and we must be more than content with what we have.

"We are especially bound to be grateful to the S.P.G. for continual assistance and kind encouragement."

## HAWAIIAN MISSION.

THE Bishop of HONOLULU, in a letter which reached England on the 2nd of January, wrote:—

"The generous increase of the Society's grant, which came into effect this year, has just enabled me to recover from the loss which the income of the See sustained by the death of Kamehameha V., and the loss of his annual contribution of 400*l.* per annum: and now the Mission funds must sustain another loss—Miss Sellon's munificent contribution of 400*l.* per annum, promised for five years, will come to an end in March next. The burden was too heavy for one individual to sustain. I am thankful to be able to report that Miss Sellon, though unable to bear the expense of contributing any longer to the support of the clergy, is able to maintain her two excellent institutions of St. Andrew's Priory, at Honolulu, and of St. Cross, Lahaina. It would have been a great calamity to the Mission if the school at Lahaina had been closed.

"It is my purpose to admit the Rev. S. H. Davis to the priesthood at Christmas, and he will enter, in January, on his ministry at Lahaina. The number of foreigners there is smaller now than formerly, and the local support towards a clergyman's stipend is very precarious. The major portion must be supplied out of the now reduced funds at my disposal. But there is a steadfast little band at Lahaina in which the Hawaiian element is quite as strong as the foreign, if it does not outnumber it; on that I look with great hope. Since Mr. Searle's death I have been at Lahaina as frequently as possible, and spent St. Andrew's Day there, observing it as a Day of Intercession. There were fourteen communicants at an early communion at 6.30, of whom half were Hawaiian and half foreign.

"I am full of hope that, if the Church at home will enable us to hold our own for a time, and not grudge the expenditure which, it may be argued, ought to be defrayed from local sources (they who say that forget that the greater number of those who have come here

to make money—and the Reciprocity Treaty is putting money fast into the pockets of the owners of sugar plantations—are the last persons to part with it, save for their own purposes), we shall, in a little time, exercise an influence over the Hawaiians, who have been kept from us by a variety of influences, which it is too long a subject to discuss now.

"There are several places where I could open schools, were there the men and the means. But, notwithstanding the desire for the spread of the English language, I cannot rely on any help from the

HAWAIIAN CHILDREN AT MEALS.
(*From a Photograph.*)

Hawaiian Government. I receive a liberal grant, in the form of scholarships, for maintaining ten boarders at the school which I have on my own premises, and which now numbers thirty-four boarders, out of whom the cathedral choir is supplied, and I hope soon to have assistant-teachers. But there is no system of grants which would enable me to claim aid in opening schools in other places. The number of children who now receive church-teaching as boarders in our schools is about 129. At Waiokinu I could also have a school of forty children to-morrow, if a Mission could be opened there. I

have some hope of this Mission being taken up by an American clergyman.

"The hold which Christian organizations external to the Church have upon the people has been growing weaker, and the old faith is re-asserting its dominion. The Kohunas still exercise a fearful power over the minds of many. They are still believed to have the power of praying to death, and are employed for that purpose. They undoubtedly once possessed great medical and surgical skill. Most of the knowledge once possessed of medicines is lost; but the native still prefers his Kohuna to the foreign doctor. His idea is that the foreign doctor can cure foreign diseases, but for a native disease he must have a native doctor. There is no doubt some truth in his belief. But many a life which might have been saved has been lost by the ignorance, in some cases, and sorcery in others, of these Kohunas. And so the people continue to decay and pass away. The King, on his birthdays, makes speeches on increasing the population. But the causes which thin them are not removed. Superstition and licentiousness are the stronghold of these causes. It is the Church's mission to break down that stronghold. But first she must spread herself through the Islands, and bring the people to the embrace of the Gospel of CHRIST in its fulness and integrity."

In a communication dated January 19, the Bishop of HONOLULU, writes :—

"By the death of Miss Sellon, the sad intelligence of which reached us on January 8th, this Mission sustains a grievous loss. I was already prepared for the loss of her munificent contribution of 400*l.* per annum, for which she had made herself responsible in order that the Mission might be resumed after Bishop Staley's resignation, for three months ago Dr. Pusey wrote on her behalf, that in order to fulfil her guarantee she had drawn largely on her capital. But now our loss is not only financial. Sister Bertha has been elected Mother Superior of the Society, and has to return to England at once. Sister Phœbe and Mary Clara have to come to S. Andrew's Priory, and the School of S. Cross has to be sold; and so we lose the Sisters from Lahaina. Happily I have been able to save the school. It had been already arranged that Mr. Davis, who has hitherto been at South Kona or Hawaii, should come to Lahaina. For this purpose I admitted him to the priesthood in Advent. Knowing that he and Mrs. Davis would be quite competent to carry

on the school, I have arranged to purchase the premises of S. Cross from the Mother Superior; in the first week in February, Mr. and Mrs. Davis will take up their abode there, and the school will go on without any dismissal of the scholars. There are now twenty boarders in the house."

The Bishop appeals to Church-people to raise some endowment for the See. The greater part of the episcopal income promised when Bishop Willis went out is now no longer available. A small annual grant from the Society, which was never intended to be the whole income of the See, is all that now remains.

## CHRIST CHURCH, NEW ZEALAND.

THE Bishop of CHRIST CHURCH (the central district of the Southern Island of New Zealand), on the 18th of November wrote a letter, which tells of several wants of his diocese, which he hopes that the Church at home may be able in some measure to supply :—

"I shall be much obliged if the Society will renew the grant of 100*l.* for Church purposes in the diocese, and of 100*l.* for a clergyman whom I have some reason to hope I shall be able to send next year to the Chatham Islands. A moiety of 100*l.* granted for the diocese has been appropriated as usual to the Maori Mission, and the other moiety to the Church Extension Fund, from which aid is given to newly-organized cures, or to cures where the local contributions are not sufficient for the support of their clergyman. I have some hesitation in asking for an increased grant for Church Extension purposes, but the population has grown so rapidly by immigration, and the class of immigrants is so little able or accustomed to aid in providing for their spiritual wants, that our diocesan resources are altogether insufficient for that Church work among them which is so much needed. Any additional assistance, therefore, which the Society can give will be most seasonable, and gratefully received. Our effective staff of clergy for the charge of cures is less than last year; some have left the diocese, and some have retired from active duty—I mean such duty as is required for a cure of souls in addition to the performance of Sunday services. I fear there is little probability of obtaining in any adequate numbers from

the Mother Church the men whom we so much need, but GOD may put it into the hearts of some to cast in their lot with us, men of a Missionary spirit, whose work is much wanted here; not among those who as yet have never heard of CHRIST, but among those who already belong to Him, but who are in danger of forgetting Him, or of living as though He were nothing to them. If the Society can see its way to aid us in obtaining such, they will be conferring a boon on this diocese of greater value than their grant, helpful as these grants have always proved, and under present circumstances much needed."

## DISTRESS AMONG THE MAORIES.

THE Rev. W. STACK, in a letter written from Kaiapoi, Christ Church, on September 30, 1876, tells what peculiar trials his people have suffered during the past year. Some have experienced the blessedness of overcoming temptation; while others, who have only we trust for a short time succumbed, may, on repentance, make even of their sins stepping-stones to a stronger faith and a deeper distrust of themselves, by which, when again assaulted, they will overcome. Mr. Stack writes:—

"The work of the Mission was greatly hindered during the past year by the long continuance of sickness amongst the natives. For many months a fever of a very severe kind prevailed, which attacked nearly every one of them, and proved fatal to many. Its effects were most severely felt at Kaiapoi. Medical aid was liberally provided by the general Government, but all efforts to check the spread of the disease, or to prevent its fatal effects, seemed vain, and as one after another succumbed, the natives grew moody and despondent, and their attendance at divine service fell off.

"The Rev. George Mutu was untiring in his attentions to the sick; not only did he accompany the medical men on their rounds, but he took pains in all cases to see that their directions were carried out, and often himself administered food and medicine to the patients. He was frequently summoned from his bed at night to pray by the sick and dying, the people in their distress seeming to lean upon him, as one who on account of his office must have power with GOD and could prevail with Him on their behalf. Twice his own life was nearly despaired of through illness brought on by

fatigue and exposure to the night air, and I think that but for the kind attention of Mr. Reeves, the Government schoolmaster at St. Stephen's, he and many more would have died.

"Just before Christmas the epidemic abated, but shortly afterwards it broke out again with renewed virulence.

"After a great deal of persuasion the majority of the Kaiapoi natives were induced to try change of air; some went to distant villages, whilst others availed themselves of the military tents kindly placed at their disposal by Colonel Packe, and camped between the Reserve and the coast. The most beneficial results followed; the fever has everywhere disappeared.

"Considering the superstitious character of the people, it is not to be wondered at that some should have yielded to the temptation to revive practices to which they had as heathens been accustomed to resort in times of danger.

"When the united efforts of the doctor and clergyman failed to check the disease, the terrified patient or his friends were tempted to apply to one who professes to hold communication with the unseen world. Being very ugly, and partially paralysed, ready credence has been given to his assertion that the spirit of his dead father comes to him in dreams, and answers his questions. As several persons who sent to this man to ask about their maladies recovered, he has got the reputation of being a successful healer.

"One man who lost a favourite child (the second within a short time) told me that the reason he went to this Dreamer was because he could not submit to be told that 'whom the Lord loveth He chasteneth.' 'How can it be a token of love to quench my light, and to exterminate my race? I must save my children if I can.'

"But there were some who successfully resisted the temptation to seek after those who had familiar spirits.

"I was saying the burial-service when an old man, father-in-law of the deceased, threw a small packet into the grave. On returning home the nephew of the man I had buried found a similar packet upon his bed; he showed it to some of the older Maories, who regarded it as evidence that the old man intended to bewitch the surviving members of the family. Their suspicions had already been aroused, as four of the family had died within a month, and such mortality could not in the estimation of the Maories be attributed to natural causes. The discovery of the packet and its supposed connection with the one thrown into the grave, coupled to a curious

dream one of the family had, in which he saw the roof slide off his house and the whole building go to pieces, confirmed every one in the belief that the whole family was bewitched. One of the doomed number came to me in great distress,—he was a communicant, and did not wish (as he expressed it) to mix fresh water with salt,—at the same time, he wished to save his life and the lives of his wife and son. He wanted to know whether the spells and charms could be broken without having recourse to the Dreamer and his father's ghost. In a public examination the old man who had occasioned all this alarm stoutly disclaimed any evil designs, and explained that the packets were intended to insure his own safety in the event of his deceased son-in-law's spirit returning to the world. I succeeded in allaying Mark's fears, and in convincing him that his best protection against all spells and charms was a firm trust in GOD.

"Yet we are not left without evidence that some of the natives do really value our efforts. For many years I tried in vain to induce the natives of Little River to allow a school to be opened there; till lately Eli was my sole supporter. He had an only son, whom he sent to St. Stephens, much against the wishes of the tribe. Unfortunately the poor lad fell a victim to the fever, and the father did not escape the heartless taunts of his neighbours for sending his boy to what they called in derision the gate of hades. But though deprived of his only boy, and smarting under the cruel reproaches of friends, Eli did everything he could to establish what he assured the other natives would be a blessing to their children.

"There was some difficulty at first in getting a place to hold school in; at last Eli proposed to repair a dilapidated old building once used as a church. He set to work to cut thatch and mix clay, and displayed such enthusiasm that his example became contagious, and very soon the whole community joined him in the work; they roofed and plastered the building and fitted it up entirely at their own cost.

"Eli's enthusiastic support of my wishes provoked the jealousy of several of the Wairewa chiefs, who, when the school opened, refused to send their children. Eli however immediately drove off to Taumutu, a village more than twenty miles away, and brought five scholars to open the school with. I am glad to say that our bitterest opponent is now chairman of the school committee; he sends all his children, and there are now nearly thirty in daily attendance.

"Lay Readers have to be paid a small salary if their work is to be

done satisfactorily. If I were in a position to give six pounds to each of them,—it would in every case be met by a local contribution of equal amount—and this would keep some of them from being without necessary food and clothing. The old Lay Reader at Little River, but for charitable aid afforded by the general Government, would have been in great distress during the past winter.

"The Rev. George Mutu is now on a visit to the West Coast natives."

## NATIVE WORK IN AUCKLAND, NEW ZEALAND.

THE *Auckland Church Gazette* of the 1st of February describes good work among the Maories in this diocese, which includes the northern portion of the Northern Island of New Zealand. On December 28th the Bishop of AUCKLAND opened a Maori church at Waimamaku, Hokianga. The edifice, all of Kauri timber, is described as very neat and tastefully designed. It is lined throughout with polished Kauri, and with the handsome trusses of the high-pitched roof and the narrow lancet-shaped windows has a very pleasing effect. It will hold a hundred and twenty persons, and has cost 245*l.*, which has been paid entirely by the Maories, who have also given eight acres of good land for parsonage and glebe, and have raised 180*l.* towards an endowment. Their value of Church privileges is mainly due to the abundant labours of their fellow-countryman the Rev. Piripi Patiki, who, from his station at Hokianga, has for the last twelve years paid regular visits to this secluded valley. Three Maori clergy besides Mr. Patiki took part with the Bishop and Archdeacon Clarke in the service; in each of these three clergymen's parishes there is a church built by the Maories. They, with twenty horsemen and many who came on foot, passed the night at Whirinaki, forty miles from Waimate, where a large tent had been pitched and supper prepared by the villagers for the Maori travellers. Service was held in the tent that evening and early next morning. The "teacher" who usually holds service here is a young man baptized four years ago at Waimate; he seems to have a good influence. These "teachers" are the Lay Readers of the Maori church. Their office is purely honorary. They assemble the people, not only on Sunday, but daily, for Morning and Evening Prayer. On the way up

the valley a Government School was passed in which are twenty-six Maori children. The master speaks well of the docility and intelligence of his pupils. The schools of the Hokianga district have, altogether, between two and three hundred pupils, boys and girls, all of whom learn English; they are beginning to tell on the improvement of the people generally.

There was feasting and great rejoicing at Waimamaku, where it was estimated that 100*l.* was spent on the entertainment. It may be thought that there was too much display, but these great feasts are a national custom, and it is better that they should be held to signalize the opening of a church than for some old pagan rite. They bring together people now-a-days much scattered; nor was there any excess in consumption, though the provision was lavish. The utmost courtesy and good-nature prevailed on all sides, and there was a full and devout attendance at the various services.

On the evening of arrival, after prayers, speeches were made. One of the speakers was the Hon. Hori Karaka Tawhito, Maori member of Parliament and of the Ministry.

The church next day was densely crowded. Archdeacon Clarke preached in Maori. There were thirty-two communicants, many of them young.

The people of Waimamaku have named their church St. Philip, out of affection to their pastor, whose name, Piripi, is the Maori translation of Philip. His surname, Patiki, has a history of its own. Like the child of the Hebrew mother, he was born in the old pagan time on the day of a disastrous battle, in which his father fell, not slain however, but mortally wounded. The people of the tribe proposed to strangle the babe, that the mother might not be hindered in attendance on her wounded lord, and in accompanying him to the other world when he died. But when the father heard of the proposal, he said, "No; let the mother nurse her child, and name it Patiki, after the place where his father fell."

In January the Bishop visited six districts:—Wairoa, Kaipara, where he reached Te Koporu on the 2nd; went up the river next day to Kaihu, nine miles; on the 4th rode a distance of twenty-eight miles to Taita and back, where he held service in the church of the Maori settlement, baptized the child of the principal chief, Te Rore, and confirmed five persons, among them Percamine, the Lay Reader.

The district of Whakahara was next visited. Here the Bishop baptized three adult persons and four children.

The first Sunday in the year was spent at Kopuru. Nearly all the people who are here work at a saw-mill. Maori and English services were held, with an adult baptism, holy communion, and the institution of an English lay-reader. On Sunday afternoon the Bishop visited another saw-mill higher up the river, where more than a hundred men work. A parsonage-house is much needed for this district.

At Te Aratapu service was held in a public hall, where the Bishop preached.

An evening service was held at Kaihu in the public hall, where the Bishop preached. The singing was particularly good. An Englishman was instituted as Lay-Reader to the settlement. This station has greatly increased in the last two years, and is likely to grow still further under its new name of Dargaville, which it takes from the principal landowner of the district, who is about to give a good site for a church and another for a parsonage.

On the 9th of January the Bishop visited the Kaihu flax-mills. The number of persons employed is small, but is expected to increase largely, as new and expensive machinery is being erected. On the way back the Bishop visited the old chief, Parove, who was very ill.

## WELLINGTON: NEW ZEALAND.

IN a letter from the Bishop of Wellington, dated January 9, we have the following encouraging account of work in that southern district of the Northern Island of New Zealand :—

"The progress this diocese is making is in many respects satisfactory. Churchmen are taking much more interest in Church work than they did. Our chief difficulty has recently arisen from the Government scheme of immigration, which has suddenly introduced many thousands of people with no pecuniary means, and without habits of self-reliance, especially in matters of religion. With an Established Church in England it must be difficult for people there to realize at how great a disadvantage we churchmen work out here, until new comers have had time to realize the different status of the Church in this country. It is this influx of population in the

outlying parts of the diocese which induces me, while thankfully acknowledging what the venerable Society has already done, to ask for renewed assistance towards meeting the increased work thus devolving on our clergy.

"I suppose it would be hopeless to expect any increase of the grant, but there has recently been an addition to this diocese, and a small grant to an outlying district affords great encouragement towards fresh efforts of Church extension.

"This diocese now contains about 52,000 persons, of whom about 23,500 are members of the Church. I cannot give the exact numbers, because the official returns are not made up to a later period than December 31st, 1875, and because a part only of the province of Taranaki is included in this diocese, whereas hitherto official returns give only provincial numbers. Nor is it easy to be certain as to the number of communicants, many willing communicants having great difficulty in being even occasionally present. You will perceive that the money raised in the diocese is really a large sum, being over 9,400*l.* Our difficulty is in connection with the remote localities."

## NELSON: NEW ZEALAND.

A PLEASANT account of energetic effort on the part of many of his people is given by the Bishop of NELSON, whose work, in the northern portion of the Southern Island of New Zealand, has, however, like that in other parts, its special difficulties. He writes on the 14th of December:—"Our West Coast work is still rather difficult, the Grey Valley, where one of your grants enabled us to keep a clergyman at work, was in a short time deprived of its population to a great extent, by a rush to a place not fifty miles away, Kumaru, in Westland. This seriously affected the position of the clergyman who was to minister at Ahaura, for while the floating population moved away, a considerable number have remained to require services, but without the means of supporting them. Under such circumstances, your grant enables us to tide over the difficulty, at least we hope it will, though if the population does not soon return, even that will be impossible and we shall find ourselves as we already do in more places than one, with Parsonage Church and Schools in a

place with comparatively few inhabitants, who, however, feel it very sorely if we cease to keep up services.

"The people are doing well on their part in every place where your grants are in use, and I hope that in due time we may be able to help other rising settlements, but the process of passing into a settled community, is I can assure you a very slow one.

"Our greatest difficulty is in our small agricultural parishes of 200 or 300 people in four square miles.

## WAIAPU: NEW ZEALAND.

ARCHDEACON WILLIAMS in the Diocese of Waiapu also asks very earnestly for a continuance of the grant made to that diocese by the Society. He especially notices the district of Wairoa, which requires a clergyman. The church population are disposed to exert themselves and have tried hard to raise the necessary stipend but have not been quite able to manage it.

Since last December they have had the services of the Rev. W. Lambert, but he will be leaving the district in April. A grant of 100*l.* for this district would therefore be a great boon.

## AUSTRALIA: SYDNEY.

ON the 4th of December, 1876, the Bishop of SYDNEY (who till the new Diocese of Northern Queensland is formed has charge not only of a large portion of New South Wales, but also of that great district far north), wrote:—

"I have this year visited the part of my Metropolitan Diocese, situated in North Queensland, and am glad to have the opportunity of giving a short account of my journey. The voyages and journeys occupied eleven weeks, from June 4th to August 20th. The extreme point was Cooktown, 1,500 miles from Sydney, and I rode 300 miles in the interior, so as to visit some of the more important goldfields. I held frequent services on Sundays and weekdays, and confirmations at Bowen, Charters Towers, Townsville and Cooktown. At some of these places and at Ravenswood I formed committees for the purpose of obtaining funds for the endowment of a bishopric for Northern

Queensland. I was cordially assisted by the clergy and by the Rev. S. Howard, who accompanied me from Sydney. The matter was very warmly taken up by the laity, and about £2,000 has been already promised. The necessity for an additional bishopric is very obvious. The present diocese of Brisbane is more than sufficient to tax the energies of the most active chief pastor, while Northern Queensland beyond the boundaries of the diocese is being rapidly occupied for pastoral purposes by capitalists from other colonies.

"Since my return I have been able to send a clergyman to Townsville to take the place of the Rev. John Dove, who at my request has undertaken a missionary tour to the extreme west and north as far as the boundary of South Australia, and to the gulf of Carpentaria. This journey will occupy three months, besides ministering to the residents on some of the goldfields, and on all the stations on his route; he is obtaining funds for the endowment of the bishopric, and for the support of an itinerating missionary clergyman. For both these objects he has obtained encouraging support. A similar journey, though of less extent, has been undertaken by the Rev. John Spooner of Bowen. I regret to say that in his case fever has so reduced him that he is obliged to resign his cure, and I am about to send his successor. The climate is a great difficulty, and as nearly all the clergy have been sent from Sydney, they naturally wish to return there when enfeebled by sickness. When a Bishop is appointed to Northern Queensland, there will, I hope, be less difficulty in providing suitable men than at the present.

"The Chinese are in great numbers on the goldfields and in the towns. We had a Chinese catechist for some time at Cooktown, but he has returned to China, and we have not yet succeeded in obtaining another. In reply to one application to Hong Kong, we are told that the men we want are more urgently required in China. We are in hopes that the Chinese Mission in Victoria may supply one or two labourers.

"The General Synod passed a determination on the formation of new dioceses. I shall now be able definitely to settle the boundaries. It is not proposed to include Rockhampton, and the name of the diocese is to be NORTHERN QUEENSLAND. The appointment of an active zealous Bishop will give a great impulse to many good works, and be, I trust, a permanent blessing to the whole country. I would ask that an additional £50 may be given to the block grant, to enable me to supplement the stipend of a clergyman to be sent to

Ravenswood. Everything is very dear on the goldfields, as all supplies have to reach them from Brisbane or Sydney, and a land carriage of from seventy to two or three hundred miles has to be added to the voyage."

## CHURCH WORK IN THE DIOCESE OF BATHURST, N.S.W.

ON St. Peter's Day, 1869, the Rev. Samuel E. Marsden, grandson of the Rev. Samuel Marsden, known as the Apostle of New Zealand, was consecrated Bishop for the diocese of Bathurst —an enormous district which had hitherto belonged to the diocese of Sydney and Newcastle, of which it formed the western portion. On reaching his diocese before Easter, 1870, he was heartily welcomed; and now, after six years and a half spent in the work, the Bishop of BATHURST sends to the Society the following valuable account of the state and prospects of the diocese :—

"When left to myself with a map of the new see before me, I was appalled by the magnitude of the work I had undertaken; the area being about 700 miles by 400, bounded on the east by the western boundaries of the diocese of Sydney, Newcastle, and Grafton and Armidale, on the north by Queensland, on the west by South Australia, and on the south by the diocese of Goulburn; and being almost as extensive as the united sees of all the other Bishops of New South Wales. The formation of this diocese is an indication of the progress of the Church, as the previous bishoprics had been bounded by the sea, but that of Bathurst has no seaboard. When the map was exhibited to the Committee of the S.P.C.K., one gentleman made the observation that he 'did not think the Bishop of Bathurst would ever get to the end of his diocese, or if he did, that he would ever get back.' I have not yet succeeded in getting to the borders of it on the west, which a man in the colony described as in the region where the sun sets.

"Without some knowledge of the geographical features of the diocese and of its climate, it would be impossible for persons who have never visited our colonies to appreciate the arduous and self-denying labours of the clergy, than whom a harder working body of men do not exist.

"BATHURST is a city of about 6,500 people, situated at a height of 2,300 feet above the level of the sea, and reached from Sydney by a

railway which winds up one side of the mountain range, that lies between the eastern and western districts of the colony, by a series of zigzags, and descends the other side by a similar series. These zigzags are objects of admiration to all visitors, as well as the views of the beautiful mountains visible on either side. Magnificent as some of the prospects are, they are very monotonous on account of the sameness of the trees. A Frenchman is said to have described Australia in two words—*toujours gum;* which, although not quite accurate, would have been so had he said that the trees were all evergreens, though olive is perhaps their colour, as the leaves are set vertically. Australian trees have not the fine appearance of the oak and elm, and afford but little shelter—a great disadvantage in our hot climate.

"On all sides Bathurst is surrounded by mountain ranges, with deep valleys down which when it rains impetuous streams rush, which have to be crossed by the clergy, in their visits to the people, who have settled upon the flats as being the most productive parts agriculturally, or upon the top of the ranges as goldminers, where that metal is found as well as upon the lower ground. Some estimate of the difficulties of parochial visitation may be formed from what was experienced by me in a journey from Hill End to Chambers Creek, a distance of six miles, which took two hours; the descent of fifteen hundred feet to the river Turon averages one foot in three feet. This river had to be crossed with the water half-way up the saddle flaps—and further on the 'Macquarie,' in which my horse began to swim, and was nearly carried down the stream, with me on his back, only a vigorous pull of the left rein saved me from destruction. Risks which I have occasionally to run are frequently encountered by the clergy, who have made it a rule to keep the appointments made and published months before, rather than disappoint people who often come twenty or thirty miles to avail themselves of the means of grace, provided at the quarterly, monthly, or fortnightly service.

"The word 'impossible' is almost as unknown to the colonial clergy as to Napoleon I. They will conduct three sermons on Sunday, and ride thirty miles up and down high ranges and over creeks, which they sometimes have to swim. At one time the heat is almost unbearable, and at another rain descends in a manner known only to those who have resided in tropical or semi-tropical regions. For many months the climate is one of the finest in the world; it is during the pleasant periods that my tours of visitation are made,

though I am sometimes compelled to travel in 'hot' and 'wet' seasons to lay the foundation stone of a church, or to open one that has been erected.

"The clergy are encouraged by the numbers who usually attend their services. I have counted as many as seventy horses tethered round the church, which have drawn the buggies, or have been ridden by their owners for many miles. Another of the difficulties of carrying on the work of the Church arises from the want of made roads; those which we have are almost impassable after heavy rain. I have travelled with stiff mud up to the axle—which on one occasion led to what a passer by me called 'a dissolution of partnership' between my buggy and horse, as he observed me with a horseless vehicle.

"Although a horseman has less trouble than one in a carriage, still when a clergyman has only two hours to reach his church for a second service, and fifteen miles to travel, he has to press his horse and fatigue himself whenever there is rain.

"They are sometimes embarrassed by the shortness of time during which twilight lasts, as in some districts it is dangerous to move when darkness comes on, as it often does before the station they are bound for can be reached. When night comes on in the bush they have no alternative but to stop, dismount, hobble their horses, and 'camp out,' with no other pillow but a saddle, and without refreshment, unless they have prudently prepared for a night out. In the morning it has happened that their horse has disappeared, and has to be 'tracked' until found, as he generally is near a stream or waterhole.

"About 150 miles from Bathurst a district is reached, which appears to be a dead level. I have travelled 750 miles from Dubbo, along a road which had no perceptible ascent or descent, except into or out of a creek or *bilabong*. In fine weather a traveller can proceed over the plains in the interior at a rapid rate—but he cannot get along at all if the rivers have overflown their banks. The four chief rivers in my diocese are the Macquarie, the Lachlan, the Castlereagh, and the Darling. None of them are navigable, except the latter, which running north and south through the district assigned to me, finally falls into the sea.

"It is a great advantage to the squatters who reside upon the banks of the 'Darling' that small steamers can come up from Adelaide with goods for station use, which are literally deposited at their doors at about one-fifth of the cost of carriage overland from Sydney.

The steamers leave a barge at the woolsheds of different persons, call for each as they return, and take down in it many bales of wool.

"During some months of the year, or in a season of drought, the river is not navigable, and steamers are sometimes seen stuck in the mud, there to remain until the next rainy season.

"As the climate of Australia is naturally dry, most of the people live on the banks of rivers and creeks. This adds very much to the amount of a clergyman's travelling, as he has to follow the windings of the streams. The first appointment I made was to a district with a river frontage of twelve hundred miles to visit in going down, and the same distance to traverse in returning on the opposite bank—but even this statement does not give any idea of the work, as the creeks or small rivers which fall into the main stream had also to be visited. And in addition the clergyman has to go 'out back,' as it is called, in search of stock-keepers and shepherds, who are in charge of flocks watered by means of tanks. Some clergymen have to travel eight thousand miles a year to conduct services, of which sometimes as many as forty a month are held by them, involving an absence of six weeks from the town which may be called their headquarters, where the inhabitants have no service on the Lord's Day during the long absence of their pastor, except in cases where a good layman, licensed by the Bishop, reads prayers and a sermon.

"As the boundaries of the parishes of the diocese of Bathurst have not been defined, it is difficult to give an accurate account of their areas. On my first arrival several of them were two hundred and fifty miles in length, with breadths varying from twenty to a hundred miles, according to the distance of stations 'out back,' *i.e.* away from the river. Although I had been enabled to double the number of clergy I originally found at work, the areas of the parishes are still far too large. One clergyman, for example, recently informed me that he had fifty stations to visit, and as each station has huts connected with it, and has at shearing time a large number of shearers, who go about in gangs with their own cooks, some idea of the work to be done may be formed. In some places a service is held once in six months, in others once a quarter, in others once a month; and in the more settled districts weekly. With such infrequent services, as may be supposed, the spiritual progress of the people cannot be estimated, and the impossibility of holding Bible Classes, or of personally superintending Sunday-schools, is a serious hindrance to growth. And the fact that

I have been compelled to place deacons in charge of the remoter districts has deprived the members of our Church of one of the most important means of grace, the Holy Communion, which cannot be administered except during one of my tours, or when I can spare a clergyman in priest's orders to go. For this purpose we have no available funds, and in many places there is a great want of sacramental vessels, glass and china having sometimes to be used. I should be very grateful for some electro patens and chalices. I was presented by the clergy connected with Evesham with a set, which I take when I travel in my buggy, but cannot when I go on horseback. Such gifts from Churchmen in England would be highly appreciated by their fellow Churchmen in the Australian Bush.

"The libraries of the clergy are very slenderly furnished, so that books would be very acceptable to them. The S.P.C.K. presented a number some years ago which were much valued.

"As we have not State aid, the clergy are dependent upon the voluntary offerings of their parishioners. When a new district is formed the Bishop goes to various centres of population in it, and invites the people to a meeting, at which ways and means are discussed, ending by certain persons putting their names down as subscribers for various sums, from ten shillings up to ten pounds (in exceptional cases fifty pounds are contributed). On the average about 250*l.* are raised for each clergyman—but as he must keep several horses his income is not so good as it would appear. Four clergymen are in receipt of 350*l.* a year. I have every reason to be pleased with the success which it has pleased GOD to give to our efforts to extend His kingdom in the Western districts of Australia. The clergy and laity have worked cordially with me and with one another, there is no division in the diocese, we are of one heart and one mind. Material progress may be estimated by the erection of thirty-three new churches; the turning of the parish church of Bathurst into a cathedral, which internally has been admired by every one who has seen it; the building of a dozen parsonage houses, and the erection of a college for the education of boys, some of whom it is hoped may ultimately become ministers in our Church. Valuable assistance was rendered in these works by the S.P.C.K. When it is considered that Church members have had to support their clergy themselves (excepting a grant to the extent of 200*l.* a year made by the Colonial and Continental Church Society), it will be evident that they do appreciate the services of their Church.

Nor are we without evidence of a more important character—we can point to individuals turned from darkness to light and from the power of Satan unto GOD—and, in a town where there were but a handful of decided Christians on the occasion of my first visit, about ninety persons received the Holy Communion when I returned two years afterwards. The clergyman told me that he believed most of them were living soberly, righteously, and godly, and that they assisted him in Church work in various ways.

"An account of the diocese of Bathurst would be incomplete without some reference to the three SYNODS to which it sends representatives—the Diocesan, Provincial, and General. In the year 1866 an Act was passed by the Parliament of New South Wales 'To enable the members of the united Church of England and Ireland in New South Wales to manage the property of the said Church.' This Act legalised the 'Constitutions' for the government of the Church which has been agreed to at a General Conference of Bishops and Clerical and Lay Representatives of the existing Dioceses in the Colony. By virtue of these 'Constitutions' a Synod is annually held in Bathurst under the Presidency of the Bishop—who may take part in the discussions, and has a veto, but no vote upon what is passed by the Lay and Clerical Representatives, who must be in the proportion of two of the former to one of the latter. The 'Constitutions' provide for voting by orders. The custom of the Legislative Council is followed with regard to bills or canons, which are read three times, and have then to receive the assent of the Bishop.

"The following canons have been passed.—(1) To provide for declaration of submission to the Synod. (2) To provide for the nomination and election of a Bishop. (3) For constituting a tribunal for the administration of ecclesiastical discipline. Three canons which bind the Synod to accept Determinations Nos. 1, 2, and 3, of the General Synod. All the above canons can be enforced in the Supreme Court of the colony.

"The Provincial Synod of New South Wales consists of the House of Bishops and the House of Representatives, the latter elected by the Synods of the different dioceses. The Bishops sit in one chamber, the Representatives in another, except at the opening or close of a session, or there is a conference of the two Houses.

"Clause 24 of the Constitutions states :—

"'The Provincial Synod may make Ordinances upon and in respect of

all such matters concerning the government of the Church of England and Ireland in the colony as may be the subject of joint reference to such Provincial Synod by all the Diocesan Synods then existing in the Colony. And all such Ordinances shall be binding on the Bishops of the several dioceses and their successors, and all other members of the Church within the colony, and the Provincial Synod may also make Ordinances upon all such matters and things as may be referred to it from any Diocesan Synod, and the Ordinances or Determinations of the Provincial Synod upon the matter referred shall be binding only upon the diocese referring the same.'

"'Any Ordinance to which the Bishop shall not assent may be the subject of reference to and determination by any Provincial Synod composed of the Representatives of the Diocesan Synods.'

"A General Synod of all the Bishops of Australia and Tasmania, and of Clerical and Lay Representatives, was held in October 1872, which agreed that our Church should be styled the Church of England in Australia and Tasmania, and a 'Constitution' was drawn up which has been accepted by the Church throughout all the colonies represented.

"It was enacted that one of the Bishops should be Primate. And when in any diocese a person shall have been elected as Bishop, if the Metropolitan or Primate, and the Bishops, or a majority of them, be satisfied with the fitness of the person so elected or nominated, his election shall be confirmed.

"The General Synod created an Appellate Tribunal. A clergyman in the diocese of Bathurst charged with an ecclesiastical offence may be cited to appear before a tribunal constituted of a President, who shall be the Bishop of the diocese, or a Commissary specially appointed by him in writing, assisted by the Chancellor of the diocese, or in his absence by a barrister or attorney, to be appointed by the Diocesan Council, and of four triers, of whom two shall be clergymen and two laymen. These triers are selected by the accused out of a panel of eight elected by the Diocesan Council out of a panel of twelve elected by the Synod at the commencement of every session. If the accused be dissatisfied with the result of the trial, clause 8 of the Tribunal Canon provides for an appeal to the higher ecclesiastical tribunal constituted by the General Synod. The Court to consist of five members—the Primate, a Bishop elected by the House of Bishops, a clergyman elected by the clerical representatives, a layman elected by the lay representatives, and a layman elected by the General Synod, voting collectively and not by orders. Provision is made for a further appeal under certain

circumstances to a council of reference in England, which at present consists of the Archbishops of Canterbury and York and the Bishop of London, Lords Hatherley, Chelmsford, Cairns, and Penzance, who have kindly consented to act, the Australian Church not having the right of appeal to the Privy Council in matters ecclesiastical.

"The Determinations of the General Synod have been accepted by the Synods of every diocese except Goulburn, which has them still under consideration. They thus have the force of law.

"The great wants of the diocese of Bathurst are clergy, and means to educate candidates for the ministry. The S.P.G. has done a little toward supplying the first, by defraying the expenses of the journey from England of a clergyman who was appointed to a large gold-field, which would have been left long without any except occasional services had it not been for this valuable assistance. The S.P.G. is now contributing 50*l.* per annum for the education of a student at Frome College; it is to be hoped that the grant will long be continued. With such a great work before the Society in India and China, I do not like to ask for help, but I wish its supporters would give *additional* subscriptions to be expended in the education of theological students in our different colonies. It is in vain for us to seek clergymen in England, and we have everything to do—churches, parsonages, and schools to build.

"This is Great Britain. But in the providence of GOD, Australia seems destined to be a Greater Britain. Let Churchmen at home help us to make our beloved Church actually what of course she never can be legally—the Church of the nation. She stands high in the estimation of the colonists, she has taken deep root in the affection of many Australians. Through means of our Church we shall see in many a moral wilderness in my native country a fulfilment of GOD'S promise, 'The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name for an everlasting sign that shall not be cut off!'

"We believe that the Gospel proclaimed by the Church of GOD is still the power of GOD unto salvation to every one that believeth."

## GOULBURN.

IN Goulburn, as from other parts of Australia, urgent needs and hard work form the staple of letters. At the beginning of the present year Bishop Thomas wrote:—"We are heartily grateful to the Society for their opportune assistance in our arduous work. There are ten places in the diocese greatly needing assistance, of which nine, and these large needy districts, are still destitute of the services of clergymen. The committee with me earnestly solicit the continued help of the Society for the diocese for 1878. My Visitation tour to the South was interrupted by the meeting of the General Australian Synod in Sydney, and by our own Diocesan Synod in Goulburn; but next week, if spared, I trust to resume the work of inspecting the Missions, and to be absent eight or nine weeks."

## NEWCASTLE: NEW SOUTH WALES.

THE Society's *Annual Report* for the year 1876 tells how wonderfully the Church has grown and prospered under the care of Bishop Tyrrell, who was consecrated first Bishop of NEWCASTLE in the year 1847. We read there:—

"The rich endowments, now amounting to little short of 100,000*l.*, so generously given by the Bishop, which have been met in an equally generous spirit by the laity, have now been for a long time the means of establishing a fairly-paid ministry, both in the towns and country."

The Bishop of NEWCASTLE, applying to the Society for the renewal of a grant of 300*l.* made to his diocese, wrote on the 18th of January:—

"One or two exhibitions for the support of candidates for orders, when residing with an experienced clergyman of the diocese, and assisting him in his parochial duties, would be a very valuable aid; while the aid such a candidate for orders would give to the incumbent of a large district would be very valuable to the diocese. And if your Society could afford me the aid of two such exhibitions for two years I should be very much pleased. Such aid would be now peculiarly valuable to the clergy, and to the diocese in general, for our new laws of free selection have so scattered and increased the population, while the public schools—without any special religious instruction, except during one hour of the day, when the clergy,

or religious teachers approved by me are allowed to teach the children of the Church in a class-room of the public school—have very greatly increased the labours of the clergy.

"On the 31st of the present month I shall complete my seventieth year, and am now in the thirtieth year of my episcopate, having been consecrated on St. Peter's Day, 1847; and, as I have never yet rested from my episcopal duties, I hope not to be compelled to do so until I am summoned by my blessed Saviour."

## BRISBANE: ORGANIZATION: SELF-HELP.

IF the laity in some parts of Australia neglect their duties as Churchmen, it cannot be said that the reason is that their obligations are not clearly set forth by those who are over them in the Lord. The address delivered by Bishop Moorhouse shortly after his arrival at Melbourne, may be seen at page 169 of this number of the *Mission Field;* and in the north of Australia Bishop Hale, of BRISBANE, preaching in the Church of St. John on the 17th of last December, told his people very plainly of several sadly neglected duties, and most earnestly urged them to adopt the necessary means for remedying their shortcomings.

The Bishop said that when, seventeen years ago, State aid to the ministration of religion was withdrawn, the people of the colony did not intend to forget God. In answer to any expression of doubt as to the result of that measure, the advocates of it maintained with no little warmth, that their object was to serve GOD with a more acceptable service, by free-will offerings, instead of scanty doles of State aid. Alas, how frail are the purposes of human nature!

"A year ago you celebrated your sixteenth anniversary, and, four days later, I arrived in this country. And why was I brought here by my brother Bishops, but because forgetfulness of God was becoming the settled condition of things over a great part of the colony? On my way from one side of the continent to the other, remarks were freely made to me concerning the vast tracts of country in Queensland where there were no churches and no clergymen."

In the address presented to the Bishop at Brisbane, the painful fact was emphatically put before him, that there are many places in that vast territory calling out for the ministrations of the Church. During the past twelve months his time had been chiefly occupied in

inquiring into the spiritual destitution of the colony. The fact is unhappily too apparent that not only is there an utter absence of any public recognition of GOD or of His service over a large part of the colony, but there is a terrible amount of forgetfulness amongst those who are regular frequenters of His House on the Lord's Day. On my arrival the Bishop pointed out the necessity for the establishment of some organization by which the members of the Church in different parts of the colony might help and encourage one another—as has been in use for years past in all the other Australian dioceses, where it is looked upon as the very backbone of Church work.

"Not only did everyone with whom I talked upon the subject admit such an organization to be necessary, but a meeting was held on the 22nd of March, in Brisbane, in order that the Church people might express their approval of it, and pledge themselves publicly to support the measure."

One most important mode of collecting the necessary funds and of keeping the minds of the people alive to the duty of caring for the souls of their brethren, is the Offertory.

"The Diocesan Council, seeing that the year was fast coming to a close, and nothing done in the matter of collecting in the churches, suggested that it was desirable that Offertory collections should be made at any rate in the Brisbane churches. A copy of this resolution was handed to the churchwardens of this church. And the answer was that they were unable to accede to the request."

The reasons assigned for this refusal were that contributions had already been made in the parish—the total amount yielded by the parish is given as about 29*l.*; the next reason is that the parish is heavily in debt and is scarcely able to pay its own expenses. The Bishop is convinced that this narrow and ungenerous spirit in the matter of parochial giving is really the millstone which hangs about the neck of the Church in Brisbane, and which keeps her in her present stagnant and almost lifeless condition.

"When the cry is always *our* parish, *our* services, *our* church, the people are educated to do everything with reference to themselves; and if we educate people to selfishness, we cannot command that selfishness to stop at a certain stage. We teach the heart to contract and the hand to keep closed, and the day soon comes when neither the one nor the other will open at our bidding."

Let the more noble and generous impulses of man's nature be drawn out. Tell men that there are places where whole tribes are stretching out their hands for the word of life; where souls are

perishing for lack of knowledge, and where men baptized as Christians rebel against God with a high hand—and then you may reach the springs of their generosity. The third objection alleged is that the Diocesan Council do not specify the object for which collections are to be made, and it may therefore be one which the churchwardens and parishioners would not approve.

"Now this objection strikes at the root of the whole scheme. These organizations, as in the other colonies, so also here, are based upon the supposition that a body of men can be found who can be trusted with the administration of funds on behalf of the Church, and who are duly elected to administer them. The whole thing is based upon that supposition ; and if, in this diocese of Brisbane, we have no such men, the scheme must necessarily fall to the ground."

Who is there, who, reading these earnest words of the Bishop of Brisbane, will not pray that his zeal may kindle that of his people?

## MELBOURNE.

THE first public speeches made by Bishop Moorhouse after his arrival in the colony will be read with interest, especially as they deal with matters of the utmost importance to the Church. At a luncheon given after his installation on the 11th of January, the Bishop of Melbourne said :—

"Since my arrival here I have heard that one of the great wants of the Church in the diocese is the necessity for supplying ministers of sufficient culture to keep abreast of the times. I have been told that the Church in the colony desires certain work to be done, for the doing of which men of a high type of culture are required.

"We cannot expect to draw for the wants of this colony from English sources. To draw English clergy to the colony we must have far more overpowering reasons to induce them to come than at present. For instance, I could not conscientiously urge to such a man as a reason for coming here the greater liberty of our Church—although that is a powerful argument that had its effect with myself. Nor could I dilate upon the spiritual destitution of the colony. In the latter case my answer would at once be—Why, it is absurd that more than 800,000 Anglo-Saxons of an energetic character, settled in a fine colony like Victoria, cannot breed their own parsons without coming to England to beg for them.

"The question then arises, What are the best efforts we can use for the education of these men ourselves? I mean for the education and training of the cultured men whom the Church requires. Under the existing state of things of course it is impossible for me to appoint difficult examinations for Holy Orders, if the means are not afforded them of coming up to that standard. It is, to speak plainly, a matter altogether for your consideration.

If you come to church to worship GOD you must listen to sermons. These sermons may be good, bad, or indifferent; but, if they are bad, certainly none but yourselves can make them better, because none but you can furnish the means for educating clergy who will be able to preach good sermons. It rests altogether with you to deal with this, for in fact it is a mere question of pounds, shillings, and pence. If the means are afforded us of establishing a theological college in connection with the University of Melbourne, presided over by two men selected, say, from my own university or Oxford, you would have in a few years men coming from such an institution with a theological and scientific training who would supply the want now felt in the colony. If we want men to teach our clergy we must adopt this means of obtaining them. You must either starve your pockets or starve your souls."

On the 15th of January a public meeting to welcome the Bishop was held in the Town Hall. Many clergy came, and ministers of various denominations. The Governor was present. Bishop Moorhouse said that, since he had spoken of giving a better and larger education to the clergy, he had been met with the observation, "You do not seem to appreciate the poverty of the Church of England in Victoria:"—

"Well, no; I do not. I look round this room and see no signs of it. I look at miles of villas and see no signs of it. I meet in the streets men in their working clothes and see no sign of it. I suppose we are not very much poorer than the denominations which stand beside us, and if we were, still I know of no poverty here that could discourage me. I put it to you as men of common sense,—I do not speak of the higher aspects of the question, I do not say a word about our duty to fight for the glory of GOD, for the welfare of man, for the advancement of the kingdom of Christ,—but I put it to you as a question of self-interest, and I say boldly that there is no form of expenditure in which you can indulge which will bring you as good a return as giving your ministers a good education.

"Since last I spoke to you I have held an ordination in what I am constrained to call our Cathedral. It is a very inconvenient building. I want to see here in Melbourne for my fellow-countrymen—not of one parish, but of all parishes and for all strangers coming to Melbourne from time to time,—grand services, such as people crowd to in St. Paul's and in Westminster Abbey. People around Melbourne build palaces for residences, and it does not accord with their daily life to put up shanties for churches. The people of Sydney and Adelaide shame the people of Melbourne by their churches; and the Presbyterians and Independents in Melbourne show the Church of England people here what to do. It may be said that I shall find many difficulties in my way in regard to the cathedral; but I have never yet gone back half a foot in the face of difficulty, and hope I never shall till I am in my dotage. If you will set to work in earnest to help me to raise the cathedral, we shall soon see it finished."

The numbers of the *Daily Telegraph* published at Melbourne on the 5th and 13th of February, contain letters from Bishop Moorhouse on the Apostolical Succession. As a statement which was one of

his first public utterances in the diocese had been called in question, the Bishop wrote a letter of explanation, one or two extracts from which are appended :—

"I did not say one word about the authority imparted to Bishops by the fact of their apostolic descent. Knowing that the phrase 'Apostolical Succession' might possibly suggest this subject, I carefully avoided the use of that phrase. I simply asserted the historical fact that the succession of Bishops could be traced up to Apostolic days, and affirmed that this fact, amongst other things, afforded support to our belief that the Christian faith arose in the age and under the circumstances described in the New Testament. The only two questions which can be fairly raised on such a statement are these :—1. Is the fact true? 2. If so, does it sustain the inference? * * * * * * * *

"I would entreat your correspondents to remember that our common quarrel with Rome originates, not in her assertion of a true episcopal succession, but in her description of the character and privileges of the episcopal office, and, more especially, in her affirmation that one Bishop has plenary authority over the whole Church, is the sole Vicar of CHRIST upon earth, and the organ of infallible truth. * * * While prizing the immense advantages of episcopal government, and believing in its apostolic origin and grand historical continuity, I have never said one word as to the nature and extent of their loss who have deprived themselves of it. I wish to live at peace with my neighbours, and to help every good man of whatever creed in whatever good work he may undertake. But never, for peace, will I sacrifice truth, nor shrink from giving a reason for the hope that is in me, when challenged to do so by responsible and courteous opponents."

## BALLAARAT.

THOUGH the diocese of Ballaarat is about half the size of England, there are in it only twenty-eight centres of population. Its population is about 215,000, of whom at least 56,000 belong professedly to the Church of England, many to no religious body. Thirty-three Clergy and six Readers are at work, and thirty as volunteer Lay Readers render occasional help. In twenty-one districts existing work cannot be maintained without assistance from a General Fund; and in seventy places where the Church's work is more or less urgently needed nothing has been done for want of such help. The catalogue of pressing wants is not yet complete; in one-fourth of the parishes the incomes of Clergy or Readers fall below the minimum fixed by the Church Assembly, and one-fifth are without parsonages. What makes this poverty press the more severely is that State aid, which a year ago yielded 500*l.* to

the Church in this diocese, has now been withdrawn. What is needed in this poor diocese will be seen by the following extract from a letter written by the Bishop of BALLAARAT on the 24th of January :—

"Speaking roughly we need fifty-five clergy and 3,000*l.* per annum, in order that I may take advantage of existing openings. I could employ at once fifteen additional clergy if I had them, and grants to make towards their maintenance.

"My difficulties in this young and struggling diocese are so great that I most earnestly trust the Society will make for 1878 the grant of 200*l.* for which we are so grateful for the present year."

## THE BISHOP OF ADELAIDE ON THE GENERAL SYNOD, AND METROPOLITAN AUTHORITY.

THE Second Session of the General Synod held last year in Sydney dealt with questions of importance to the Australian Church. The Bishop of Adelaide has addressed to the Rev. Canon Attwood a letter[1] in which the following enumeration is given of the matters practically concluded during the Session :—

"1. The Synod Committee of Appeal was filled up. 2. A tribunal for the trial of Bishops was agreed on, and referred to the House of Bishops, to frame the rules of its procedure. 3. Rules for the formation of new dioceses were agreed on. 4. The Imperial Act of Uniformity Amendments Act was approved of. 5. The Board of Missions was renewed and placed under the presidency of the Bishop of Brisbane, with a view to aiding Missions to the Australian natives, Chinese immigrants, and Melanesian labourers brought from the Islands.

"Besides these matters some valuable discussions took place : (*a*) as to the age most expedient for admission to the Diaconate ; (*b*) the responsibility involved in signing clerical testimonials ; (*c*) the origin and power of Metropolitans, involving the relation of the Anglican Churches in self-legislating colonies, to the Crown."

The letter then considers the question which it states marred the full efficacy of the meeting of the Synod, viz. : "the assumed 'legal authority of a Metropolitan appointed by letters patent.' The Bishop of Adelaide believes that, through the inability of the Crown to grant it, there is now no such Metropolitan authority. Under these circumstances :—

"It may be fairly asked, what is there to keep the colonial dioceses sound in the faith, and steadfast members of the Anglican Church? The

(1) *Remarks on the Second Session of the General Synod*, published by George Robertson, Adelaide, Melbourne, and Sydney.

whole body of the Church, according to the Collect for *Good Friday*, is governed and sanctified by the Holy Spirit. I know not, then, *why* colonial dioceses and synods,—diocesan and general—should not be preserved from *vital error* or *sectarian non-conformity* by a higher and stronger influence than an assumption of doubtful legality, on which the Metropolitic rights of the See of Sydney over Australia and Tasmania appear to rest. * * * * Since it is admitted that the Crown will no longer nominate to that See, nor issue letters patent, can it be supposed that the other dioceses will allow the diocesan Synod of Sydney to choose not only their own Bishop, but also the Metropolitan of Australia?"

After suggesting that "the Metropolitan of Sydney might have the position of *primus inter pares*, just as the Archbishop of Canterbury is Primate of *all* England, yet has no *jurisdiction* over the Archbishop and Convocation of York," the Bishop of Adelaide continues—

* * * * "Let the question be fairly put to the constituent dioceses of the General Synod—Shall Sydney be deemed the Primatial See of Australia? and, if so, in what mode shall the right of election to the See belonging to the clergy and laity of that diocese be harmonized with the larger rights and interests of the Australian Dioceses in the appointment of their Primate and the Metropolitan of *all* Australia and Tasmania? The House of Bishops must at least have a *concurrent* voice in filling up the See—either in the shape of absolute appointment, or veto upon the nomination by the Diocesan Synod." * * * * "If we are terrified with visions of discussion, divergence, heresy, confusion, and 'severance from the Church of England,' we may agree to show reverence for the See of Canterbury in the following manner:—Let the Archbishop, together with the other Primates of England, Ireland, and Scotland, aided also by the Dean of Arches and two other Lords of the Privy Council chosen by their Graces from the Supreme Judicature of Great Britain, form a final Court of 'Reference,' in order to secure uniformity of decision from the various Metropolitical Tribunals of the Colonies."

The Bishop of Adelaide is convinced that such a court of appeal would secure due obedience and confidence.

## PERTH, WESTERN AUSTRALIA.

THIS diocese, which covers one-third of Australia, has only 20,000 inhabitants, and they, for the most part, poor. It is felt by many persons that the endowment of this See, which amounts to 6,000*l.*, yielding an annual income of about 630*l.*, is insufficient. The needs of a great district in this diocese are thus stated by the Bishop in a letter written on the 14th of December:—

"I learn from letters lately received that 2,000 settlers in a district on the North-West coast have as yet had no provision made for their religious needs. They are chiefly engaged in the pearl fisheries. There are on board the vessels there employed about 1,100 Malays, of whom five per cent. are women, some 400 or more aboriginal natives, and about 150 white men. The Malays, being engaged for a specified time, are most of them returned, on the expiration of their contract, to their homes in the Malay Archipelago. The aboriginal natives, at the expiration of the diving operations (which last about six months), are also conveyed back to their own districts. There are, besides these, of *bonâ fide* settlers (squatters and tradesmen) with their families, about 200; a neighbouring village contains twenty or thirty houses, and a fertile healthy district about seven miles up the river contains about fifty houses. The climate is very warm for seven or eight months of the year, but very enjoyable during the remaining months. The district is some 800 miles away from the regularly-settled part of the colony. It offers an important field of work."

## REPORTS RECEIVED.

Reports have been received from the Rev. Tara Chand, D. G. Dunne, F. T. H. Hoppner, F. Kruger, and J. E. Marks of the diocese of *Calcutta;* J. Walton of *Maritzburg;* G. Mitchell of *Bloemfontein;* H. T. Waters of *St. John's, Pondoland;* C. J. Martin of *Dunedin;* W. Jones of *Montreal;* and G. T. Harding of *Quebec.*

## MONTHLY MEETING.

THE Monthly Meeting was held on Friday, April 20, at 19, Delahay Street, the Lord Bishop of Ely in the Chair. There were also present—P. Cazenove, Esq., F. H. Dickinson, Esq., Rev. A. Blomfield, B. Belcher, Colonel Childers, G. Frere, Esq., Rev. J. W. Festing, H. V. Le Bas, Rev. C. H. Rice, W. J. Stracey, Gen. Tremenheere, Gen. Turner, W. Trotter, Esq., S. Wreford, Esq., Rev. R. T. West, *Members of the Standing Committee;* and the Rev. S. Arnott, H. Bigsby, Esq., Rev. A. C. Blunt, J. Boodle, Esq. Rev. V. G. Borradaile, R. H. N. Brown, C. Bull, Dr. Butler, F. J. Candy, Esq., T. Copeman, Esq., Rev. F. H. Cox, E. L. Cutts, T. Darling, E. O. Douglas, Esq., T. Edye, Esq., Rev. J. J. Elkington, F. C. Finch, D.D., W. Forbes, Esq., J. F. France, Esq., Rev. R. L. Giveen, C. D. Goldie, J. E. Hall, G. B. Hughes, Esq., Rev. E. Jacob, G. M. Johnson, Woodthorpe Johnson, A. C. King, Esq., Herbert Laurence, Esq. Rev. J. Long, E. H. MacLachlan, H. Mather, T. Owen, W. H. Panckridge, T. Peacey, E. B. Penfold, J. L. Randall, J. W. B. Riddell, Esq., Rev. S. Smith, J. H. Snowden, W. J. Stracey, A. R. Symonds, J. G. Talbot, Esq., M.P., Rev. Dr. Townsend, R. Tweed, T. Vincent, H. Wagner, Esq., Rev. G. Williams, W. Williams, A. Wilson and J. H. Worsley.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Funds to the end of March :—

## A.—*Monthly Abstract of* Receipts and Payments.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

| January—March, 1877. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total Receipts. | Total Payments. |
|---|---|---|---|---|---|
| | £ | £ | £ | £ | £ |
| I.—General . . . . | 6,663 | 1,116 | 991 | 8,770 | 19,287 |
| II.—Appropriated . . | 775 | — | 901 | 1,676 | 3,283 |
| III.—Special . . . | 5,556 | — | 415 | 5,971 | 11,811 |
| Totals . . | 12,994 | 1,116 | 2,307 | 16,417 | 34,381 |

## B.—*Comparative Amount of* Receipts *at the end of March in five consecutive years.*

| | 1873. | 1874. | 1875. | 1876. | 1877. |
|---|---|---|---|---|---|
| I.—General. | | | | | |
| 1. Subscriptions, &c. . . . | £6,936 | £6,641 | £6,663 | £6,931 | £6,663 |
| 2. Legacies . . . . . | 4,850 | 640 | 1,675 | 4,715 | 1,116 |
| 3. Dividends . . . . . | 1,000 | 1,030 | 1,028 | 1,012 | 991 |
| | 12,786 | 8,311 | 9,366 | 12,658 | 8,770 |
| II.—Appropriated . . . . . | 1,257 | 1,798 | 1,923 | 1,988 | 1,676 |
| III.—Special . . . . . | 2,539 | 2,907 | 2,989 | 3,319 | 5,971 |
| Totals . . . . . | £16,582 | £13,016 | £13,278 | £17,957 | £16,417 |

3. The Secretary gave notice on behalf of the Standing Committee that Colonel Anderson would be proposed at the next meeting for election at the June Meeting, in the room of B. D. Colvin, Esq., who had returned to India, and thereby vacated his seat on the Standing Committee.

4. Resolved that of the sums of money which have been collected by Bishop Wilkinson for endowment in Transvaal, under the sanction of the Metropolitan of S. Africa, amounting to nearly 7,000*l.*—one-third be invested for the Endowment of the See, and two-thirds for the Endowment of the Clergy, as approved by the Metropolitan.

5. On the recommendation of the Standing Committee it was resolved that a gratuity be allowed to Rev. W. H. Price, who has returned to England in ill health. Also that the Bishop of Bloemfontein be empowered to give limited assistance in cases of exceptional distress among the clergy of the Transvaal, from the interest accruing from the Fund mentioned above.

6. The Secretary proposed on the behalf of the Standing Committee the following resolution :—

"That it is desirable to give practical effect to the sympathy which the Societies have expressed for the Christians who have invited the help of the Church of England in the regions on the confines of Persia and the Turkish Empire."

Two amendments—"That the consideration of this subject be adjourned," "And that this be done by the formation of a Special Fund," were lost, and the proposal of the Standing Committee was carried with the following amendment :—

"And that this be done by the opening of a Special Fund, and by the making of a grant, if possible, from the General Fund."

7. The Secretary stated that the Bishop of Bombay had applied for assistance for two years, towards the maintenance of a Branch of the Wantage Sisterhood in his diocese, and it was resolved, on the recommendation of the Standing Committee :—

"That such a grant be made to this work as the Funds of the Society and other claims allow."

8. The Secretary read a letter from Bishop Caldwell, dated Calcutta, March 13th, announcing the consecration of himself and Dr. Sargent on the previous Sunday.

9. The Secretary stated that Ven. Archdeacon Sanctuary withdraws his proposal of which he had given notice for next Meeting.

10. The Rev. T. Darling gave notice of his intention to move at the next Meeting for the production of :—

(*a*) "A copy of the resolutions of the Board on the appointment of the Continental Chaplaincies Committee, with the date thereof,"

(*b*) "Of the names of the present Committee,"

(*c*) "Of the names of the churches on the Continent held in trust by the Society, with the date of the Board's acceptance of the trust,"

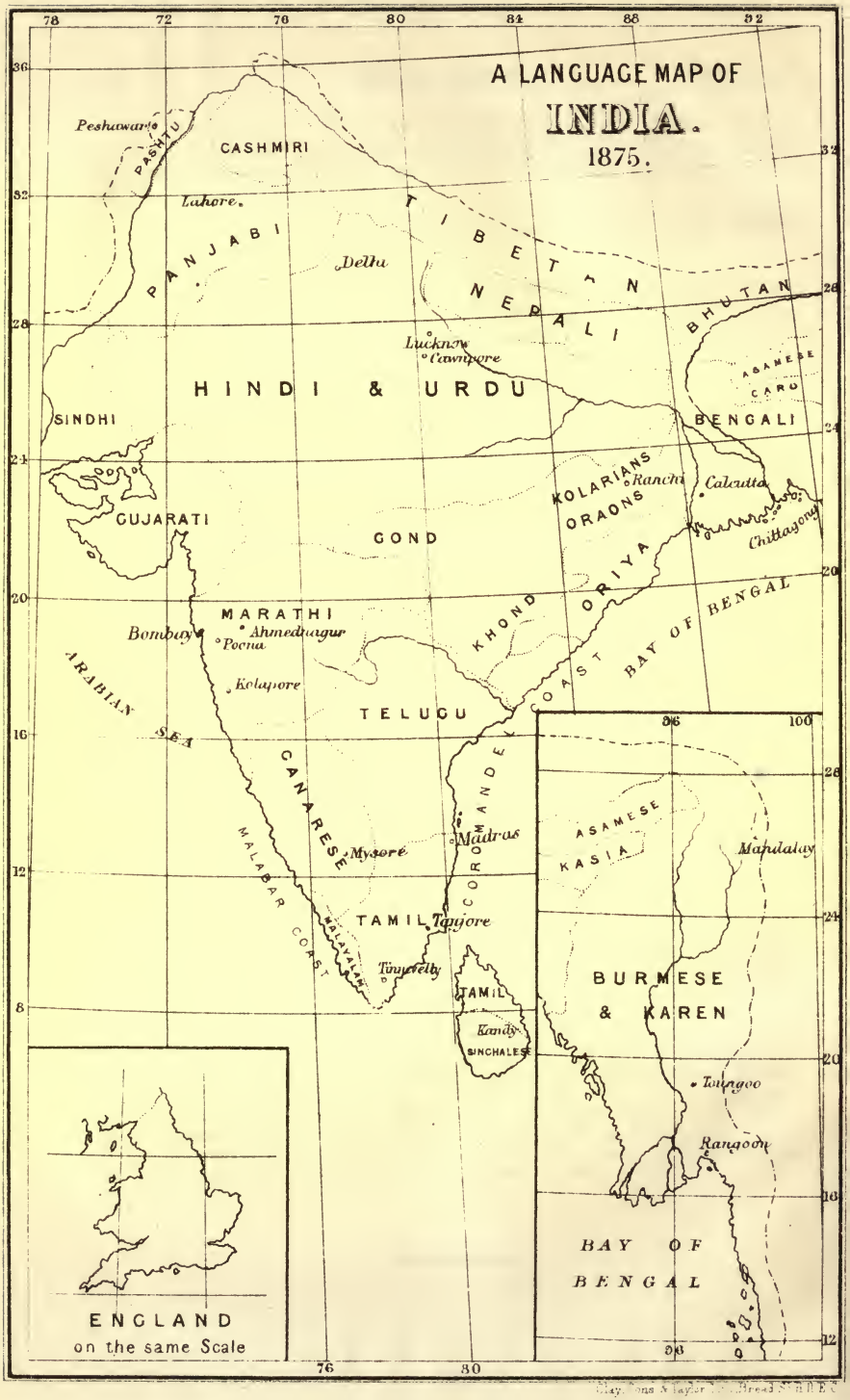
(*d*) "Of the churches the patronage of which is held by the Society, including names of places to which the Committee appoints Chaplains,"

(*e*) "Of any rules regulating the conduct of such Chaplains."

11. All the Candidates proposed for election were incorporated.

12. The following were proposed for election in June :—

The Rev. W. Bonsey, Corfe, Taunton ; Rev. Francis Exton, Alkboro ; Rev. W. W. Hill, Ocle Pychard, Hereford ; W. Whiston, Esq., Langley, Macclesfield ; R. Thorp, Esq., Rainow, Macclesfield ; J. Walter Thorp, Esq., Buxton Road, Macclesfield ; Rev. R. M. Blakiston, 7, Whitehall, S.W. ; Rev. Grey Skipworth, Rishworth, Halifax ; Rev. E. N. Butterworth, Kettleshulme, Macclesfield ; Rev. John Back, St. George the Martyr, Queen Square, W.C. ; Rev. T. H. Killick, Prestwold, Loughborough ; Alfred Allnutt, Esq., 4, St. Anne's Road, New Wandsworth ; Rev. C. B. Drake, All Saints, Cambridge ; Rev. Charles Dent, S. Augustine's, York Street, Hackney Road ; Alfred North, Esq., 23, Lansdowne Crescent, W. ; G. J. Palmer, Esq., 32, Little Queen Street, W.C. ; Charles Ansted, Esq., 29, Penton Place, W.C. ; Rev. W. K. Borton, 39, Prince's Square, Bayswater, W. ; C. Knight Watson, Esq., Soc. Antiq. Lon., Burlington House, W. ; and E. L. G. Houndle, Esq., Upper Tooting, S.W.


A LANGUAGE MAP OF
INDIA.
1875.
Peshawar
PASHTU
CASHMIRI
Lahore.
PANJABI
Delhi
TIBETAN
NEPALI
BHUTAN
Lucknow
Cawnpore
HINDI & URDU
ASAMESE
CARO
SINDHI
BENGALI
KOLARIANS
ORAONS
Ranchi
Calcutta
Chittagong
GUJARATI
GOND
KHOND
ORIYA
MARATHI
Bombay
Ahmednagur
Poona
Kolapore
COAST
BAY OF BENGAL
ARABIAN SEA
TELUGU
CANARESE
Mysore
Madras
COROMANDEL
MALABAR COAST
MALAYALM
Tanjore
Tinnevelly
TAMIL
TAMIL
Kandy
SINHALESE
ASAMESE
KASIA
Mandalay
BURMESE
& KAREN
Toungoo
Rangoon
BAY OF
BENGAL
ENGLAND
on the same Scale

THE

# MISSION FIELD.

The field is the world. The seed is the Word of God.

JUNE 1, 1877.

## CALCUTTA.

THE consecration at CALCUTTA of Dr. Caldwell and Dr. Sargent as Bishops who may bring to the native Christians of Southern India the fulness of the blessings of the Gospel, marks an era in the religious history of India. Bishop Caldwell wrote of this to the Society on March 14th :—

"The consecration took place on Sunday, the 11th, the day fixed upon some time ago, before the new doubts and difficulties arose : and now that it has taken place, I trust that it will not prove to be merely the elevation of two persons to a new dignity, but that the Great Bishop of souls will be pleased to make it a means for the extension, development, and consolidation of His kingdom, especially in Tinnevelly. For myself, my earnest prayer is that GOD will bestow upon me, 'not the spirit of fear, but the spirit of power, and of love, and of soberness.' I am now within a few months of sixty-three, which is a great age for a European in India ; but, if GOD is pleased to spare me for a few years longer, I trust it will be found that I have not quite outlived the power of doing some little work for Him."

A correspondent, in a letter to the *Guardian*, which appeared in that newspaper on April 11th, gives an account of the consecration of Dr. Caldwell and Dr. Sargent. We learn that a large number of persons came to the cathedral church of St. Paul, where they not only witnessed the consecration of the new Bishops, but also saw the Bishops of the four Indian sees, "who may be briefly characterised as vigour, holiness, power, and devotion personified."

The Bishop of Madras preached, taking as his text Eph. ii. 21, "*In*

*Whom all the building fitly framed together groweth unto an holy temple in the Lord.*" He said :—

"We are met together to witness the setting apart of two persons for the highest of sacred offices . . . . It is not intended that they should be appointed to preside over dioceses of their own, but that they should exercise such superintendence and discharge such episcopal functions in the diocese of Madras as the circumstances of that diocese demand. The need for their help has arisen from the blessing which GOD has graciously bestowed on the efforts of our Church to evangelise the natives of Southern India. In that part the four principal languages spoken are Tamil and Telegu, each by about fifteen millions of persons ; Malayalum by about five millions, and Canarese by about as many ; but amongst this last our Church has left other denominations to carry on the work of evangelisation. Our converts are all Tamil, Telegu, or Malayalum.

"When I came to India, in the latter part of 1861, I found about 45,000 native Christians of our Church, besides about 18,000 inquirers or catechumens. There were thirty-three native clergy, and about 1,000 lay teachers. Sixty-three European Missionaries were also engaged, partly in superintending the native clergy and congregations, partly in education, partly in pressing forward the work of evangelising the heathen. Year by year these numbers have been growing, with the exception of the European Missionaries. The 63,000 native Christians with catechumens have now become about 100,000. The thirty-three native clergy have grown to be 106. The lay assistants have received no material addition, being only about sixty more than they were. The European Missionaries have fallen from sixty-three to fifty-three.

"It has been our aim to train the native Church for an episcopate of her own. With this view the diminished number of European Missionaries has been accompanied, not by an intentional withdrawal of any from evangelistic work among the heathen, but by a withdrawal of some from the superintendence of native congregations. Thus there has arisen a growing want of episcopal supervision."

The Bishop told how native Christians were being trained to self-government by the institution in the various districts of Church Councils, of which elected laymen are members as well as clergy, the Missionary of the district at present presiding, but leaving as much as possible to the natives themselves. Three circumstances were mentioned as increasing the need of more Bishops for the Diocese of Madras—the increase in the numbers of native Christians and clergy ; withdrawal of the superintending Missionaries ; and increase in the work of the native Church arising out of the establishment of Church Councils. The Bishop said :—

"If these facts stood alone as arguments, it might be objected that the number of native clergy—106—does but raise the whole number of the Madras clergy to about 220, and that this with their congregations is a very moderate charge for a Bishop. But the answer to this objection lies in two other important facts—first, the variety of languages in Southern India, their difficulty, and my inability to correspond and converse freely

with the native clergy, as a Bishop ought; and, secondly, the extent of the diocese, and the impossibility of that frequent personal intercourse between the Bishop (even if he knew their language well) and the clergy which is essential to the efficient superintendence of that portion of his charge."

The Bishop showed that no "rivalry" was involved in this consecration of two Bishops, who, though connected with the two Societies which had done so much for the evangelisation of India, "will not be, as some have imagined, Bishops employed by Societies, but simply Bishops of the Church."

After the sermon, the Queen's Mandate and the Commission of the Archbishop of Canterbury were read. Dr. Caldwell and Dr. Sargent, who have both been Missionaries in Southern India for more than forty years, were then consecrated in the usual manner, the four Bishops who were present joining in the act of consecration.

The new Bishops before their consecration (the Bishop of Calcutta says, in a letter written to the Society on March 30th) took the oath of canonical obedience to the Bishop of Madras, as well as to the Metropolitan; Bishop Johnson adds that "the precedent supplied by the consecration of such Bishops as Bishop Parry of Dover was in every respect our guide."

The Bishops who came together for the purpose of consecrating Dr. Caldwell and Dr. Sargent transacted, at the same time, other important business. At a conference of the Bishops of the Province of India and Ceylon, held on March 8 and 9, at the Palace, Calcutta, the following resolutions were passed :—

## THE RELATION OF MISSIONARY SOCIETIES TO DIOCESAN ORGANIZATION.

Unanimously resolved :—I.—"We, the Metropolitan and Suffragan Bishops of the Province, desire to record our high appreciation of the work done on behalf of the Church of England by the great Missionary Societies which have voluntarily laboured in her name. In view, however, of the revival and extension of the corporate work of the Church, we feel the necessity of considering and more accurately defining the relation of those Societies to Diocesan organization."

II.—"We further consider that the question of the conditions under which Lay Agents are to be employed in the Church is one which demands the serious attention of the Church at large."

III.—"Pending the full consideration of these important subjects, we resolve :—

(1).—"That the Bishop of every Diocese is, in the last resort, responsible for all teaching given, and all work done, within his diocese in the name and under the authority of the Church."

(2).—"That in accordance with this principle every appointment to the discharge of spiritual functions in the Church ought to be made with due recognition of the ultimate right of the Bishop to be consulted on such appointment, and to exercise a veto upon the same."

(3).—"That it follows, from the same principle, that like recognition ought to be accorded to the ultimate right of the Bishop to be consulted with regard to any change in the management, order of service, or place of worship, of any congregation."

IV.—"We severally undertake to bring the whole matter before our respective Dioceses, and, through the Metropolitan, to forward a copy of these resolutions to the Metropolitans of the other Provinces of the Anglican Communion, with an expression of our hope that they will lay the same before their Suffragans, and obtain from them the opinion of their respective Dioceses upon the subjects referred to."

V.—"We further resolve to meet, at such time and place as may be settled by the Metropolitan, to consider the replies which may have been received, and to take steps for ultimately bringing the whole subject before the proposed Pan-Anglican Synod."

## CONSECRATION OF CHURCHES.

At the adjourned Conference, held on Monday, March the 12th, it was resolved:—

I.—"That the idea of consecration implying that the person or thing consecrated is thenceforth wholly and permanently given up and dedicated for ever to sacred purposes, no building can be, in the proper sense of the term, consecrated, unless the site and the building are, at the time of consecration, legally conveyed and given over to the Church for ever. The Bishop, on the part of the Church, receives the gift at the hand of the founder or founders, and solemnly consecrates it for ever."

II.—"That such being the true idea of consecration, no church which is intended to be a permanent consecrated building should be built upon a site the title to which is in any way insecure or of a temporary character, and every care should be taken for legally securing the site before the building of any church is commenced."

III.—"That inasmuch as it is the law of the Church that buildings which, either through insecurity of title to the site or other circumstances, cannot be permanently dedicated and consecrated, should be licensed by the Bishop, no building should be used habitually, nor except under pressure of necessity even occasionally, for the celebration of the Holy Communion, without his licence or permission."

## SYNODICAL ACTION.

Upon this subject it was resolved:—

"That the time has come for taking steps to provide a system of Synodical action, both Diocesan and Provincial, and that we undertake to ascertain the feelings of the Clergy and Laity of our several Dioceses in regard to the constitution of Diocesan Synods."

## ECCLESIASTICAL COURTS.

At the adjourned Conference on Friday, March the 9th, it was resolved:—

"That it is to be desired, with a view to securing to the clergy and laity a right of appeal, which at present, in the case of revocation of licence, they have not, that in the case of any proceedings being taken against any clergyman, the opportunity should be offered to him of submitting his case to an informal Court held by the Bishop, the Bishop undertaking, in that event, to recognize the right of appeal to a similarly informal Court held by the Metropolitan, whose decision shall be held to be final."

The records of their progress, given by Missionaries in this diocese, are generally, though not uniformly, encouraging. To begin

with the city of CALCUTTA. We can make no report of ST. SAVIOUR'S CHURCH and MISSION (Wellesley Square). In BHOWANIPORE the zenana and school work conducted by Miss Gray, Miss Hoare, and Miss Hurford, in connection with the Ladies' Association, is prosecuted with energy and success. Funds for a building are much needed here. Steady and patient work is done in the Cathedral Mission. Roads, shops, railway-carriages, the river-side, in fact all possible places, are made use of by the Rev. H. H. Sandel in his efforts to bring the Gospel before his heathen countrymen. He says :—

"I called on many Hindu gentlemen of Behar, and conversed with them on the Christian religion. They showed a perception of religious truth. Almost all of them seemed quite indifferent to popular Hinduism. One of them, a practitioner of medicine, told me that he regards Jesus Christ as a teacher superior to Nanaka.

"I visited a Hindu religious house or monastery, where several devotees reside, who go out by turns from village to village to gather alms. I talked with two of them. One of them was acquainted with Sanskrit verses from the *Mohabharut*, *Ramayon*, and other works relating to rites and ceremonies. I spoke to him for a long time of Ram and Sita, and pointed out the inconsistency of their conduct, and their many shortcomings. He did not like me to expose the errors of the Hindu Shasters. The other man was an ignorant Babajee, a secular monk, but very good-natured, humble, and susceptible to kindness. He seemed to see the light of CHRIST. He has been taught by Mrs. Banerjea, who has explained to him the parables of our Lord and the life of Old Testament Saints."

There were no adult baptisms in the Mission in the year 1876, but one man was being prepared for baptism. The congregation numbers 193, of whom 96 are communicants.

The Rev. B. C. Ghose wrote of his work in this Mission :—

"When I came to Calcutta to commence the sacred work of my ministry I had not to deal with a class entirely strange and new people, but at once recognised those people whom I had known for a long time since my baptism ; and whenever I have gone to them for the sake of holding religious conversations, they have invariably given me a kind reception, and have listened in a becoming spirit. At one time I was an enthusiastic follower of the tenets of Brahmoism, and since my conversion to Christianity I have always looked upon the movement with interest, not unmixed with disappointment.

"I have the pleasure of knowing a respectable Babu, a graduate of the Calcutta University, Brahmin by caste and an advanced progressive Brahmo by creed. He is very intelligent, and I cannot help admiring his sincerity. No one can be a greater admirer of such books as St. Augustine's *Confessions*, and the *Imitation of Christ*, than he, and I hope the reading of the former, with which he is at present engaged, will be profitable to him in more respects than one. I hope and pray that one day he may cast in his lot with those who worship JESUS CHRIST, and who to their unspeakable comfort and gratitude *know* that He is mighty to save.

"Two Mohammedan youths, old students of the London Missionary Institution, Bhowanipore, and at present medical practitioners, requested

me to visit them at their dispensary in the early part of last year, to talk to them about Christianity, and whenever I went to them, they received me kindly and heard what I had to communicate gladly, and I am happy to be able to say that they have now serious misgivings about the truth of the religion of the Koran, and entertain a great respect for the religion of the Bible. They have a craving to know more of Christianity, and two or three relatives of theirs have expressed the same desire and have joined in the noble pursuit. I hope the fear of the world will not keep them back.

"A young man of a remarkably earnest turn of mind, about whom I have much hope, began his visits to me about the middle of last year, but he was obliged about two or three months ago to go home, owing to his continued illness. His countenance was wont to beam with joy whenever he read of the merciful sayings and doings of the Son of Man, and he rejoiced to believe in the Lord Jesus as his only Saviour. His friends have come to know of his tendencies, and they have warned his father, who is a staunch Hindu, not to allow him to frequent the Missionaries and read the Bible, which he does regularly every day in spite of the opposition of his parents. From a letter received from him lately I learn that his bad health alone has detained him there, and that he will come to see me when better."

The Rev. W. Drew, alone in his immense Mission of BARRIPORE, sixteen miles south of Calcutta, cannot see to his native Christians as he should, without assistant clergy. He cannot even superintend the catechists and readers efficiently. So our people are ignorant, and many of them have fallen away to the Romanists, who have three ministers in the district. Material advantages are offered to persons on condition of their becoming Romanists. Yet many are steadfast; some who fell away have returned; and some converts from Hinduism of good character and position have been baptized.

West of the Hoogly, BISHOP'S COLLEGE, Howrah, affords a place for the training of fifty native Christians, under the Rev. J. W. Coe. Too many Christians on the HOWRAH Mission do not appreciate as they ought the means of grace. Habits of self-help and alms-giving are also too often wanting. There were no adult baptisms during the past year, but two persons were being prepared for baptism, of whom the Rev. B. C. Chowdhury says:—

"One of them, for whom his friends secured employment in a distant Railway Station in order to put him beyond my influence, writes to me from time to time, and paid me a hasty visit; he is very desirous of baptism, but can scarcely get leave to come down, and it would, I think, be wrong to throw up his situation. I have therefore advised him to wait and not be anxious, as the delay is not of his own making. The other young man continues his reading with me, and is equally desirous of baptism: but I must find a place for him where for a time his temporal wants might be supplied, for he will have to leave his father's roof, where he cannot be taken back after his public confession of Christianity by baptism. It has been maintained by some, including Missionaries, that a

Christian convert from Hinduism need not leave his ancestral home; that he can continue there, of course under some restrictions, and when he does leave it he is very much to be blamed. I do not think that those who maintain this view can produce a single instance where the convert has been allowed to remain. There have been cases where natural affection has triumphed over bigotry, and Hindu relatives have taken in Christian converts for a short time as people do contraband goods; but subsequently either the Christian has had to deny his faith, or the relatives to submit to the social laws, and surrender the apostate to the community to be turned out of its pale. In one case, I myself, with the help of others, did our utmost to let the theory have a fair trial under most favourable circumstances, but to no purpose. Ultimately the convert had to leave his home."

The year 1876 is described in the Report of the DELHI Mission, recently published at Allahabad, as a year of progress. This progress is doubtless greatly due to the fact that, though the number of Mission workers is very far indeed from what is needed if their gigantic work is to be completely entered upon, it is thoroughly organised. Ere many months have passed the new Associate Mission from Cambridge will, we trust, add its forces to those of the Missionaries now labouring here. (See *Mission Field* for March, page 65.)

The Mission staff at Delhi consists of one English and one native Missionary, the Rev. R. R. Winter and the Rev. Lala Tarachand, who are assisted by eighteen catechists and readers. To their number must be added the staff of St. Stephen's High School, and the other Mission schools, with those who work in the Medical Mission, in the Training Class, and in the Zenana Mission.

The city of Delhi with its suburbs has been divided into eight districts, each under the charge of a head catechist, helped by school teachers and readers. Each district has a school for the higher class boys, which is connected with St. Stephen's High School, and another for the boys of a poorer class; and in each work is done amongst the women, either by day schools for young girls, or by industrial or training schools for women. In all the districts the higher class women and those who retain the "purdah" system are systematically taught by the European Zenana Missionaries and native Christian teachers; while a woman teaches women of lower station, whom she visits in their homes somewhat after the manner of a district visitor in England. A Sunday evening service is held for the Christians in each district, and one on a week-day; while from all the districts they are encouraged to come to Sunday Morning Service and Holy Communion in St. Stephen's Church.

Each congregation, when it becomes large enough to do so, elects two men, who, with a third appointed by the Mission, form a local *panchayat*, and the combined representatives of the districts form the central *panchayat*, or Church council. These people advise the local catechists, make arrangements for the services, settle petty disputes, and exercise a useful influence upon their unconverted neighbours. In the two branch congregations which are most firmly settled, the people, besides contributing to the weekly offertory in St. Stephen's Church, collect money for the poor, and for the expenses of their local chapel. Their places for worship vary in dignity from the Chapel of the Resurrection in Daryagunge, which has been licensed by the Bishop and is properly furnished, to the outside of a cobbler's hut neither furnished nor licensed. It is believed that, under present circumstances, the latter is the more fruitful. The simple services, held at nightfall, are attended both by Christians and heathen; this mixed character of the congregation is believed to be an advantage, as the heathen are leavened by the Christians, who, in their turn, are thus relieved of much that otherwise is often unnatural and artificial in their position. There is public preaching every evening in appointed places in the bazaars.

These efforts, together with the more systematic organization of the Delhi Mission, which has been already noticed, have borne good fruit. During the twelve months which ended last Michaelmas, eighty-nine adults and twenty-two children have been baptized. Seventy-four of the adults were men. It would have been satisfactory if more than the actual number of women—only fifteen—had been baptized: but they who know how difficult it is to reach women in India will be surprised and thankful to find that so much as that has been accomplished, and it is hoped that, when the work of the women employed as district visitors begins to tell, still greater success will be achieved. Two of the adults baptized were Mussulmans, one was a Sarawagi, one a school-teacher, two weavers, seventy-seven labourers, leather-workers, and masons. Sixty-eight of the converts came from Delhi, two from Rewaree, and nineteen from outlying villages. The number of Christians is 437, an increase of 116 in the year. The adult Christians number 314; of these, fifty-nine are employed as catechists, school teachers, and zenana visitors; the remaining 255, though doing by no means harder work than those employed by the Mission, earn their own living as independently as Englishmen of the same station. They

live in their old homes in the streets and courts of Delhi and its villages, where they exercise good influence; Christians having combined with the better class of non-Christians for the suppression of various kinds of moral evil.

Owing to the growth of the native Church at Delhi, St. Stephen's Church, built to accommodate 200 worshippers, and now fitted up for 250, is no longer able to hold its increasing congregation.

The spread of the faith, which so happily causes this need of church room, is doubtless greatly due to the work of the Mission agents. A weekly class is held for these catechists and schoolmasters, who are going through *Pearson on the Creed* and *The Speaker's Commentary on Genesis;* while a member of the Zenana Mission holds a class for women. Two Sunday Schools are held by ladies of the Zenana Mission, and a third, for grown-up boys, by one of the Missionaries. The Mission has three young men under special training, one at St. John's Divinity School at Lahore, one at the Agra Medical College, and one at the Agra Normal School.

The Medical Mission, which had made good progress before, has, by the combined efforts of Dr. Bose and Miss Engleman, been made a great success. A daily average of fifty patients are treated. There are sixteen nurses in the training class, but the house used as a temporary hospital is small and confined; funds are needed for a better house.

The work of St. Stephen's High School is successful. A boarding-house for Christian boys whose parents live in country places has recently been added to the High School. Advance has also been made in schools for boys of the poorest class; there are twenty of these, which are spreading a leaven of Christianity amongst their six hundred and thirty-seven pupils, several of them young men who attend evening schools after their day's work is over. Of the schools, we read in the Report of the Delhi Mission :—

"In the nineteen years since many of our present schools have gone on, no Missionary has given the greater part of his time to secular teaching, forty-one of our teachers, men and women, are Christians, and religious instruction has never, in any single case, been given by non-Christian masters. . . . . As for the Christian boys, it gives them better manners and wider minds, and delivers them from the feebleness and effeminacy of a too exclusive bringing up, to mix with their Hindu and Mussulman school-fellows."

How necessary the efforts are which are made for the Christianization of women may be seen from the following statement made by the Rev. R. R. Winter :—

"The Christians are suffering much from the turbulence of their non-Christian women folk; one man's old heathen mother makes the house intolerable to him and his baptized wife, while the heathen wife of another has turned her husband out of doors, though she still condescends to cook for him."

Visiting and teaching in zenanas is carried on. There are five native girls' schools, a Boarding-house for Christian girls who are taught in the European Station School, an Industrial School for Women, and the Nagree branch of the Normal School. All these were examined by the Inspector of Schools with a result fairly satisfactory. The Government Inspector was much pleased with the knowledge and state of the girls, who form the class in which European zenana and school teachers are trained; three passed his examination. Many applicants for admission into this boarding-school are rejected through want of funds; while only half of the applications made for teachers can be met. Seven women are reported as inmates of the Refuge for those who have been living in sin. During the year three have asked for baptism, one has been married, and one has been dismissed.

Of the Zenana Missionaries, the Report states :—

"We think it difficult to overestimate the importance of the labour of those who, with downright hard labour and much exposure to heat, rain, and bad air, take regular and systematic teaching to the houses of the women. All who know, not only the ignorance and narrowness of these women, which are deep, but also the influence they exercise in their own houses, which is often absurdly underrated, will recognise the value of this work."

Of the forty-six schools of the Society's Mission in Delhi, seventeen are for women and girls; and 707 of the 2,238 pupils are females. The Zenana Mission receives, besides local support, a liberal grant from the Ladies' Association of the S.P.G., and one of its workers is partly supported by the Society for Promoting Female Education in the East, while another works as a volunteer.

In Kurnaul, a large town seventy-four miles north from Delhi, a Zenana Missionary has three girls' schools under her charge, and several zenana pupils; and a second agent teaches a small school for European children, besides helping in the native work. At Riwaree, Rohtuck (where the wife of the native clergyman has a school of twenty-three girls, besides eighteen zenana pupils), Goorgaon, Sonput, Bhiwanee, and sixteen sub-stations, the work of Christianization is carried on. There is also a Zenana Mission at Simla, where ladies go when they need change; and one at

Ghazeeabad. Encouraging accounts are given of the efforts made by the converts in the district round Delhi for spreading Christianity among their own people :—

"A man baptized last year went to carry on his trade at Mahrowlee, near the Kutab, and before many months had passed induced two or three there, and others in another village, to put themselves under instruction. Another left Delhi some time ago, and was lost sight of, when he unexpectedly appeared from a village nine miles off, saying that some of the people wished to become Christians. Nine of them have been baptized, and in this natural and spontaneous way men have become Christians in five or six neighbouring villages."

These converts attend service in Delhi at least once a month ; on other days services are held for them by the school-teachers, and they are visited once a week by the nearest catechist. They are so poor that they are able to contribute very little towards the support of their teachers.

"As long as these people have no other source of income than the weaving or shoe-making by which most of them earn their present pittance, so long will they be the slaves of a grinding poverty. The market is overstocked, and there is a constant cry that they have no sale for their produce. The best hope for them would be to obtain land, which they could cultivate as well as go on with their present trades ; thus, when one source of income failed, they would have another to fall back upon. Will any one help with funds for the purchase of land, and of the stock needed for the first start? In South India, where so much progress has been made, very little was done towards the support of their own teachers till the Christians obtained possession of land."

In the Annual Report of the Society for the year 1876 (page 15), and in the *Mission Field* for last November (page 325), will be found accounts written by Missionaries of work at Delhi, and of converts brought to the faith. One or two other extracts from letters written on the spot are added. In July Mr. Winter gave the following account of progress :—

"In the past three months, twenty-seven adults were baptized. Of these two were Mussulmans, one from the sect of Jairs or Sarawagees, a caste which is rich, powerful, bigoted, and which has as yet produced hardly any converts. The remaining twenty-four were of the Chamar caste, though not of necessity engaged in leather work. Many of these converts came from places which had hitherto been barren of outer results, two from the neighbouring town of Mahrowlee, three from a large suburb of Delhi, immediately outside the Lahore or western city gate, and one from near the Mission compound."

In Mr. Winter's journal we read, under date July 14th, that after he had visited the inquirers and the small schools in two villages about nine miles from Delhi—

"We got back to Delhi at noon. Later in the evening I saw some men who were under preparation for baptism next Sunday. I examined them in the questions in the Baptismal Service, and in the Creed, and talked to them with a crowd—Raffael's Crucifixion before us as a text. After Church prayers at 5.45, I rode down to the quarter called Subzee Mundee, famous in the siege for skirmishes with the mutineers. Here I visited some of the Christians, and then we all assembled outside the house of one of them with a number of heathen auditors, and held our usual short service. I preached on the Unity of the Christian Brotherhood, and tried to put a stop to some childish jealousies and bickerings among the people—not with much visible effect then, but they have since subsided.

"In the morning I baptized four men, four women, and three children, besides one man yesterday evening. On baptism Sundays our practice now is to sing a hymn at the beginning of the service, which is followed by baptisms in lieu of Morning Prayer. We then chant the *Te Deum*, and go on to the Celebration and sermon. It is encouraging to find the women beginning to come in, as that most of all will lead to a better state of things. Though they are often intensely ignorant and carnal-minded, yet it puts them on the right side, and brings them within the influences of regular services and instruction . . . . . .

"Owing to the spread of Christianity in small village communities, where prejudice and friction are naturally greater, our people have been exposed of late to more persecution of a petty kind than in former years. It very generally takes the form of cases in court, elaborately trumped up, sometimes for debts which have never been incurred, sometimes for assault, where the accusing party was himself the assaulter. This is to be expected, and I hope it will do good in keeping back false inquirers; but it must be extremely unsatisfactory to be hit in the face, and then be seized for committing an assault."

The Rev. Tara Chand, native clergyman at Delhi, wrote from that city to the Society on the 30th of September :—

"I read my *Manual of a Christian* with an inquirer, whom I baptized after a preparation of about a month. The following account of his conversion is given from a paper written in Urdu by himself. He was a strict Mohammedan, but he found no peace of mind, and, on making inquiry, he found that other men who held his faith had also no true peace. The conduct of his brethren in faith appeared to him deficient in truth, love, and mercy: this raised doubt in his mind about his religion, and so he was led to inquire into its claims. The character and acts of Mohammed strengthened his doubts; and on further examination he found such inconsistencies, errors, and objectionable precepts in the Koran as seemed decisive against the claims of his religion. He then turned to those earlier revelations to which the Koran bears witness, but was told by his co-religionists that it was sin to read our books, which had been corrupted. He could not, however, believe that, as both Christians and Jews, though much opposed to each other, accepted them. When he read our books his heart was much attracted by their teaching, and especially by the words of our Saviour, '*Come unto Me all ye that labour and are heavy laden, and I will give you rest.*' When he made himself better acquainted with the Christian religion, his heart was inflamed with the love of the Saviour, and he longed to bear the reproach of CHRIST by openly professing His Name. He is now exceedingly

thankful because GOD has changed his heart, and has given him grace not to be ashamed of CHRIST, and he prays that he may live and die to his Saviour, and preach His Name to those ignorant of Him, that they may be saved."

On the last day of the year 1876, Mr. Tara Chand wrote to the Society:—

"I have finished my translation of *The Christian Life of the First Three Centuries*, from Neander's *Memorials of Christian Life*. I have tried to render into plain Urdu the thoughts of the learned author, and the beautiful quotations from the Fathers contained in the work."

ROORKEE, in the North-Western Provinces, is an important place from many points of view. It is one of the most sacred of the many sacred cities of India, and is much resorted to by pilgrims. Here, too, there is an engineering college, where intelligent young men come from all parts of the country, and from beyond Hindustan, from Cabul, Kashmir, and even from Kashgar and Yarkhand: many of these attend the bazaar-preaching conducted by the Rev. J. Hoppner. There are also here large Government printing and book-binding establishments, where alone more perhaps than a thousand people are employed. Mr. Hoppner gives, in a letter printed in the Calcutta Diocesan Report, the following instance of the effect of preaching in the bazaars:—

"A Mohammedan listener comes frequently to my house, or walks along with me on the road. He is fully convinced, and says he was several years ago, as he heard Missionaries preach in other places; but hearing and seeing the bad conduct of so many Europeans, and their hunting after worldly pleasures, he got doubts whether Christianity was true or not. If, for instance, he said, he took a hundred of the ordinary Mohammedans and a hundred Europeans, and compared their lives and conduct, then he must say that the Europeans were far worse than the Mohammedans. If Christianity was true, how were its professors so bad? This had stirred him up to wrestle with GOD in prayer, that He would reveal to him the truth. Against JESUS he could say nothing. From the first time he had heard of Him he had felt drawn towards Him, and he loved Him with all his heart. But at the same time he did not know whether Mohammed was false or not. Now, since he had heard us preach, he had been drawn anew, and had felt fresh courage in JESUS as the true Saviour. He only grieves that he cannot read Urdu (he reads a little Hindi) to enable him to convince himself and his brethren from the Koran that Mohammed is a false prophet, and from the Bible that JESUS is the Son of GOD. His wife has threatened, that if he becomes a Christian she will kill herself and her children, and then 'our blood will be upon you!' This has caused him great anxiety, and for about two months he has not been able to eat or drink, nor to sleep. He became nearly a skeleton, so that his master, an official, told me about it. He says that he has never had a more faithful servant. He is certainly a sincere and upright man."

Besides his Mission work among the heathen, Mr. Hoppner ministers to a native Christian congregation of about seventy souls. Of these he wrote to the Society on the 31st of last December :—

"I think several of them lead more consistent lives than heretofore. For instance, one *was* so great a quarreller that all dreaded him. But now he has been for several months a regular attendant at Church, and of late also a partaker of the Holy Communion ; and some time ago his brother-in-law told me, with joy beaming on his face, that he spends an hour in prayer every afternoon when he has returned from his work, and is quite a changed man."

From CAWNPORE the Rev. D. H. G. Dunne wrote to the Society on the 16th of January that the native congregations ministered to by the Rev. Pandil Samuel show an increase both on Sundays and on week-days. Work in the Orphanage, in the schools, and in Christ Church is regularly carried on. Miss Dixon had reached Cawnpore, and it was hoped that she would take charge of the Girls' Orphanage there.

The Rev. J. R. Hill, who is at the head of the BANDA and BUNDELKHAND Mission, has been hindered by illness in his work among the Mohammedans and others. He needs help to support children, whether boys or girls, in the Orphanage. Three guineas will support a child for a year.

At DINAPORE the Missionary is one who has for some time laboured as Scripture Reader—the Rev. Elai Baksh. The greater part of his stipend is raised at Dinapore from the European offertory there, together with the contributions of the native Christians. This move in the right direction is due to the exertions made by the Rev. F. Orton, Chaplain at Dinapore.

At CHOTA NAGPORE vigorous work is done with marked success; but many more clergy are needed. We learn from the Report of the Calcutta Diocesan Committee of the S.P.G. that :—

"The number of Readers having become insufficient, fourteen young men, all of them Mundaris, were chosen and formed into a new Readers' class. They have since then been under regular instruction for six hours each day, and have already, during this short period, made considerable progress. It is our intention to keep them with us for a year longer, so that they may be efficiently prepared, and hereafter be of use to the pastors under whom they will find employment in village work.

"There has been progress in all the circles of the district. We had 1474 catechumens at the end of September 1875. From that time till the 1st of October of the following year 1188 persons were baptized, and now 1242 catechumens are under instruction."

There were at RANCHI, on Christmas Day, 483 communicants. Many of these came, with their clergy and readers, from adjacent villages. The Ranchi circle comprises an area of a little more than 250 square miles, and has about 40,000 inhabitants, who are chiefly Hindus and Kols. Most of the 770 native Christians in this circle live near the church, where there is daily prayer morning and evening, with weekly celebration : there are also six small village communities of Christians.

Itki circle has many villages, with Christians, some of them fifty miles from the central station, where there is a church. The priest in charge is Masihdas: under him are working five readers and four teachers. Growth is reported here as slow, and the moral condition of the congregation is said not to be such as could be wished.

In the circle of Kachabari, which has an area as large as that of Ranchi, there are 1,000 Christians scattered in fifty-seven villages. The people are Hindus and Kols, in nearly equal numbers. Progress is good here, but the mud chapel needs enlarging. There are six other chapels.

Maranghada district has a purely Mundari population. Within its 400 square miles there are 1,400 Christians of our Church in eighty-six villages. Markas, the priest in charge, has eight readers and three teachers here. The following notice of what is accounted failure may give some idea of the success usual on the Chota Nagpore Mission :—

"We are not able to report much progress here ; only 163 persons have been baptized during the past year."

Hills and dense jungle cover part of the circle of Murhee. The congregation numbers 1,905, who live in seventy villages. Prabhusahay, the priest in charge, is zealous and efficient. He is helped by ten readers and one teacher. During the year 366 persons were baptized, and there are 347 catechumens.

The small but well-defined circle of Dorma has an area of fifty square miles, with a population of 7,000 ; it is temporarily in charge of Antony, a deacon.

Tapkara, inhabited by Mundaris, has fifty small village congregations belonging to our Church, who number 1,687 souls. During the year 188 persons received baptism. Zakriya, the priest, though in delicate health, is zealous, hard-working, and much beloved.

The extensive Mission field of Ramtolia yields scant fruit, as

Athanasius, the priest in charge, needs help in men and money. The congregation numbers 993 souls, of whom seventy-nine were baptized during the year.

Hazaribagh, having no Missionary, is visited every two months by a Missionary from Ranchi, who administers Holy Communion.

Though the Rev. F. Krüger is the only Missionary at Chaibasa, the congregation is growing, and the work extending in all directions. At Katbari, where the head-man and chief of the Ho's is a very earnest Christian, and at Sosopiri, whose people had formerly a bad reputation, progress is made.

Work in ASSAM is carried on by Mr. Cameron and Mr. Isaacson during the absence of the Rev. S. Endle in England. Mr. Cameron wrote from Durrung (Sep. 30 and Dec. 31) that his people were stedfast, and that six or seven of them made strenuous efforts to spread the faith among the heathen. Three of the eleven boys in the Normal School are Christians, and there are hopes of the conversion of the others.

Missionaries in BURMAH continue to cry aloud for a Bishop. The progress made with an insufficient staff, which has no true local ecclesiastical head, may be taken as an indication of the conquests which the Church might win if she had all the weapons of her warfare. Thus the Rev. T. W. Windley writes from Tounghoo, that he is holding a class for Burman boys who live with him, and for some Karens, whom he is preparing for Holy Communion :—

"Confirmation is, from the necessity of the case, almost unknown among them. The periodical visits of a Bishop who would not only confirm, but speak to the people and stir them up in their own language, would be the greatest conceivable help to clergy and people."

The Rev. J. A. Colbeck, now relieved of all school responsibility, has made two excursions from RANGOON into the jungle. Two children of Christian parents had been baptized, the Gospel had been preached to the heathen, and many who had already professed Christianity, and who were living in the jungle far from all services and instruction, had been built up in their holy faith.

There have been disappointments and much grief over backsliders, but we feel sure that the vigorous following up of the work, even into the jungles, will do much to lessen this evil.

There seems a most encouraging movement among the Chinese here. There are thirteen baptized Chinamen and a large number of

inquirers and admitted catechumens, some of whom are importunate in asking for baptism.

"Chinamen are very clannish, and this movement may spread very widely among them. They usually marry Burmese wives, and so they and their children become a good deal detached from their old religion, if they had any. We need Chinese books. The few parts of Scripture we had are all gone, and we have no Prayer-books."

Mr. Colbeck writes further on :—

"On Whitsun Day, the 4th of June, we kept a happy feast. After a choral celebration of the Holy Communion with twenty communicants of various races, five adults were baptized—two of them boys of last year's catechism class, one a former pupil holding a responsible position in a merchant's office in Rangoon, one a catechumen of several years' standing who came from the jungle to which I had lately paid a visit, and the last a Burmese woman, deaf and dumb, the wife of one of our most constant attendants at the Burmese service.

"She had been instructed by signs and pictures. It was hard to know how much she understood, but there could be no doubt of her wish for Holy Baptism, and she had for two years utterly refused to join in the worship of Gaudama. Her husband begged hard that she might be baptized, and who were we, that we could forbid it?"

The supply of qualified catechists is felt to be a great difficulty; there is no system of training young men for this most important work. The present men are all old, and yet there is no supply in preparation :—

"St. John's College does not provide us with catechists. Something should be done like what Mr. Trew began, *i.e.* a district school established. Nothing is more likely to bring the Mission into disrepute than incompetent catechists. If the Society would give Rangoon a sufficient and permanent staff of Missionaries, this preparation of catechists might be easily carried on. Over the road from our compound is the Karen Baptist Theological College, with eighty pupils, preparing for work as teachers, catechists, or ministers of congregations. We have nothing like it."

A letter written from RANGOON by the Rev. J. E. Marks to the Society on the 10th of last February gives very important and encouraging information. He writes :—

"The work has been of the same nature as heretofore, embracing (1) Direct aggressive Missionary effort; (2) Pastoral work amongst the Converts; (3) Day Schools; (4) Boarding Schools.

"Since my return to Burmah on the last day of March, 1876, there have been baptized in this Mission forty Burmese, of whom sixteen were adults; eighteen Chinese, of whom eleven were adults; sixteen Tamils, five of them adults; one adult Bengali; and twelve East

Indians, of whom one was an adult—in all eighty-seven persons, of whom thirty-four were adults. Three more, two adult Burmans and one Tamil child, are to be baptized to-morrow—making in all ninety. *Laus Deo!*

"The School and Mission Buildings in Rangoon are in good order. They have been continuously improved during the past year. Owing to the great increase of pupils, the verandahs were at the beginning of the year taken into the rooms, whereby the buildings were improved in appearance, and 700 square feet of accommodation for boys added, besides an office 20 ft. by 10 ft., and a bedroom 11 ft. by 10 ft. for myself as Principal, provided in the College. The alteration gave room for sixteen additional bedsteads, which were at once provided and occupied.

"The Chapel has been enlarged by the inclusion of useless verandahs, and is now 51 feet long by 31 feet broad. It has been constantly used for three services (two English, and one Burmese) every Sunday, and for daily Burmese Matins and English Evensong.

"The Tamil services for natives of Madras have been held on Sunday mornings in the Cantonment church. As nearly all domestic servants in Rangoon, besides many clerks and all the native troops, are Madrassis, this branch of the Mission is very important. Over Rs. 250 have been gathered by the Tamil people to provide a native clergyman to minister to them in their own language. At present we Missionaries, with the aid of a Tamil catechist, do our best. We hope, however, shortly to welcome a native clergyman for them. This will be more efficient for the Tamils, and will set us at greater liberty for the Burmese.

"The Burmese Christian congregation has been well sustained, the highest attendance being about ninety. The Offertory collections for the year ending Dec. 31 amounted to Rs. 137-13, of which Rs. 50 went to the Catechist's Fund, Rs. 50 to the Chapel Repair Fund, and Rs. 17 to the General Hospital.

"The catechists have done their work fairly well. They are not men of a high type, nor have they had much distinctive Church training, but they are the best that we can get at present; and Mr. Colbeck, under whose supervision they are mainly, strives very hard to supply their deficiencies.

"The following are the statistics of St. John's College as regards the School since my return :—

| | | |
|---|---|---|
| Week ending Mar. 31, 1876—On School Rolls | 189 ; average attendance | 155. |
| ,, ,, Feb. 10, 1877—On School Books | 368 ; ,, ,, | 297. |
| Increase in less than 11 months . . . | 179. | 142. |

The Day-scholars Fees in Jan. 1876 were Rs. 90-8.
" " 1877 ,, 209-8.

Increase . . . . . .Rs. 119-0.

"The head-master has worked well.

"The eight junior teachers have all been trained in this school. Five of them are Christians and three still Buddhists. I can speak very highly of the manner in which, as a rule, they have performed their duties. We can only afford to pay them small salaries, and their work has been very heavy. I do not say that I have not had occasion to find fault; but the lads have earnestly tried to do their duty.

"The School has maintained its distinctly Christian and proselytising character—its *raison d'être*. At prayers the heathens and Christians are separated, the latter coming to the front and kneeling during the service, whilst the others remain in their classes and stand. Religious instruction is given by Christian teachers every day to every boy in the school.

"Government has at an immense cost built, and at a heavy expense maintained, a secular school between the town and ourselves. Each boy there costs Government five times as much as our boys cost, and yet we are as full as we can possibly hold.

"With the help of Government and private friends, I have built a large playroom or *tectum*. This we are now compelled to use as a schoolroom.

"We have about eighty boarders, including the wards of the S.P.G. Orphan Home, and those of the British Burmah and the Greenlaw Masonic Orphanages.

"S. Mary's School for girls has been doing its work thoroughly well, and is I believe more efficient than at any previous period of its existence. Miss Libbis has succeeded admirably with her pupils—the School is quite full, both as to boarders and day-scholars. We do so heartily wish that we could remove it. There is a most eligible site available, which we could get for about the sum for which the present school would sell, and we should want about 2,000*l.*—Rs. 20,000—to build a suitable school. Is it in vain to hope that this could be raised?

"Miss Stanton since her arrival here has worked with zeal and earnestness under Miss Libbis, and their united efforts have done great things for S. Mary's. The neatness, order, and regularity which prevail, as well as the progress which the girls make, are most creditable.

"During the past ten months I have visited the Irrawaddy Stations as far as Thyetmyo (which, as you know, is out of my district and in the care of Mr. Chard) once, and as far as Prome twice. I also visited, by permission of the Bishop's Commissary, Bassein, and my old quarters Moulmein. These journeys occupied in all fifty-six days.

"PROME is a large, important, and populous Burman town. It will be at present the terminus of the nearly finished railway. The only Missionary agency of the Church there is the Ladies' Association Girls' School, to which Miss Miller has just returned. The English residents are exerting themselves vigorously to get up a Church, and I hope soon to be able to report their success.

"MYAN OUNG.—I have not been able to make more than calls at this Station. Our School there is destroyed. We retain the site, and that is all.

"HENZADAH.—This is a field which S.P.G. ought to work. It is one of those places which are crying aloud for a Bishop who would call and send labourers into this neglected vineyard. You have an S.P.G. School there, an excellent Mission agency if properly supplemented. I visit Henzadah once in three months. I am always most kindly received and attentively listened to, but a resident Missionary is greatly needed. The School is in every way successful. Its former master has been attracted to Government service, but his successor, a Burman, is doing at least as well.

"BASSEIN.—There is no S.P.G. agency here, but one would be heartily welcomed by all. We have a goodly number of Bassein boys in S. John's College.

"MOULMEIN.—I believe and pray that one of the first efforts of the Bishop of Rangoon would be to resuscitate your Moulmein Mission. At present your Tamil catechist is your only representative there, and the people are crying aloud to you to resume your work in their midst.

"With many anxieties and troubles, with many unlooked-for cares and perplexities, I yet feel that I may report real tangible progress in the Mission. Our statistics are most encouraging, and there are

vigour and earnestness, the dew of GOD'S blessing on and in every department of our work. Numbers added to the Church; good congregations; many inquirers; Christian Schools crammed full of pupils—these all tell that GOD is with us, owning and blessing the work.

"We long for the Bishop—first of Calcutta, then of Rangoon. The latter is our great hope. Prome, Henzadah, Bassein, Shway Gyeen, the whole province of Arracan, Tavoy Mergui, all utterly without clergymen, cry aloud for the means of grace. We, your Missionaries here in Burmah, are without an officer or leader. We have no united plan of action—we are a rope of sand, disconnected from each other—your Mission being a hanger-on to Calcutta, instead of what it naturally should be, an Institute looking for and finding adequate support in this wealthy and liberal Province.

"If GOD'S Church will only go forth in GOD'S way, to do His work as He has appointed, then may we expect the fullest answer to our daily prayer."

The Rev. T. W. Windley, who is working in the important Mission of TOUNGHOO single-handed, gives, in a letter printed in the *Calcutta Mission Field* of last January, the following notice of the various races who inhabit his Mission, and what he is able to effect among them:—

"The famine, which has for some years greatly tried the Karen mountain villages, has come to an end, and in almost all villages there are good crops of hill paddy. We therefore hope that the native teachers will need very little more pecuniary help. The subscriptions from natives fell very low during the time of trial.

"In the disorganized state of this Church, much praise is due to those of the teachers who have striven to keep the villages together and to perform their duties."

These teachers are simple mountaineers. They know nothing of English, nothing of Church history: but they know their Bible, and they know, and live upon, and teach, the great doctrines of the faith. They are licensed by Government to celebrate marriages between Christians, and they baptize those who are in danger of death. The Rev. T. W. Windley believes that they might with advantage be ordained deacons:—

"The chief events of the past six months have been the baptisms held in two villages, the only two that are accessible during the rains. On July 23rd I baptized 22 Karens in the village Institute near the town; the service was held in the bamboo chapel of the village, and the sacrament administered by affusion. Siar Shway Gno is the teacher of this village.

"On September 18th, I baptized 39 Karens at Tsaypootoung, a village a few hours' journey by boat up the Sittang river. Here we held the first part of our service in the village chapel, and then went down to the river and baptized all, both children and grown-up persons, in the river by immersion. I believe the service was felt by all to be most solemn and impressive. Indeed, some members of our Burmese congregation who were present expressed their strong approval of this form of administering the sacrament, and asked that the next Burmese baptism might be by immersion rather than by the more customary form. The teacher of this village is Siar Tarrie."

Of the general work of the Mission, Mr. Windley writes as follows :—

"The mountains to the east of Tounghoo, between the Sittang river and the Salween, are inhabited by Karens, who either are already Christians or are rapidly being evangelized by the Roman or American Baptist Missions ; but to the west of Tounghoo, between the Sittang and the Irrawaddy, there are large numbers of heathen Karens who have no Missions working among them, but who would be as willing to accept Christianity as the other Karen tribes have been.

"During September I received visits from men belonging to two heathen Karen villages, one two days', the other five days' journey from Tounghoo. Both came with the same request, that teachers might be sent to teach their villages, that they too might become Christian.

"It is as useless as it would be unwise to look for a large staff of English agents to carry out so wide a work. The work of the English Missionaries here seems to be to train up the most promising Christian young men among the Karens, and in due time send them out to evangelize their own countrymen. This will be a work of years.

"The staff of English workers in this station is shortly to be increased, it is said. But it must be remembered that we have the Karen language to study ; the prayer-book, or suitable parts of it, to translate ; the general superintendence of the Karen Church, itinerating visits to the villages during the cold season, and also the work of the Burmese Mission and School—a work of equal importance with the Karen—therefore, unless the work is to be carried on at the lowest state of efficiency compatible with any real work at all, it is most desirable, even necessary, to keep at the least three Mission clergy at the station."

Mission work among the Burmans and Shans is described by Mr. Windley in these words :—

"At present the number of Christians among these people is necessarily very small, for we have hitherto done very little to teach them. They have, too, an elaborate religion of their own, and one which adapts itself to many of the wants of the soul.

"We have two native Burman teachers ; I have at various times been with them to houses of natives in the town and in the villages about, and always find the people listen with respect. We chiefly need a better trained class of native teachers. If we can get a small body of Christian men, well read in the Scriptures and also versed in Buddhist literature and customs, we shall soon, I trust, see a large number of earnest inquirers and believers. The women are less willing to listen than the men."

Mr. Windley gives a good report of his Anglo-Vernacular Middle Class boys' school. At the end he writes :—

"As many friends of our Missions have doubtless met with an able pamphlet on 'Educational Missions' (see *Mission Field* for July, 1876, page 218), it is right to assure them that none of the religious text-books so justly condemned by the writer are or have been in use in this school; and that the method of teaching religion is altogether different from that to which he most rightly calls attention."

MANDALAY has suffered from small-pox. Many Hponghees visit the Rev. J. Fairclough here, but they do not seem satisfactory. Many Shans have also visited the Mission, on their way through the capital. These show a much more earnest spirit of inquiry than the Hponghees. Mr. Fairclough has come to England, and his work is carried on by the Rev. C. H. Chard.

It is hoped that the notices given of the work and needs of these Missions will lead many Churchmen to remember them in their prayers who now do not, and may bring many who do to pray more earnestly. If that is done, needs will not only be supplied, but they will be supplied in the best way. The Bishop of Truro, in his speech at the recent Grantham Conference, gives a striking instance :—

"At an Intercession Day service last year, the congregation were asked to keep a short silence, that each one might pray that he himself, or she, might know what special duty they had about Missions ;—for Missions existing in the Church, everyone must have some duty in relation to them—very simple perhaps—perhaps only to pray for them, or to add a little alms—perhaps more exacting. Six weeks after came a young man to say he had prayed then and since ; had scarcely known a quiet moment since ; was sure he was to offer himself. This very day he has been accepted by the Warden of St. Augustine's. A fortnight later, another, who had been present in the same church, also offered himself for the same cause and he was also accepted for the work. If in every house and every cottage, where Churchmen live, prayer for Missions was continually offered, I believe that the tone of the country would soon be raised, and that because 'the Spirit of grace' would be with us. If the laity were fully alive to this, by the SPIRIT of GOD moving among them, we should have all we want for the work. As 'the work of grace, then, must be done in the Spirit of grace,' so we may reverse that short saying of the great De Berulle, and be sure of this, that wherever the Spirit of grace is, there the work of grace will be found."

## MADRAS.

THE names of the fifty clergy who work in connection with the Society within the limits of the Diocese of Madras, appear in the last S.P.G. Report (page 19), arranged in four divisions. The first division includes eighteen European and East Indian Missionaries, who are wholly supported by the Society; the second gives the names of eleven *native* clergy—these also are wholly supported by the Society; the third division consists of seventeen *native* clergy who are partly supported by the Society, while they receive a moiety of their stipends from the native Christians; and last come four *native* clergy, the whole of whose incomes are provided by native Christian congregations and by endowments to which native Christians have contributed. These figures supply one test of the progress of the real Church of India towards self-support and self-control. If the English were to quit India (it is often asked), would they leave behind them in any place an organized Christian Church, which might be expected to live, and, with the blessing of GOD, to flourish, without aid from Europe? Until the crown of such organization is given by the consecration of native bishops, there is no better answer to that question than the existence and the multiplication of native congregations, such as those in the fourth division, in which the expenses of the ministrations of religion are met without external aid. It is the aim of the Society to transfer into this class of native clergy supported by their people the native clergy who are now wholly supported by the Society, as well as those who receive one-half their stipend from the native Christians. So long as European Missionaries are needed in India, they (but they only) have an undoubted claim to be *entirely* supported by the alms of the Church of England. Like English settlers in the colonies, the native Christians in India, if properly taught, will see that they must maintain with their own offerings the ministrations of their own Church. Every Christian nation has necessarily, though of its own free-will, adopted the practice, and India can form no exception to the universal rule of the Catholic Church of CHRIST.

The growth of the native Church in South India encourages us to look onwards with hope. It is to be remembered that in large districts of TINNEVELLY, the native Christian congregations which belong to our Church are in connection with the Church Missionary Society.

Those with which the S.P.G. has to do form only part, though an important part, of the young native Church. Bearing this in mind, the statistics for the year 1876 are most encouraging. They show that during the year, 2,119 souls have been added to the number of adherents, so that there are now 28,134 baptized native Christians, of whom 7,800 are communicants. There are 7,869 catechumens.

Further statistical information, also most encouraging, will be found at the beginning of the Madras chapter of the last Annual Report, where there is also a full and interesting account of progress in the district of EDEYENGOODY, which is under the care of the Rev. J. L. Wyatt,[1] who is assisted by four native priests, two native deacons, one native catechist, and forty-seven native agents. Of these seven are catechists and readers, thirty-one are teachers only, and nine both readers and teachers. There are, in this district, one boys' and one girls' boarding school, one boys' and two girls' day schools, and eighteen mixed schools, which have in all 1,147 pupils. The number of congregations is thirty-seven. There are 2,602 Christians, 606 communicants, and 748 catechumens, who are being prepared for baptism. The adults able to read number 667, and the amount of native contributions is Rs.1,691.11.7. Mr. Wyatt finds that his preaching tours bring light to many, though conviction is not always followed by action. The following extract, taken from a letter by Mr. Wyatt, printed in the last Report of the Madras Diocesan Committee of the S.P.G., gives instances of the good resulting from a preaching tour :—

"A young Mohammedan, about twenty years of age, who had been brought up in one of our schools, came to me and asked me if I could not do something for him to enable him to go on with his education. The answer that naturally came to my lips was 'Go to Sawyerpuram,' the S.P.G. Seminary. 'Yes,' said the young man, 'I should much like to go ; but all the boys there are Christians, and if I go, I shall wish to become one too.' 'Well,' said I, 'would it not be the best thing you could do?' 'Yes,' was the reply, 'it would, for the Christian religion is the very best ; but my friends, who are ignorant, would be angry, and would even kill me if I were to become a Christian.' At length he said, 'I'll try to go there,' and within a few weeks he went. But his friends became suspicious, and within a fortnight he was obliged to return. Another case was that of a young Hindoo. He was an unmarried man, and his marriage, which had been arranged to take place soon, was always put forward by his father and himself as a hindrance to his becoming a catechumen. They promised to join as soon as the marriage was over. But it was God's will that this should not be. The young man was attacked with

(1) See *postscript*, page 235.

cholera. His father, who was a native doctor, prescribed, but without success. Two days after his attack, when all hope of recovery was past, he sent for a catechist who had frequently visited him before, and said he was very sorry he had delayed to become a Christian so long. He was, he said, assured that Jesus was the hope of sinners, and he wished to trust in Him alone, and then requested that he might be baptized,—'so that,' as he added, 'I may die a Christian.' After a little further conversation, and on such a profession of faith as he was able in his sinking condition to make, he was baptized. His father seemed too full of grief at the loss of his only son to attend to anything then, but said he would also join very soon. Alas! he was attacked with the same disease a few days after, and died in a few hours."

Though Mr. Wyatt has, amidst the trials which vex all Christian ministers, and especially, perhaps, the Missionary priest, effected much, he sometimes feels oppressed by the thought of the multitudes of those around him who know not GOD:—

"In the districts under my charge there are still large villages, or rather towns, as Kulasagrapatam, with a population of from 6,000 to 8,000, Udangoody, with about 5,000, Radhapuram, with more than 1,500, and many smaller villages besides, in which there is scarcely a Christian to be found. Progress, it is true, considerable progress, is being made; but if we bear in mind the fact that only about 3 in every 100 of the population of the whole district of Tinnevelly are Christians, it will show us that a vast amount remains to be done before Christianity will be in the ascendant here."

The Rev. P. Swamidian has care of 699 of the native Christians in Mr. Wyatt's district. Of his nine congregations, three are making progress, three are deficient in religious knowledge and zeal, while an old congregation is far from being satisfactory. A recently formed congregation in the face of many persecutions from their Mohammedan master, cling firmly to the faith. One of the nine villages is Pothoor. The congregation here has, during the last two years, been gradually improving in Bible knowledge, in zeal, and in good works. The head members of this flock often bring Christianity before the heathen, and have, during the past year, brought several of the heathen villagers to CHRIST:—

"From the 16th of February up to the 22nd, the Rev. Dr. Caldwell, together with his itinerant party, stayed here in a tent, and preached to the heathens, street by street, and from house to house. The schoolmaster and I, together with our wives, joined the itinerant catechists in preaching, and in bringing heathens to Dr. Caldwell to the church. Mrs. Wyatt kindly allowed some boys from the boarding schools for sathurpirasangam (musical preaching) at night. We had a great audience at the sathurpirasangam, and it was going on here continually for one whole week. The fruit of Dr. Caldwell's visit was an accession of thirty-three souls.

"Of the forty-six souls who joined us this year from this village, I would

say a few words about a woman. She was very zealous in heathenism. But her superstitious notions were gradually removed owing to the frequent conversations we had with her. On the 1st of January she, together with her husband and children, came to the church. One day she went to Edeyengoody to hear the Rev. Luke Rivington's sermon. When she came outside the church after the service was over, she said to a group of people assembled there, 'I have been to Trichendoor (a heathen temple) to celebrate heathen festivals, and I have obtained no benefit in going there; but what I have seen and heard to-day in this church, makes me think I am in heaven.' The next week she desired me to baptize her and her family; so I baptized them when they had learnt the lessons appointed for baptism. Shortly after her baptism she had an illness, and her heathen relatives endeavoured to dissuade her from going to the church; but I am glad to say she shortly recovered, and now she is very steadfast."

Several of the chief Christians in the village of Kundal often go with Mr. P. Swamidian on his preaching tours. He has won over thirty-one heathen in this village during the past year :—

"There is a village in the neighbourhood named Karli-kundal, where I frequently preach. They have hardened their hearts for a long time. A sister of a pious Christian in Kundal lives in this village, and she and her husband were very frequently asked to become Christians. One day the Rev. J. L. Wyatt went to her house and conversed with her, but she did not show any inclination to join us. In last December and January, when cholera was very severe in these parts, the schoolmaster, myself, and the chief members of Kundal, rendered all the assistance we could to all that were attacked by it, without any distinction of caste or creed. Pitcheimoottoo, catechist (a vellalan by caste), who is at present itinerating with the Rev. Dr. Caldwell, was then there, and helped me in visiting those attacked with cholera. Some days after I had to go to Karli-kundal, and went to the above-mentioned house and asked them to become Christians. She said, 'Now I am quite certain that Christianity alone is the true religion, because when cholera was very severe in these parts, all the devil dancers were afraid and hid themselves; but you Christians tried your best, giving help even to heathens. A Christian, though he is a vellalan, yet tries his best in giving help to a patient of the Shanar caste.' Said I, 'Why then are you still a heathen?' She said that she and her husband and children would come to the church when Dr. Caldwell came to Kundal. On the 5th of February, the schoolmaster and I, accompanied by her brother, went to her house and told her that Dr. Caldwell was expected here to-morrow. Hearing this, she was very glad. Next day Dr. Caldwell came there. She, together with her husband and children, came to morning service, and from that day to this time they have been very regular.

"At the noonday service, all the congregations in my circle came to Kundal. There was then the celebration of the Eucharist, and the number of communicants was 108. When the midday service was over, I had the pleasure of baptizing 20 grown up persons and 11 infants. Between the evening and the midday services the Rev. Dr. Caldwell gave good and edifying advice to each congregation, especially to the people of Pulimangulam, who had lately joined us, and sent them away with a short and earnest prayer. After this, the young men who had come from Edeyengoody to preach to the heathen, went from house to house, and Dr. Caldwell, after conversing with several heathen in the street, held a prayer

meeting in a house. In Karli-kundal a young man named Eliyaperumal, disgusted with devil worship on account of the death of a son of his sister in Soccalingapuram, determined to become Christian, and attended the service in Kundal on the 25th of June. Another young man in Karli-kundal, named Muttooperumal, advised by a relative, a schoolmistress in the Edeyengoody Boarding School under Mrs. Wyatt, embraced Christianity. In my last year's report I mentioned that a family here containing six souls withdrew, but I am glad to say they have repented, and again joined us.

"I am sorry to have to mention the death of a head member and a useful Christian in this congregation. He was one of those who give tithes to the self-supporting Church Fund."

In the Mission of RADHAPURAM, the twenty-seven congregations comprise 2,391 souls, of whom 1,297 have been baptized. One hundred and forty persons have here come over from heathenism during the year. Two new school chapels have been built, and a new church, which will accommodate 800 worshippers, has been opened (see *Mission Field* for July 1866, page 199.) The Rev. D. Samuel ministers in this, the most southern Mission district in Tinnevelly, which extends to within a few miles of Cape Comorin. He writes :—

"The work, congregational, educational and evangelistic, has been incessant. Morning and evening prayer every day, with two or three full services on Sundays and high festivals, special service and sermon every Thursday and Saints' day, Bible classes, classes for catechumens and communicants, Sunday school, prayer meetings and pastoral visits, have been our order. The sick and the afflicted have been regularly visited, the careless roused, believers strengthened, and every means tending to promote the spiritual and intellectual growth of the people has been kept up.

"Of the body of professing Christians under my care, I am thankful to be able to say a good many show by their conduct that they are earnest disciples of Christ. Our efforts to form Bible classes for the instruction of the adults have been more and more appreciated, and attended with some success. The subject of study for the last year was the Book of Genesis, in which I found the majority well informed.

"The contributions of native Christians in this district have been more than in the preceding year, amounting to Rs. 887-12-10, in addition to Rs. 173-6-0 received in the shape of school fees. This is a large sum, considering the depressed times and the circumstances of the people. It does not include the contributions for local objects from European gentlemen and native heathen friends in and out of the district, which amount to Rs. 1,232."

After an account of successful work done in the schools and in the Mission Dispensary, Mr. Samuel writes :—

"Evangelistic work, which is our chief concern, has been regularly carried on, and with some success. An itinerant catechist devotes his whole time to preaching among the heathen. We have visited a good

number of villages and hamlets, and preached to a large number of Hindoos and Mohammedans. Many have learned from us enough of Christianity to acknowledge the truth; some have been influenced to leave off superstitious practices; others come to us to ask questions about our holy religion; some promise to join us after becoming well acquainted with Christianity. About thirty families have entirely left heathenism and joined our congregations this year."

The Rev. S. Joseph has charge of four congregations in the YACOBPURAM circle. These congregations consist of 301 persons, of whom 205 have been baptized. Mr. Joseph says:—

"Many efforts are made to promote the spiritual growth of the people. Prayer meetings are regularly carried on. The women are zealous in preaching to the heathen; and the heathen women ask the Christian women to take prayers in their houses, and to help them in the time of sickness, and especially in times of child-birth. A woman named Pakkiam, who is seventy years of age, is more forward than others in taking prayers among them, helping them in their necessities, and speaking to them of the folly of demonolatry.

"Two young women have begun to read the Bible from the beginning; one of them has read up to the 22nd chapter of the book of Joshua in the Old Testament, and to the 2nd chapter of First Corinthians in the New; the other has gone as far as the 33rd chapter of the book of Jeremiah. They attend the Church services regularly, and advise the other women to do the same.

"About twelve men are in the habit of reading the Bible in private and taking family prayers.

"A communicant named Nullathumby Nadan frequently warns the people to be regular in church attendance, and sometimes accompanies me in my itineration; he also advises unsteady Christians to be firm and steady in their profession.

"The church in the village of Yacobpuram has been enlarged this year. The people have spent Rs. 175-2-5 on it, and have also bought a set of Communion vessels for Rs. 26. Dr. Caldwell was very much pleased with the generosity of these people, and in token of his pleasure has made a donation to complete the church work.

"There are three young men in Avareikulam who are accustomed to preach to the heathen. Eight souls placed themselves under instruction during Dr. Caldwell's last visit to this place."

The Mission of NAZARETH, under the general superintendence of the Rev. T. Adamson, of Sawyerpuram, has one other priest, the Rev. M. Yesudian, and three native deacons. In the twenty-six congregations, which number in all 4,332 persons, there are 3,809 baptized Christians, 742 communicants, and 523 catechumens. Cholera has visited parts of the district, though Nazareth has escaped. Drought caused failure in the palmyra crop, and thousands were reported as starving. Many left for Ceylon. Still 134 persons were confirmed in that district last year. The deacons in this district, the Rev. R. Perianayagam, the Rev. G. Paranjothy, and the Rev. V. Abraham,

report steady, and, in the main, successful work. Of a place in his district, called Alvartinnevelly Marakkudy, Mr. Abraham writes :—

"This congregation consists of Maravers, who were formerly very wicked and worshipped many devils. They seem to be firm in their Christian faith. Although they got into some temptations and persecutions they have been very firm in their belief in the Saviour, and have by the Divine grace been baptized. And some of them are communicants. One of these Maravers, Grupatham by name, was formerly called Koomarandy Thavan. He is the head man of a family of nine souls who are all good Christians, being all baptized, and one of them a communicant. Although they are new Christians, they attend the morning and evening services in the church very regularly. He gives his own oil monthly for lighting the church for the evening services, which is not a matter of difficulty for him. As soon as it gets dark, every day his wife will go and light the church first, and then light her own house. With much difficulty he has selected a Christian bridegroom for one of his daughters ; that is, purposely, he brought a poor man from heathenism to embrace Christianity, and gave him some of his property, and has given him his daughter. Now he has got a son to get married. Although there are many heathen brides among his relations, he is not at all willing to get any of them married to his son. But he has determined to select a Christian bride. He is trying to enlarge the prayer-shed of the village. He is really willing to give liberally towards its cost, and is persuading others to do the same. Whenever I visit this village, he will ask me to offer prayers in his house. When his younger son was sick even to the point of death, his heathen relations spoke such words as seemed likely to make him relapse ; but he was firm as ever, and said, 'The Lord gave, and although the Lord takes away, His choice will be the best for me.' Although he lost his son he is still a good Christian."

In SAWYERPURAM district, there are twenty-one Christian villages, 2,159 Christians, 322 communicants, and 382 catechumens. Bishop Caldwell's stay of more than a month in the eastern part of this district, when on his preaching tour, stirred the zeal of the Christians to help towards conversion of their heathen neighbours. The Rev. D. Vedamuttu, gives an encouraging account of the spiritual progress made by some of his people.

PUTHIAMPUTHUR Mission has, in 141 congregations, 3,272 Christians, 803 communicants, 1,987 catechumens, and the unusual number of 944 adults able to read. An account of the examination and confirmation on this Mission of a deaf and dumb man will be found in the Madras chapter of the last S.P.G. Annual Report. The Rev. S. G. Yesudian says :—

"Our evangelistic work has been carried out very successfully. The Bishop's itinerant catechist, Sathyanaden, is my chief assistant. He is a very good singer, and has an attractive, round voice. He is about fifty years old, and it is only three years since I had him with me and put him to this useful work. He is very active, and of strong constitution. In

answering the impudent and foolish questions of the heathen, with his *Proverbs, Figures, Anecdotes,* and *Poetical Quotations* from Hindoo works, I think I have never known a more skilful man. He is at the same time zealous, conciliatory, and accessible to every class and condition of people. We have on the whole been received very kindly by the heathen. We are known throughout as the preachers of the true religion. There are many, however, that inwardly hate to see us for the sake of the 'truth' we preach. We repeat our visits over and over again: the heathen mass is still the same, painfully apathetic. They are ready and glad to hear us once more, but have never for a moment thought of the serious truths they have more than once *heard.* Very truly we may say of our Hindoo hearers, 'These are they by the wayside when the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts."

TUTICORIN is another subdivision of the Puthiamputhur district. A minor trial, yet one very real, which befell the Rev. A. Swamidasen here, when the Bishop examined his candidates for confirmation, will meet with sympathy:—

"When the Bishop of Madras visited this place, I had thirty candidates presented for confirmation. They were prepared by my lay agents, and were well examined by me previously. But I regret to say that when his Lordship examined them they utterly failed. This surprised me very much, especially as his questions were almost the same as those with which I had previously tested them. The fact is, out of shyness and nervousness at the presence of the Bishop, the candidates became painfully silent. The majority were young girls who had acquired only a small amount of education in the village schools; and it is certainly very difficult to teach them to put off such shyness of ignorance. Only such as have received their education in boarding schools have learned how to behave in the presence of a stranger and a European."

The people of the Rev. A. Massillamany sometimes come from a distance of eight or nine miles to receive Holy Communion. He gives the following account of his district:—

"The Gospel is progressing in the Melsethalei district, calling to repentance those who are in darkness and in the shadow of death. The district extends twenty-five miles from north to south, and fifteen from east to west. It forms a great plain. There are no other worshippers here but the followers of Hindooism. This district contains small villages, inhabited by cultivators and traders. We find a great difficulty in obtaining water here in hot weather, as it is either a cotton or a rocky ground. There are forty villages containing, in some cases a few, and in other cases many, Christians. Thirteen villages are situated on the west of the cotton road, and twenty-seven on the east. Some of these villages contain only one or two Christian houses. This is a great advantage to the catechists who go to these villages for prayers, for preaching the Gospel on their way to them. There are twelve agents, of whom seven are catechists, and five mixed agents. The catechists on Sunday conduct prayers in the villages appointed to them, and in their residing place they have morning and evening prayer as well as prayer meetings, and besides they prepare persons for Baptism and the Lord's Supper, and

preach to the heathen around. The schoolmasters act as readers in the place where they live, say prayers in the neighbouring places, and keep their schools. The catechists and schoolmasters read to me a monthly journal of what they have done. When I visit the congregations I hold a prayer meeting, inspect the school, and teach the greatness of the Christian faith. Then, taking with me the catechist or the schoolmaster, and some of the principal men of the place, preach the Gospel truth and the way of salvation to heathens. Very often the heathen listen to our teaching, but they are kept back from the truth by worldly desires. They are unable to shake off the heavy, sleepy spirit in them.

HINDOO CATECHIST.

"There are 617 baptized Christians and 418 catechumens, thus making a total of 1,035 in number. This year shows an increase of 149 souls over last year. There have been during the year 17 adult and 15 infant baptisms. The number of persons able to read is 172. The number of communicants is 135."

The Rev. S. Yesadian, who has, at PUTHUKOTIE (a division of

Puthiamputhur), twenty-three congregations, with 789 Christians, 223 communicants, and 261 catechumens, writes :—

"While on my tour, I examine the communicants and the candidates for baptism in the subjects that are taught them by the catechists. Twenty families of apostates containing eighty-four souls, and eight families of heathen containing thirty-five souls, have embraced Christianity. The converts from heathenism, before becoming Christians, zealously set fire to their former places of worship with all their contents."

In the first Annual Report since his ordination, the Rev. J. Gnanaolivoo writes :—

"Of the late accessions in the village of Puthiamputhur, to the number of fifteen families, the first lot were three young men who had been friends ever since they began paying their annual visits to Trichendoor. There they saw, some thirteen years ago, a catechist preaching to the people, and abusing their idol gods. The regard these young men had for their idols was such as to make them believe that that catechist before their next visit would most surely be killed by the devil. Next year they found the same man in a stronger body, better position, and in a more vehement spirit, preaching, to their very great surprise. This fact made the first impression in them against their old high notions of idols and their dread for devils. Fortunately (they told me), within another year the Tanjore poet's daughter was holding a Sadur preaching in Puthiamputhur, and while expounding the songs against the native superstitions, she attacked the absurdity of daubing the forehead with ashes. This created in them a certain conviction against that practice, which they have ever since dropped. In course of time they lost their regard for the rites of their heathen brethren, and began to criticise the practices of the various branches of the Hindoo religion.

"In the beginning of last year, I found them with a great esteem for the Christian religion, but only afraid that the precepts and Ten Commandments were too difficult for them to follow. For three months together I had almost daily to see at least one of them, and to speak to him of the history of Christ, the doctrines of grace, and the love of Jesus, and he invariably communicated the news to his two friends. One of these three told me his only doubt now was, that in the Bible he read there was a Commandment to "Honour the father and the mother," and that, in his case, he had a mother who does not allow him to become a Christian, and asked me if disobedience to her will be breaking this Commandment. I turned to St. Mark x. 29, 30, and explained the verses, upon which he said he had no more objections.

"So these three volunteered for the first lot to put themselves under Christian instruction. Upon this, the whole village community began to frighten them, their relations to beg and entreat them, their friends to worry them, and their acquaintances of even other castes to discourage them. These temptations did not shake their faith. Their baptism was understood to put an end to the hopes of their heathen neighbours.

"They were the same year confirmed, and are now communicants. I find great improvement in them since. They have left off some of their evil habits. One of them, who was used to gambling, has with very great difficulty overcome that evil practice. These three have been of very great service to me in drawing into the Church several of their relations and friends. There were some, they informed me, who had a good

opinion about Christianity from the preaching in the time of the Rev. J. F. Kearns, and others who were affected by the kind words of exhortation given by Mrs. Kearns during her visits to Christian families in their houses. These were one and all gradually drawn in.

"Some, who had not given time to learn the true difference between their old and new creeds, came in simply because the majority of their relations had joined us. It was of these that we have had some who have, before their baptism, slowly put themselves back on the disappointment of their hopes of immediate temporal blessings—two from illness, one from fear of the devil upon the death of a child, and two from the influence of their heathen relations. One of the first two has made public confession in the church of his sin in having gone back, has sworn to his sincerity, and has lately joined us again. The loss of these few has not, as I was afraid, in the least discouraged the new Christians. They are only glad the chaff is blown away. There was one among them who fell away upon a public reprimand of the Christians for his petty thefts."

Of another village district under his care, Mr. Gnanaolivoo writes as follows:—

"Rajavin-kovil (the temple of the king), so called from some heathen temple that exists there, erected by some old native rajah, is a village one mile from the head-quarters, exclusively of Shanars, to the number of some ninety families in all. The Gospel trumpet has been blown there for the last twenty and odd years, and we have had the blessing of blowing the trumpet seven times on the 7th day; a gap has been made there in the strongholds of Satan, and no less than fourteen families have put themselves under Christian instruction. The particulars are as follows:—

"For the three months of February, March, and April, 1876, I was making almost weekly regular visits to this village during the course of my itineration. On my sixth visit an old man said, 'Sir, I see you every Friday engaged with these ignorant folks from morning till evening, and you have found no profit. You sow on worthless, saltish land, and the seed is consumed by the salt. I am afraid you are only wasting time and words.' I replied, 'No, but our Master has ordered us to keep on sowing till we find fruit. For, true, the first seeds may be consumed by the salt; but if we continue sowing in abundance, what will be the consequence?' I asked him; and he said, the first seed will turn into manure to help the growth of the latter seeds, which must give fruit. To my great comfort, and that old man's very great surprise, on the very next Friday one family of two brothers (one married), promised me to become Christians. To them were added in another fortnight three other families, all poor. These four I entrusted to the conscientious and respectable Ambalagar (the head man of a village), to see they are not persecuted by their heathen relatives, whom we had reason to suspect. The confidence which the Ambalagar perceived in my having entrusted to him these few poor men, with the Gospel truths imparted to him every time I saw him, together with the discontent and private grudges he had with his co-partner, gradually drew him to the words and faith of the Christian preacher.

"The time at last came when it pleased God that a church should be planted in that village. The two jealous Ambalagars went for their usual worship, with their respective adherents, in what they call their 'temple of eight letters.' Both the Ambalagars have certain parts to take as priests in this temple (Annaviar). There, the discontent they had had for a long time, aggravated by the one having helped the Christians, to whose religion

he had learned to pay deference, and for whose creed he had acquired a taste, created a tumult in the temple, a strong division among the worshippers, and ended in a separation of one party from the other. Our Ambalagar now sat down quietly with a few of his friends to compare the Creed and the Bible instructions of the Christians, and our daily services, with their own formal occasional worship (consisting of mere eating and drinking), and in a month's time he desired me to take him and a few of his friends under Christian instruction. He lost no time in securing a good site in a commanding place of the village, and on May 12th we planted, with prayers, a shed for a prayer house, in the midst of a tumult raised by the heathen, who had come there on purpose to stop the work if possible.

"These new friends desired me to take them to the Rev. T. Adamson, our superintending Missionary, and accordingly we went on the 16th May to Sawyerpuram (15 miles), nine men in all. Kind and earnest words of exhortation, with hopes of every blessing, were given them. They were desired to have a chapel built at their own expense, and were promised a catechist as soon as this was done. So the Ambalagar got a collection of 50 rupees from his own people, and 20 rupees from his friends, and a liberal grant of 35 rupees from the Rev. T. Adamson, and had a neat chapel built in a central position of the village, which was opened by Mr. Adamson and myself."

The Rev. George Billing, who is assisted by two native priests, has charge of the district of RAMNAD and PAUMBEN. He has here thirty-eight congregations, 698 Christians, 119 communicants, 325 catechumens, and 168 adults able to read. His people give more liberally than formerly, and are less quarrelsome:—

"Greater reverence has been shown during the time of Divine Worship; there is a tendency on the part of Native Christians to forget that Christians worship Christ as well as believe in Him; and I am afraid it must be admitted that this idea is often traceable to European associations.

"Christmas-day had come to be regarded by the Christians in the town of Ramnad too much as a holiday and too little as a holy day, so much so, that the celebration of the Holy Communion was felt by them to be out of place—this was recognised by the people themselves as an evil, and has been in a great measure rectified. Ascension-day in this year was regarded strictly as a Church festival by a celebration of the Holy Communion. Our people, as a rule, have a strong fear of receiving the Holy Communion unworthily, though perhaps they are inclined to think that they ought to feel good rather than feel weak.

"The Lord Bishop of Madras was much pleased with the care bestowed on the candidates prepared for confirmation by the Rev. S. Davasagayum.

"I firmly believe that some of our people are finding by experience that living union with Christ brings moral strength; undoubtedly their ideas of right and wrong gradually become stronger and clearer than those of the heathen:—*So is the kingdom of God as if a man should cast seed into the ground; and should sleep and rise night and day and the seed should spring and grow up he knoweth not how.*"

At present only small portions of Mr. Billing's extensive Mission

are reached. In them the efforts made have succeeded well. He writes :—

"Many of those who during the past year have become catechumens are of the shepherd caste, and claim to be worshippers of Siva, but they are really devil worshippers. Their position is practically that of slaves to the Maravas, the royal tribe in Ramnad, who have succeeded in keeping the Idiyers as ignorant of their own interests and as servile to their masters' as possible, although, from a Hindoo point of view, they cannot be regarded as 'low caste.' Their Marava masters are not always cruel, but it is taken for granted that the Idiyen was made for the Maravan, and the present state of things encourages the latter to lead a life which leaves him sufficient leisure to be unable to resist the innate desire to pillage the property of others, while the poor people who cultivate for him receive in return just enough to keep them from starvation, and are of the opinion that, in the Marava country at least, the happiest man is the one who has nothing to lose."

The following description of the people shows what the raw material is on which the messengers of Christ work :—

"Living in wretched huts, two or three families together, they would, I think, shock the moral susceptibilities of the inhabitants of the most crowded alley in an English town ; they are conscious of no life above that of the cattle they tend, and the only spark of religion is that of fear towards some village demon ; but GOD has not left Himself without witness, and even if their failings arouse contempt they are not wanting in some characteristic virtues, which civilisation without religion would probably efface, but which witness to the truth that GOD made man in His own image. Deep feelings of pity must fill our hearts for such, and our one great desire must be to teach them what they can become by living union with our Incarnate GOD.

"It is evident that these people will not be benefited by Christianity unless it is brought to their very door ; a catechist must live among them and assemble them early in the morning if possible, and, without fail, in the evening for instruction ; nor need he be idle in the daytime, as he can instruct the children and women who are not able to work in the fields.

"Throughout the past year I have been very much harassed in carrying on my work by want of funds ; in fact I am unable to meet the increasing demands which necessarily follow the increasing number of catechumens, and unless more means are placed at my disposal, accessions will only tend to the gathering in of an unwieldy mass of people whom I cannot hope to improve.

"The Diocesan Committee has enabled me to increase the number of catechists, but as they must live among the people, and as there must be a building in the village in which the people can assemble, I have to purchase land, and build chapels and houses. The contributions of native Christians and of friends in India and England have hitherto been the only means placed at my disposal for such purposes. During the past three years, including the contributions to the Ramnad Church, I have received and spent over 7,000 rupees. The people are taught to help in putting up of Mission buildings, but as most of them live from hand to mouth, in many instances asking assistance is simply asking them to starve. They may, however, be fairly expected to keep these buildings in repair, and it is therefore very desirable to erect them with strong mud

walls, which, if the thatching is not neglected, will last for years. Land too has to be purchased; our catechumens not being owners of the soil, are unable, as a rule, to supply us with a site, and we have to purchase from a hostile heathen on his own terms, which, hard as they may be, we are only too glad to accept, as refusing to allow us to build is thought to be the only way of stamping out Christianity in the village, and even if the end is not attained, this form of opposition is sufficient to lessen our usefulness."

The boys' boarding school does good work—though here, as everywhere, there are disappointments :—

"Parental authority is not a strong characteristic of the people of India, and it often rests more with the child than with the parent whether the former is to remain in the school. One boy died in our school suddenly last March; it was a very trying time for us, and four boys were immediately removed. We have now several children of catechumens in the school, and as it is desirable to accept as many of these as are willing to enter the school, I hope to receive support from friends in England for this purpose.

"A grant from the Madras Ladies' Association has enabled me to place an efficient schoolmistress in the Paumben School.

"A young man educated in the first school I opened on coming to this district has embraced Christianity, and was baptized by me last month. All his relations are heathens, and he is the first convert from the Vellala caste in this district.

"Four new schools have been opened during the past year. Our schools, after money has been spent on the buildings, when once brought into good working order, can be carried on at very small cost to the Mission by means of the Government grant, while the Mission agent is often able to combine the work of catechist with that of schoolmaster."

A helper on the Ramnad and Paumben Mission, the Rev. S. Devasagayam, states that daily evening services have been added to the daily morning, and are fairly attended. On Whitsun Day he baptized eight adults. The fifteen schools in the district are all under the system of payment by results. A heathen man from Settidal has been admitted into the boarding-school for religious training, which he eagerly desires. A lad who was pupil at the Kodanoor School has been baptized.

The native Christians at TRICHINOPOLY who compose the flock of the Rev. T. P. Adolphus are only in a few cases recent converts. Most of them are Christians of the fifth generation. They number 390 Christians, 181 communicants, 6 catechumens, and the large proportion of 172 adults able to read. Unhappily there are among them those who are careless in the observance of Sunday, give little in alms, and drink: "Through this charity languishes, while the arrack shop flourishes." By a multiplication of external observances, to which his knowledge of native character leads him to look as one

good remedy for the disease, Mr. Adolphus labours to counteract the evil. The following anecdote, told to his people to encourage them to persevere under difficulty, narrates a fact which probably happened in his own Mission district:—

"A pious cripple, though at a distance from his church and unable comfortably to attend it, could give a better account of the Sunday's sermon than most people who had attended the service. His poor cottage was situated a little bit off the main road leading to the church of the place. About the time the congregation would be returning, he would crawl up to the main road and seat himself on a stone. He would then accost the most likely Sunday scholars and members as they came straggling along, and thus get the text from one, the words from another, the divisions, if any, from a third, striking sentiments from a fourth, illustrations from a fifth, local allusions, if any, from a sixth, quotations from a seventh, the application from an eighth, and so forth; so that by dint of perseverance, and with the aid of a good memory, he could give a very fair account of the Sunday's discourse to the minister when next he came round visiting the parish. This cripple, disabled as he was from attending church, not only got the good he sought for himself, but was also thus unintentionally the means of making the congregation of that church more attentive to the Word preached; and thus his very disability led to a certain kind of success."

Thirty-one congregations in the district of ERUNGALORE are under the charge of the Rev. C. S. Kohlhoff, assisted by two native priests. There are 1,213 Christians, 537 communicants, and 4 catechumens. Two adults have been baptized during the past year. There would, no doubt, have been more converts, had not circumstances hindered work amongst the heathen. Illness drove Mr. Kohlhoff to the Hills for part of the year, and during a considerable portion of the other part he was single-handed, and found that the care of his congregations took all his time and strength. He and his fellow-workers report real progress both in the schools and amongst their Christian flocks; many of them grow in grace. The attendance at church services and at Holy Communion is very good, being both large and reverent. The offertory has largely increased. Mr. Kearns writes:—

"Work among the heathen is by no means as easy and as pleasant as in Tinnevelly. We are often assailed with coarse remarks or rude replies, and as the natives here are better educated than those of the south, and on the whole well acquainted with the literature of the day, they frequently attack us with the objections to Christianity that are made by living English authors. Lately I met with a well-educated native gentleman, thoroughly acquainted with the well-known work *Supernatural Religion*. He had no religion himself; his splendid education had completely extinguished the belief in God within him. He was well acquainted with our Bible, termed it 'pleasant reading,' 'a myth,' and then added, 'no man of

unbiassed reason can accept the Divinity of CHRIST.' I tried to argue with him, but he interrupted me by saying, 'There is no use; I once thought of becoming a Christian—my best friend was a Missionary (and he mentioned a name well known in Madras); he tried his best to convert me, and nearly succeeded—but as I grew wiser, and read for myself books published in England, some by clergymen too, I came to the conclusion that Christianity is no better than Hinduism.' The scepticism of the age is fast taking hold of the Hindu mind, so much so, that the most religious nation on the earth seems to be drifting into atheism. Amongst the peasantry in the villages we do not meet with objections of this kind, but those that we do meet with are just as formidable in their own way—'The God that can give us enough to eat is the God we want,—can your God do this?' And then, when told that this is not the Gospel we are sent to preach, they turn aside. Others will boldly speak in defence of their idols, and relate the current stories concerning them in support of their assertions. On the whole, high and low manifest a willingness to listen to our message. I have often found it more encouraging to enter into a friendly conversation with two or three individuals, under the shade of a tree, or in a pandal. On such occasions I have found them more disposed to listen and to ask questions. We have not been without success, for we have gained a footing in a few heathen villages and in a large town about five miles distant. The number of catechumens is ninety-nine."

Besides ministering to Christian congregations, the Rev. A. Manuel preaches to the heathen in TANJORE. "Some kick the pearl put before them; others confess that Christianity is a good religion, but are unwilling to give up the faith of their ancestors;" others say to inquirers, "Are you going to join the Church of England? Will they help you? If you join them they will not supply you with money or with clothes." Yet He Who has said that His Word shall not return unto Him void has blessed the work of His servants. Here is an instance. Mr. Manuel writes:—

"There is a village called Perungudy, being eighteen miles off to the east of Tanjore. We have two Christian houses in the midst of many heathens. In one of them Guroobatham Pillai, the headman of the family, had been already baptized. But he kept his wife and children without baptism for a long time, giving vain excuses. At length his wife expressed her wish for baptism. In the meantime her husband came to me and said that Christians were despised by the heathen. They say that in baptism Christians drink water in which cow's skin has been left to rot; and consequently he requested that baptism should be administered before the heathen. To remove from the heathen this wrong impression, Mr. Kearns wished me to baptize the family publicly, before the heathen, in the river Vennar. Accordingly, I gave notice to the family to be present there, and baptized five souls in the midst of a multitude. From that time I have never heard, in that village, of any insult being offered to the Christians, or of the abuse of Holy Baptism."

Eleven congregations, comprising 341 Christians, 150 communicants, and 9 catechumens, represent the Church in CANENDAGOODY and

Aneycadoo. The Rev. A. Taylor, assisted by the Rev. D. Adeikelam, are the pastors. At Canendagoody matters are generally satisfactory, but the day-schools are of an inferior stamp, and a boarding-school for boys is much needed if the next generation of Christians is not to deteriorate intellectually and spiritually. Of the congregation at Aneycadoo, Mr. Taylor tells us :—

"Their caste prejudices are very strong. On the 13th February, when Holy Communion was administered in their church, a man of low caste, who is an agent of the Mission, and whom I recently removed to Puttoocotta, was expected to receive with them, in consequence of which some of the caste people left the church after the sermon. Four of them who ventured to stay, and who even came forward, and knelt at the rails to receive Holy Communion, on seeing the brother of inferior birth approach, rose in haste and walked out of church. Knowing that their conduct would be made known to the Bishop, they lost no time in sending their own version of the matter, in which all the males of the congregation joined, showing their sympathy. After the Bishop received an account from me he sent a reply, in which he rebuked them sharply, and exhorted them affectionately to repent, and ask pardon, both of the Lord and of the brethren whom they had offended. Although it is more than five months since this occurred, I am sorry to say that they have not yet shown any signs of contrition, nor have I any hopes that they will. Having been for more than seven years in these parts, I have seen so much of the workings of caste, that I believe it to be a serious hindrance to the Gospel and to the welfare of the Indian Church ; consequently, we ought to be very careful in the choice of our fellow-workers, as they can do much, and it rests with them either to perpetuate the evil or to extinguish it."

The Rev. W. Kay and the Rev. W. Blake have lately gone to Combaconum. The Rev. D. Gnanapragasum has thirty-seven congregations, in which there are 450 Christians, 223 communicants, and 2 catechumens. Many of his people have died: their death has been full of hope. An instance of resignation—partly perhaps a natural acquiescence in the inevitable, but probably to a far greater extent the fruit of the supernatural gift of faith, is given by this pastor, and is quoted as, though such cases come constantly before all who, as ministers of God, are often called to stand beside the bed of the dying, they may not be familiar to others :—

"Having a desire to see Catechist Peter, who was ill, I went to his house on the 30th November. No sooner did he see me than he shed tears, saying that he was starting for the kingdom of our Father, and asked the byestanders to pray. After the prayer I took leave of him. On the evening of that day he finished the race of life with the greatest composure, twenty-nine years of age, leaving behind him a wife, twenty years old, a daughter of four years, and a daughter of one year of age, quite destitute of any support in this world."

There are, in the thirty-five congregations in the Mission of

NANGOOR and TRANQUEBAR, 791 Christians, 408 Communicants, and 79 Catechumens. The Rev. G. Peter, who helps the Rev. G. Y. Heyne in this Mission, works hard that he may give his people some knowledge of Holy Scripture; most of them are very ignorant. Some young men here have learnt by heart the penitential psalms.

At KALSAPAUD the Rev. J. F. Spencer has thirty-two congregations, in which there are 888 Christians, 194 communicants, and 780 catechumens. Cholera has hindered school work. It has raged in some of the Mission stations. In one a little man is at work, who had previously disappointed the expectations formed of him. But, young though he is, the sickness called out manly patience, courage, and prudence :—

"The Christians of this station took in good part the affliction GOD had been pleased to send them. They felt that sin was the cause of sickness and sorrow, and they combined to put down some of the most glaring of their evil practices. Mistakes were made, and the usual tendency of man to care more for correcting his neighbours' faults than his own, was not slow in showing itself; yet, on the whole, I was thankful. The care and courage of the teacher reconciled to him many of the congregation whom he had before estranged; and the good behaviour of both teacher and people gave the tone to the teachers and people in other stations, and mitigated the selfish cowardice that many heathen display during the prevalence of this fearful epidemic.

"Yet the Christians of this Mission were not everywhere equally unshaken. In one of the stations, the superstitious fears and suggestions of the heathen seemed to rock the faith of our brethren, among whom heathen practices had not long before been brought to light; but though their faith wavered, it did not break or fall. The struggle ended in victory."

When a village was attacked by cholera, the heathen who were in the place were generally panic-struck :—

"By their fear, by fleeing from place to place, by refusing medical aid, and by their indecent casting away of the dead, they greatly helped to spread the disease. In place of sanitary measures and medical treatment, they resorted to superstitious practices. In some places ignorant fear and superstition drove them to unkindness and violence towards one another and against the Christians, resulting in one case in suicide, in another, in murder. For in some places the Christians altogether escaped the disease, while the caste heathen died in great numbers; and even where the Christians suffered, it was in much smaller proportion than the heathen. So that they, and those of the non-Christians as did not join in the grossly superstitious practices of the multitude, were suspected of witchcraft, and persecuted. But while the active benevolence of the Christians almost entirely saved them from violence, some individuals among the non-Christians were severely maltreated In one small village, where twenty-one people died, the presence of cholera was evidently attributable to the use of water from wells surrounded by manure-pits. In other cases, it as evidently resulted from the habit of lightly burying, or even casting away,

unburied corpses in the beds of streams. I have seen dogs tearing a body that had been simply laid in the bed of a stream, above the level of the water, and partially covered with sand. The most careful in this matter are the Mohammedans, who are by their religion required to bury at a certain depth; and the worst offenders, as far as I have seen, are the Brahmans.

"Want of rain and fear of infection combined to keep the poor out of work; and to the devastations of cholera have been added the hardships of famine. The Christians, belonging, as they do, to the poor classes, suffer greatly; but not more than do the Mohammedans. Crime is on the increase; and, I am sorry to add, that in one of our stations some Christians, who were always given to dishonesty, have joined in plundering expeditions. But on the whole, the patience of our people has been admirable."

The importance of extending the Telugu Mission to KURNOOL has, for a long time, been pressed upon the Madras Diocesan Committee of the Society. After waiting long in the hope that a volunteer from England might offer for work in this wide field of heathen, the Mission here was opened in February 1876, and given in charge to a layman, Mr. Mootookrisniah, who, as his journal shows, has made a very good beginning. On March 17, he wrote:—

"Last Sunday we had altogether thirty-eight. The Telugu singing is attractive. The only pity is that we have not a sufficient number of Telugu Common Prayer-Books.

"On Sunday last a young Brahman of twenty years, a student in one of the higher classes of the Government School here, who heard my sermon on the young lawyer asking our Lord, 'What shall I do to inherit eternal life?' was touched in his heart. He came to me on Monday, and, like a little child, put himself under Christian instruction. He bought my book on the Evidences of Christianity, and is searching it. I am earnestly praying that the Lord may open his heart fully."

Pastoral and Missionary work are actively carried on by the Rev. A. Sebastian in SECUNDERABAD, where there are four congregations, 574 Christians, 253 communicants, 12 catechumens, and 254 adults able to read.

At BANGALORE the Rev. G. Lazarus has seventeen congregations, 617 Christians, 220 communicants, 17 catechumens, and 270 adults able to read. His regular and diligent work presents the features usually found in Southern India.

The Rev. Dr. Bower has at VEPERY 813 Christians, 287 communicants and 5 catechumens. He writes:—

"The Friday evening meetings, for preaching to the Hindus, have been regularly kept up: not only religious questions, but subjects of general interest are lectured upon and discussed. In connection with this meeting, there is a choir who sing Christian lyrics to Hindu tunes. This generally attracts people."

The 19 congregations of the Rev. D. Savarimuttu (St. Thomé) number 417 Christians and 143 communicants. He mentions several cases of native Christians making a good end. We quote one :—

"An intelligent and pious young woman at Luz, wife of a servant in the Government House, when she was well, used to read the Scriptures in her house to the heathen women in the street, and to tell them about Jesus. When she was ill for several months, I visited her frequently. Knowing that she had not long to live, she spoke with tears, being concerned for her little son's education. At last she said, 'I have nothing to desire in this life. I have obtained what I desired, my heavenly Father will not forsake my poor children. I long to go to the feet of Jesus.' [This expression is one used by Native Christians.] Her death was regretted by her heathen neighbours, and her funeral was attended by a great number of them."

Mr. Savarimuttu narrates several conversations with Hindoos. This was one :—

"I met a young Brahman who is a B.A. He happened to fall into conversation, though he seemed to avoid it at first. He went on to say that the world came to exist by chance, and showed by some illustrations that it is going on according to the law of nature. He derided the wisdom and design of an intelligent Ruler of the Universe, denied futurity, and the existence of God. When I told him how imperfect is the knowledge which we acquire from nature, how insufficient our own reason and intellect, however high they may be, and how by a Divine Revelation alone we can attain saving knowledge, he then denied the inspiration of the Bible, and said that as proved by Bishop Colenso, the records of the Old Testament histories are all exaggerations and false. He spoke in English with fluency and excitement. I quoted to him one or two verses from the books of Hindu philosophers, and showed how they testify to some of the Christian doctrines. He listened with much attention, and seemed to think favourably of what was said. I then told him what a blessed gift of God to mankind is the Bible, and how he ought to read it. He promised to call to see me but he has not done so as yet."

The Rev. C. E. Kennet has on his Mission of St. John, Madras, 354 Christians and 150 communicants. He describes the last hours of one of these, who had for twenty-six years received that Holy Sacrament every Sunday, and had been foremost in every good work, in these words :—

"For a year or more before his death, his health began to fail, but the immediate cause of it was an attack of cholera, which, in his enfeebled state, proved very soon fatal. I saw him a day or two before his end, and prayed with him, when I was greatly comforted by the calmness of faith which marked his demeanour. The heathen workmen of the C.K.S. Press, with which he had been connected, joined his Christian friends in the expense of putting up a plain solid cross, as the headstone to his grave."

Of another native Christian who has been taken to his rest we are told :—

"The Jemadar Lazarus had been in early life a Romanist, but for many years of his life was a humble and devoted member of our Communion, having brought up his two sons (who are both in the medical service), as loving and attached Churchmen. He was one of the early communicants on Easter morning, and, as if anticipating his sudden end, spent the whole of that day, and the day following, in more than ordinary religious exercises, reading the Holy Scriptures, praying, and singing hymns almost incessantly, until the moment of his seizure by cholera. He then, at once, summoned his wife and sons, told them that he knew he was to leave them, and gave his blessing to each of them. As his end was approaching he asked his elder son to read the 90th Psalm to him, requested to have drawn over his forehead the sign of the cross, with which he had been sealed in his baptism, and so peacefully passed away into the Rest of Paradise."

The reports of the Sawyerpuram Seminary, and of the various Anglo-Vernacular and High Schools connected with the Society in the Diocese of Madras are, on the whole, very satisfactory.

It is hoped that this brief notice of the account of the Society's work given in the Report of the Madras Diocesan Committee of the S.P.G. may lead readers at home to join these labourers on Missions abroad in devout thankfulness to GOD for the marked progress which has been made in the numbers and spirituality of the native Church during the past year.

## BOMBAY.

THE Bombay Diocesan Committee of the S.P.G. commences its Report for the year 1876 with these words :—"The events of the past year have been such as to encourage us to look forward with hope to the future progress of Mission work in this diocese." The notice about to be given of the work done by the Society's Missionaries will show the grounds for this hope.

The Rev. Charles Gilder carries on the work of the Indo-British Mission in the TOWN OF BOMBAY. Pastoral and Mission work are kept up in Holy Trinity Church. An account of the history, conversion, and baptism of a Mohammedan by Mr. Gilder is given in the Society's last Annual Report (page 31). The offertory has diminished, nor is it likely ever to be large, for the congregations are poor.

English and Marathi services—in KAMATIPURA Church, Bombay, together with school work in boys' and girls' Mission day-schools,

as well as in the boarding-school for native Christian girls, and in the small boarding-school recently opened for Christian boys, where there are at present four children—have been regularly kept up by the Rev. Alfred Gadney. He has baptized three adults, one of whom is a Brahman widow. The Tamil Mission, in connection with the same church, is conducted by the Rev. J. Diago, who has baptized three adults here, and two at Igatpuri.

In the town and district of KOLHAPUR the labours of the catechists and of the Rev. J. Taylor are reaping their reward. He writes:—

"I would mention a visit from six people with us now from the Karar district, about fifty miles to the north of this. Having heard of my return, they have come to offer themselves for baptism, and they say that if they are baptized many of their people will follow. I have promised to send Paulus and David to instruct them and their children, and trust that much fruit may follow. Petrus' work in Kagwad, near Miraj, and thirty-six miles to the east of this, especially deserves mention. He has been labouring there alone for a year, and has brought us the firstfruits of his work—sixteen people to be baptized. I have to go there next week and to baptize fifteen more. He seems to have gained great influence over his people, the Mahars, there, and has taken great pains to teach some of them to read and write, which they do well. His son, a lad of seventeen, is teaching in a village twelve miles further east, and seems also to be successful. Unhappily that whole district is famine-stricken, and it will tax our powers to keep those who are looking to us from want."

The native congregation at Kolapur now numbers 107 souls.

At AHMEDNUGGUR the Rev. W. S. Barker is in sole charge. At one village in his district nearly 300 Christians were present at service. He has baptized in one village fifty-one adults. Mr. Barker's account of his work is printed in the Society's last Annual Report.

From POONA, the Rev. S. Stead, Chaplain of St. Paul's, reports the transfer to this Mission from Ahmednuggur of the catechist, Janekay Prasad, who knows both Tamil and Marathi. Mr. Stead writes:—

"Of the candidates for Holy Baptism, two belonging to the Medical Department had been long inquirers, and gave intelligent reasons for their wish to receive that sacrament. They are tried men, and I have every reason to hope will live consistently with their profession. To Tattya Ramjee belongs the credit of teaching them, and bringing them to the faith of CHRIST.

"Thanks are due to the Rev. B. Dulley, Bishop's Chaplain, for instructing the catechists at a time when other duties prevented my doing so; also to Mr. Fletcher, of the Revenue Survey, for examining in the Marathi language Jacques de Cruz.

"As soon as this important Mission is strengthened by the services of a native pastor, or of a European Marathi-speaking Missionary, I hope branches may be established in the neighbouring villages, which from

want of superintendence have been left unvisited, as well as an orphanage for native boys, of whom I am told there are many destitute and homeless in the city."

Turning from narratives of work done to statements of work contemplated, we read, in letters written by the Bishop of Bombay to the Society on March 7 and 19, and on April 22, that six Sisters belonging to the community of St. Mary's Home, Wantage, purpose, at his request, to undertake work in the Diocese of Bombay. The community at Wantage offers the services of its Sisters, as it always does, gratuitously. Only between the Diocese of Bombay and any in the Church at home there is this difference, that the community will be put to great expense before the Sisters can reach the scene of their work, while the cost of maintenance in India is almost double what it is at home. The Bishop has therefore asked the S.P.G. to grant aid for two years towards the expenses of the Sisters,[1] whose teaching work—for it is contemplated that they should open girls' schools at Poona—cannot be remunerative till they have learnt the Mahratta language. The Bishop hopes to see Poona the centre of future Missionary work for the Mahrattas. Bombay he considers an unfit centre for Mission work of any kind. "It is a mere *colluvies gentium*, a huge city, called into being by the accident of the establishment of a foreign colony, round which men of all races have gathered. No one looks to Bombay as the natural rallying point of his race, or family, or caste." It is satisfactory to learn that the Bishop continues to receive offers from men well qualified for the work, clerics and laymen, English and Scotch. One is an able medical man, who offers himself, in his spare hours, as manager of a dispensary and cottage hospital, which are in contemplation at Poona, where he purposes to maintain himself by his private practice.

## CEYLON.

ON the 1st of May the question of Ecclesiastical Endowments in Ceylon was brought before the House of Commons. The following brief notice of the debate is abridged from the *Daily News* of May 2.

"Mr. Alderman M'Arthur moved 'That, as the members of the Anglican and Presbyterian Churches in Ceylon constitute a small part of the population, and the great majority of the inhabitants are Buddhists, Hindoos,

[1] At the Society's Monthly Meetings in April and May, it was resolved that a grant of 600*l.* be made towards the expenses of this work.

and Mohammedans, this House is of opinion that the payment out of the revenues of the colony of annual subsidies to the ministers of those Churches inflicts great injustice and occasions serious discontent, and ought, therefore, to be discontinued.' He observed that in Ceylon there was a population of 2,405,287; of these 1,520,575 were Buddhists, 465,944 Hindoos, 171,542 Mohammedans, and Veddahs 534, making together 2,158,595. Of the remainder, about 190,000 were Romanists, 10,379 belonged to the Church of England, 6,071 were Wesleyans, and 3,101 Presbyterians. £100 was given to the 190,000 Romanists. In 1849 a commission, presided over by Sir E. Tennent, reported in favour of a return to the old system of placing Colombo under the Bishop of Madras, and so saving Ceylon the unnecessary cost of a separate Bishop. The hon. member quoted the opinion of the Duke of Newcastle, embodied in a despatch, when he was Colonial Secretary, in 1854, to the effect that the object of the ecclesiastical establishments maintained by the British Government in Asiatic dependencies was to provide for the religious wants of the European members of the civil and military services, and not to furnish ministers to the ordinary inhabitants. He also cited Sir Charles M'Carthy, a former governor, Lord Northbrook, and Sir W. Gregory, the present governor.

"Mr. Baxter did not complain that sums were originally granted to provide religious instruction for the military employed in the island, but that these sums were not now employed for that purpose, but for giving salaries to clergymen, the great majority of whose hearers were not soldiers, but persons perfectly able to provide their own religious teaching. As a friend of Missions he protested against the taxes of the Cingalese being employed in attempts at their own conversion. There was a widespread hostility to these grants in the island—a hostility not unshared by members of the Anglican Church. That hostility had been expressed on various occasions in the Legislative Council, and he was sorry to see, as one phase of it, a disposition on the part of certain of the natives, in consequence of these grants, to doubt the sincerity of her Majesty's proclamation in favour of neutrality and religious equality. He was told that a petition was coming home from India on the subject of the annual payments to Anglican clergymen in Hindostan.

"Mr. J. G. Talbot was not encouraged to support this motion by the argument, that there was a disestablishment movement in Hindostan. He trusted the House would not agree to the motion, because it would strike a great blow at the cause of Christianity in the East. If the natives of Ceylon were relieved from the portion of the tax necessary to provide these subsidies, they would only think that England had ceased to care for its religion.

"Sir G. Campbell hoped Government would provide efficient chaplains for Government servants, and for Government servants only, and that they would not, out of the revenues of the country, maintain an ecclesiastical establishment beyond that required for the administration of the public service.

"Mr. Lowther held that the hon. member had failed to establish any practical grievance. The population of Ceylon was somewhat less than 2,500,000, and the total amount of the endowments to which the hon. member referred was the sum of 14,000*l.*, which came in round numbers to about one penny per head. When it was found that the Buddhists, who formed three-fifths of the population, were already largely endowed, it could hardly be said that the wealthier portion of the population had been placed in an invidious position as regarded their poorer brethren. The present state of affairs was far more satisfactory than the speeches to

which the House had just listened would lead them to suppose, and did not interfere with the prosperity and welfare of the island.

"Mr. Knatchbull-Hugessen said, as to the Buddhists being endowed, could it be maintained that the Government when they took possession of the island were to rob the Buddhists and endow another church? The Romanists received only 100*l.* out of 14,000*l.*, so that even Christian sects themselves were unequally dealt with.

"The Chancellor of the Exchequer pointed out that the resolution laid down in the broadest possible way the principle that, however necessary it might be to maintain religious establishments in a country where the population were not Christians, there was no right to take the revenue of the country for that purpose. This would clearly cover the case of India, where it was thought right that an establishment should be maintained for the benefit of the Europeans employed in that country.

"Mr. G. Duff supported the motion.

"Mr. Greene was glad that the subject had been called attention to, though he could not vote for the motion as it stood.

"After a few words from Mr. M'Arthur, in reply, the House divided—

For the motion..... 121
Against ..... 147."

While in England men are discussing the advantages and disadvantages of granting state aid to the Church in Ceylon, work in that island is steadily carried on. A general account of the state of the Society's Missions there during the past year was given in the *Mission Field* for January (page 5). Numbers of the Ceylon Diocesan Gazette for the first three months of the present year give later intelligence.

Early in the present year the inhabitants of the northern part of the island had the pleasure of welcoming their Bishop. Owing to the illness of the late Bishop and the subsequent vacancy of the see, four years and a half had elapsed since they had seen their chief pastor. On the 4th of January the Bishop landed at JAFFNA. After afternoon prayers in Christ Church, and at each succeeding service, addresses were delivered—ten in all. On Friday the 5th, the usual half-yearly sessions service was held, at which the Bishop preached. On Saturday he celebrated, confirmed twenty-three persons, and preached. On Sunday, at 11 A.M., the Bishop preached and administered Holy Communion to fifty persons; and at the Portuguese evensong he preached again, the Rev. A. Koch interpreting his sermon sentence by sentence. On Monday, Mr. Koch accompanied the Bishop on his voyage to the island of MANAAR:—

"During the first three hours the Bishop took up the study of the Portuguese language. We read together many portions of the Prayer Book. On Tuesday, at 7 A.M., Holy Communion was administered to twenty-nine persons. Before breakfast the Bishop visited nearly all the residents at Manaar, and at 11 o'clock ten persons were confirmed. At

5 P.M. we had prayers, and the Bishop again preached. During our stay of twenty-eight hours at Manaar, Mr. Massie, the Assistant Government Agent, most kindly entertained us, and at 7.30 we embarked in a smaller and lighter boat than the one in which we sailed from Jaffna. This was necessary, as the wind was dead against us, and we had to trust to poles for getting along. It was tedious work, and we were two nights and nearly two days getting back to Jaffna.

"On Friday the Bishop left at 5.45 A.M. for NELLORE, a Mission Station of the C.M.S. about two and a half miles from Jaffna. He joined the Rev. J. D. Simmons, the Missionary in charge, and proceeded to Pallai (about twenty-five miles from Jaffna) to inspect the C.M.S. work. Here he admitted six candidates to confirmation.

"On Saturday the Bishop arrived from PALLAI at 10.30 A.M. Till 4.30 P.M. he was occupied with his first Portuguese sermon. Incredible as it may seem, he completely mastered the language while on the voyage to and from Manaar. Christ Church was again crowded at 3.30 P.M. The Bishop astonished and delighted the congregation by preaching to them in Portuguese. He confirmed nineteen persons, taking the whole service himself, excepting the preface.

"On Sunday the 14th, at 7.30 A.M., the Bishop administered Holy Communion in Portuguese to fifty-four persons. At 9.15 he went to Nellove (a C.M.S. station), where he attended a Tamil service; his sermon was interpreted by the Rev. T. P. Handy. At 5 P.M. he went to St. John's, Chundicully, about a mile from the town, where he confirmed nine Tamils.

"Monday was spent by the Bishop in visiting KOKOVIL (a C.M.S. station), a village about three miles from Jaffna, in charge of the native pastor, the Rev. William Champion. On Tuesday evening there was a confirmation service held at Nellove (a C.M.S. Station), where, I believe, thirty-six were confirmed. The Bishop was much pleased with the neatness and order of the boarding-school.

"On Wednesday the 17th, the Bishop drove to KOPAI (a C.M.S. Mission), where he held a confirmation. This station was once under the care of a European Missionary, and has now a native pastor, the Rev. J. Hensman. At 5 P.M. there was service at Christ Church, where the Bishop preached for the Diocesan Fund. Service was over at 5.45, and the steam launch and passengers had already gone on the steamer, which was anchored five or six miles out. The Bishop had to make his preparations hastily to save the little light afforded by the young moon. He started at 7, and by 9 was safe on the *Serendib*, which sailed at daylight for Trincomalee."

The Bishop spent three days at TRINCOMALEE, where he preached each day both at matins and at evensong. Nine persons were confirmed here. On Sunday fifty-eight persons received Holy Communion and the Bishop preached in Portuguese.

About noon on the 30th of January, the S.S. *Deccan*, with the Bishop of Calcutta on board, arrived at GALLE, and left on the afternoon of the next day. Bishop Copleston went aboard to meet the Metropolitan. In the afternoon a visit was made to Buona Vista, and at 5 o'clock service was held in the Fort of All Saints'; the Metropolitan preached.

Early next morning the Holy Communion was celebrated. The Bishops drove out together later in the day, that the Metropolitan might see as much as could be shown him of this part of his province; his impression seemed to be that those who labour here in Mission work have their lines cast in pleasant places.

## SINGAPORE: CHINESE CONVERTS.

EFFORTS for the conversion of the various races who inhabit Singapore are carried on with success, which gives some idea of what might be done if the Church had, in that important and populous district, a band of workers sufficient in number to grapple with the work to which the needs of its great heathen populations call us. The Rev. W. H. Gomes wrote from that port:—

"During the last quarter I have had the pleasure of receiving into the Church by baptism four Chinamen—the firstfruits of our new Mission station at Jurong. This district is twelve miles by land, or twenty-five by water, from the town of Singapore, and is covered over with gambier and pepper plantations. The population is estimated at 3,000, and consists wholly of Chinese."

The Society's last Annual Report tells how Hong Seng, a Chinese planter, became a Christian, and built a chapel on his estate. Mr. Gomes adds:—

"It has been arranged for the present that the chapel should be used for daily morning prayer during the week, and that the few Christians there should come down to Singapore for Sunday worship. This they have been doing before their baptism and since, walking a distance of twelve miles every Lord's Day to attend the morning service at 9 A.M., and returning after it to their homes. A catechist ought at once to be placed in this hopeful field of labour, but unfortunately, while funds are not wanting, we cannot secure suitable Chinese assistants for the work. I earnestly solicit the prayers of all to whom the extension of the Saviour's kingdom is dear for this infant Mission.

"On Sunday, 9th July, in the Mission Chapel, twenty-six candidates were confirmed—four Eurasians, six Tamils, and sixteen Chinese."

On the 31st of December Mr. Gomes wrote from Singapore

that Sunday and week-day services in the Malay, Chinese, and Tamil languages had been regularly held. There had been, during the last quarter of last year, one baptism, and several catechumens were being prepared for that sacrament.

The Mission School has done remarkably well at the Government inspection, nearly ninety per cent. having passed. The irregular attendance of some of the Chinese boys has reduced the number of Chinese pupils presented for inspection, yet the grant by results is reported as considerably in increase of that made in the previous year.

From the other part of Bishop Chambers' diocese—the Island of Borneo,—the Society has not received any recent reports.

## CHEFOO MISSION, NORTH CHINA.

ON the 26th of February the Rev. C. P. Scott wrote from Chefoo, not so much to give an account of his life and work—this he has done in previous letters (see *Mission Field* for March, page 77)—as to ask how he should act under exceptional circumstances, which we leave him to set forth in his own words :—

"A very terrible famine is now raging in this province, and though the area in which the people are absolutely starving is not very large, yet many hundreds, and even thousands, are dying, and will die of starvation before the wheat crop grows up and is available for use. The worst district is Ching-chow-Foo, in the chief city of which a Welsh Baptist Missionary resides. The foreigners here, and, I believe, at Shanghai, have supplied him with considerable sums of money, part of which he devotes to the distribution of rice, and the remainder to the maintenance of children left orphans by the famine. He has now three or four houses, in which are housed upwards of 200 of these children, who have suddenly been left entirely friendless and unprovided for. In about three months the worst will be over, and he will be left with these children (and as many more as he can save by the liberality of his friends) all on his hands.

"He and his companion who live here, fearing that they may not be able to found an orphanage for these children, have asked me to write to ask the Society whether it could take it up, if they could not. At the present famine prices, the cost of housing, clothing, and feeding each child would be about £3 10*s.* per annum. In case the children could not all be kept together, would the Society wish us to take charge of any number of the boys, or form a school for them here, or in some part of the province near their old homes, where we might be working? Happily, such a famine as this does not occur once in fifty years, it is therefore unlikely that such an opportunity will occur again."

The Rev. M. Greenwood, who is still at Foosau, comes over to Chefoo for Sunday.

Mr. A. Capel, of St. Augustine's College, left England in February to join the Chefoo Mission.

## JAPAN.

IN the daily newspapers, the meetings of scientific societies, and in many other quarters, signs are manifest of the great and increasing interest felt through England in all that concerns Japan. This is, probably, in part, a reflex of that newly awakened and imitative curiosity which leads the Japanese to inquire into and often to adopt important features of our civilization, sometimes, too, our social habits.

Thus, at the meeting of the Society of Biblical Archæology held on Tuesday (March 6th), with the Rev. Dr. Currey in the chair, a paper was read by Mr. William Simpson on the *Tenno Samma*, or *Mikosbi*, art-shrines of Japan, which are, in construction, miniatures of a Japanese temple, the name *Tenno Samma* signifying "heaven's Lord," and *Mikosbi* being a compound word, derived from *Mi*, "precious," "honourable," and *Kosbi* "seat." In the course of his paper Mr. Simpson said :—

"The primitive religion of Japan is Shintoism, and its temples are marked by the absence of idolatrous images. Lately Buddhism has undergone something like disestablishment, and Shintoism is proclaimed as the only religion authorised by the State. There are three emblems which are common to a Shinto temple. These are a *Mirror*, a *Sword*, and a *Jewel*—some accounts make it a casket, but the casket contains the jewel. As the Mikado as Emperor is *ex-officio* a god, the Tenno-Sama sacred to him contains these symbols. They are the insignia of his rank. They are called *Mitakara : mi* is rendered as 'three,' and *takara* as 'precious things.' Satow's translation is very slightly different. He puts it *Mite-gura* is compounded of the honorific *Mi*, corresponding in meaning to the Chinese *Go*, *te*, a contraction of *taé*, an archaic word for cloth. This is the derivation given in the Wakunkan. This word also means the *Gohei*, and the Gohei is also at times rendered the Jewel. But the Gohei is not a 'jewel' in our sense of the word. It is a slender wand set up on end, to which is attached a piece of cut paper, which hangs down symmetrically on either side. This emblem is frequently the only object to be found in the sanctuary of Japanese temples. This curious symbol of worship is said to represent cloth or clothes, for hemp was one of the primitive offerings of an early age, and the paper now stands for the hemp. The Mirror, one of the three 'precious things,' is always round, and is, according to Japanese authorities, a type of the sun. There is a legend that the first mirror was made by a mythic blacksmith, the counterpart of Vulcan, no doubt, and that iron from the mines of heaven was procured for the purpose. In addition to the mirror in the cella, there are twenty-four small mirrors outside ; they are placed in the folding doors, three on each side, one above the other."

The number and position of these small mirrors are, doubtless, not without their meaning, or meanings ; and such matters make the

work of evangelisation the more difficult, for he who would win over an alien to the faith must be able to enter into his feelings, to know, and, if possible, to disprove his errors, and to see the obstacles which keep him from the fold of Christ. Nor can that, generally, be done, without some competent understanding of local beliefs.

Progress made in the conversion of the heathen by the Missionaries who have spent some years in Japan, and by advance in learning the complicated language, religions, and character of the people achieved by new comers, form the substance of Missionaries' reports there. The Rev. A. C. Shaw wrote from Yedo on the 28th of last December, that circumstances have led him to purchase about half an acre of ground on a hill overlooking Yedo Bay, a healthy situation, close to the places where Missionary work has to be done, and, what in Japan is important, almost absolutely safe from external fires. Here he wishes, "when the country is opened," to build two houses, one of which he might live in, while the other would be a Home in which Japanese girls would be trained as teachers :—

"There is no reason why a great work should not be carried on here, instead of a little one. The country is ripe, and now I have begun to have some use of the language."

Turning from the future to the past, Mr. Shaw describes the gradual extension of his work in these words :—

"I have opened, since I last wrote, a new station, where I have a good attendance, and from which several persons have offered themselves for baptism. In the beginning of the year I hope to open a third place for preaching, in a large school kept by one of my converts. I shall then have three stations, one at each of the angles of an equilateral triangle, within the sides of which there is a population of from thirty to fifty thousand.

"On Christmas Day, which was a very busy day with us, you will be glad to hear that I baptized thirteen catechumens, among them a blind man with his wife and two little children. There are still fifteen catechumens remaining, some of whom will probably be baptized at Easter. On the evening of Christmas Day, according to our custom, we gave our converts a feast, to which twenty-six Christians in all sat down ; so you see we are getting together quite a little flock. I pray it may be doubled by next Christmas."

Another part of Mr. Shaw's letter shows, incidentally, how necessary it is to take every precaution against the destructive fires which, it is ordinarily said, destroy most houses in Japan once every seven years :—

"A month ago a deplorable fire broke out in one of the most popu-

lous parts of the city, and, in a few hours, had destroyed about ten thousand houses, representing, according to Japanese calculation, a population of sixty thousand persons. Among the sufferers was Bishop Williams, who lost everything, even to his manuscripts. A good deal of relief has been given to the destitute. The women of the congregation, under Miss Hoare's direction, met together, and made a lot of clothing for some of the sufferers. We are having a very pleasant, bright winter."

Mr. Shaw has heard from Bishop Burdon that he is bringing out a new edition of the Chinese Prayer-book.

On Easter Eve, March 31, the Rev. W. B. Wright baptized eleven Japanese; and the Rev. A. C. Shaw baptized thirteen. They now reckon about sixty baptized, and about the same number of catechumens.

At the beginning of the new year the Rev. Hugh James Foss, who had then been in Japan for four months, wrote from Kobé:—

"Plummer and I have been occupied in learning Japanese, and have not been in a position directly to help forward the work of CHRIST among the heathen. But we are thankful to say that Plummer's teacher is a young Christian man, one in great need of counsel and encouragement, being very earnest, but rather apt to be headstrong, and I feel that Plummer has been a great help to him in many ways. Also for the last month another young Christian man, James Midzuno by name (see *Mission Field* for June, 1876, page 172), one of Mr. Wright's flock, has been staying with us. We invited him to come to Kobé for a while, to help Miss Hutchins to get together a few children whom she might instruct in Christianity and in English, which latter is almost a necessity for any one who wishes to be thoroughly acquainted with Christianity. He will probably return to Tokyo, as there are schools and openings for study there such as there are not in Kobé."

Miss Hutchins, aunt to Mr. Foss, has been holding a small class where the English Bible is read by a few young men employed in the Custom-house. Of these some had previously been baptized, and others are considered to be "inquirers." Of his own studies, Mr. Foss writes:—

"Our chief need is the want of a good Japanese grammar, for the teachers have no idea of grammatical system, and the words for 'verbs,' &c., if known at all, are only of very recent introduction, and not well understood. Every one gradually works out a plan for himself, employing generally much time in trying to converse with his teacher on various matters, and the progress made is necessarily somewhat unsystematic. I am beginning to understand the talk of ordinary people, and to have more idea of words and expressions; but it is one thing to understand, another to speak; and the latter is very difficult. My teacher asked for three days' holiday at the new year, in order to make his calls on all his Kobé friends. Plummer and I took advantage of this to go for a holiday to Kiyoto, which seems far to exceed anything that I have read or heard.

about it. It is a city full of temples, apparently wholly given to idolatry. Thousands of people go to the temples and Miyas to pay their devotions. The temples are decorated in a far more gorgeous way, and kept in a far more careful manner, than in the other cities which we have seen. We both felt that there would be very much work cut out for us if we could live there when we were able to speak the language, but as yet we are very glad to live in Kobé."

Besides their Japanese studies Mr. Plummer and Mr. Foss minister to a small English congregation, which is sometimes augmented by the crew of a gunboat. Visits too are paid on Sunday afternoon to English merchant vessels in the harbour, and to the small International Hospital. There is also a small Sunday School for English-speaking children. Christmas Day, Mr. Foss tells us, was made as home-like as possible :—

"We had quite a large party of Japanese to tea in the evening : two residents in our house—James Midzuno and Rokuro Mike (Plummer's teacher), with four others who had been attending Miss Hutchin's Bible Class. We were very glad to have so many Japanese round us when we had been so little time here. We had copied out into English characters Mr. Wright's translation of 'O come, all ye faithful,' so that we could all join, in a measure, in praising GOD. Two sailors from the *Hart*, H.M. gunboat, the one who helps in the Sunday School, and an earnest friend of his, also came, so with hymns in English and Japanese and much pleasant converse, we spent a very happy Christmas evening. The Japanese, too, had brought evergreens and berries from the hills, and had decorated our rooms very tastefully. The two who live with us were much interested with the carol-singers who came on Christmas Eve (the gentlemen who form the choir in the church keeping up the good old English custom), and asked eagerly if it was the custom everywhere in England."

## PUBLIC ANNIVERSARY MEETING.

THE Archbishop of Canterbury took the chair on the occasion of the Public Anniversary Meeting of the Society, which was held in Willis's Rooms on April 30. The room was well filled. The Primate of the Scottish Church, Sir Thomas Wade, Mr. J. Floyer, M.P., the Bishop of Rhode Island, the Bishop of Guiana, the Bishop of Antigua, Bishop Perry (late of Melbourne), the Rev. Dr. Currey, Master of the Charterhouse, the Dean of Winsconsin, Archdeacon Harrison, the Rev. Chancellor Espin, Canon Venables, Canon Wade, the Rev. Crawford Tait, the Rev. J. Guilbert, the Rev. B. Belcher, the Rev. H. V. Le Bas, Mr. S. Wreford, Mr. F. H. Dickinson, Mr. W. Trotter, and Mr. G. Frere were among those present.

The Secretary read the abstract of the Annual Report for the past year (given in the Society's Annual Report for 1876, pp. 5—10).

The Archbishop of CANTERBURY, as Chairman and President of the Society, after explaining that the Bishop of London was unavoidably absent, said :—

"You know that there is a great deal of talk in the present day as to women's rights and women's work. I believe the two go together. The rights which they possess are those rights which belong to them, because they do very important work in the community; and this Society has the credit of having organized a Ladies' Association, the object of which is to promote, as far as possible, Missionary work by women, as well as that work which is carried on by men. It is not only that ladies meet in London in order to hold Missionary meetings of their own, and consider what can be done to Christianize women in India in the peculiar position in which they are placed by the social arrangements of that country; but what is more important is that at many distant points of labour English women are carrying on Missionary work quietly, and by their efforts showing the sort of work in which women can well be engaged. I was visited the other day by a dignitary of the Church of England, who told me he was going to preach on Mission work, and that he was especially stirred to address those who had invited him, because his daughter had for some time been labouring as a nurse at Zanzibar. She is a lady of forty years of age, and, therefore, it was not the mere enthusiasm of youth, but the deliberate conviction that in the maturity of her powers she could not do better service to her Master than by engaging in this work, in which she had been led to take an interest. And the result, as far as I could gather, of her careful nursing has been greatly beneficial to the Missionaries in that part of the world, and to those for whom the Missionaries labour. The presence of an English lady in that Hospital has been blessed by God to the restoration to health of many who had overtaxed their strength, or been overcome by the climate. This is not a solitary example. I know a young lady, and I have known her for years, and respected her in the work she was doing at home, who left her home, where her presence would be acceptable, although not actually needed—the daughter of the Archbishop of Dublin, who is at this moment in the centre of Africa—not bound by any vow to absent herself for any given time, but ready to return home as soon as her presence here is required,

who has been doing good service to the Church of God in the centre of Africa. These are characteristics of the age in which we live, and let us thank GOD for it. There are many signs that the SPIRIT of GOD is pervading all classes of society, and it is well for us to turn our minds in these days to the real work of Christ's Church.

"We hear a good deal of dissensions in the Church, but I believe they are only the outcome of zeal and energy, alive and active. There is, in these times, always a tendency to dwell on such matters; and it is a good thing for us to come to this room and turn away from the petty questions which engender strife at home, to the progress of the Gospel of our Lord and Saviour, and to take part in that which, with His blessing, will survive when all petty differences will be forgotten for ever."

Sir THOMAS WADE, Ambassador in China, spoke of Missions in that country, where he has spent thirty-five years. It is hoped that he may be induced to publish his speech, which was of great interest. After expressing approval of the work of the Society's Missionaries, whose acquaintance he had made at Chefoo, he said:—

"I do not believe in any religious association which is not Christian, nor in any Christianity which is not founded on the Gospel. . . . The Jesuits have set us a good example by establishing a school near Shanghai, at which they give religious and secular instruction to the native youth, which cannot be without a great effect on a large and important class of Chinese. We should send to China men of high ability and good education, because the governing class in China consists of highly-educated men, who can only be approached by good linguists and scholars. As to the great mass of the people, I believe they might best be reached by a good illustrated newspaper."

The Bishop of RHODE ISLAND, in a very effective speech, narrated how the Church in his diocese owed her existence to the Society. "There is one church in the old town of Newport which is hallowed by the memory of Bishop Berkeley, and which still retains the old British crown on the spire and organ." The money spent by the Society, 180 years ago, on what is now his diocese, was bearing good fruit. That district gave each year to Missions now more than it then received during seventy years. The Bishop added that the Church was doing a great work in Mexico, by receiving into her arms those

who found it impossible to continue to believe the Faith as it was set before them by their Romanist teachers in that country. Three Mexican priests are about to receive episcopal consecration from the American Bishops, they, with many clergy and thousands of laity, will then be recognized by the American Church as "the Reformed Catholic Church of Mexico."

The Bishop of BATHURST gave a very interesting account of his diocese, which we do not notice further here, as the substance of it may be found in the May number of the *Mission Field* (page 158). The Rev. S. ENDLE gave an account of Mission work in Assam. The Rev. Chancellor ESPIN read a paper on the relation of Missionary Societies to the Church.

The Archbishop of CANTERBURY gave the blessing.

## MISSIONARY CONFERENCE AT OXFORD.

A CONFERENCE was held on May 2 and 3, at Oxford, on the same plan as the London Missionary Conference of 1875. The Bishop of Oxford presided. Several papers of great interest and importance were read. A full report is about to be published. We regard these Conferences as a very hopeful sign of increasing zeal for Missions.

## MISSIONARY MANUAL OF HYMNS AND PRAYERS.

A SMALL volume bearing the above title has been published by Messrs. Novello, Ewer, and Co. (1, Berner's Street, W). The compilers are the Rev. Sir James Erasmus Philipps and the Rev. William Vincent. Their names will be felt to be sufficient guarantee for the character of the book, while its low price—twopence for the words, and sixpence for words with tunes—puts it within the reach of most purses. We do not wonder that a third edition of this useful work has been published. Those of our readers who are not familiar with the book will do well to procure a copy. They will find there many old and well known hymns and prayers, with others apparently new.

## REPORTS RECEIVED.

Reports have been received from Rev. B. C. Ghose and H. H. Sandel of *Calcutta;* W. H. Kay of *Madras;* W. A. Illing of *Maritzburg;* E. W. Stenson of *Bloemfontein;* T. A. Young of *Montreal;* T. L. Ball and W. King of *Quebec;* H. Bartlett, J. Hill, W. Hinde, G. Keys, T. E. Sanders, and E. Softley of *Huron;* E. Colley, W. Netten, and T. M. Wood of *Newfoundland,* and C. G. Curtis, Missionary at *Constantinople.*

POSTSCRIPT.—As this sheet is passing through the press we have received the following article from Tinnevelly :—

## BISHOP CALDWELL'S RETURN.

ON April 22nd we had the pleasure of welcoming Bishop Caldwell to Tinnevelly. After his consecration in Calcutta, on the 11th of March, he went on a tour through the North-West Provinces. When he had got as far as Bombay he telegraphed, as he had been requested to do, the plan of the remaining part of his journey, and the probable date of his arrival at the end. We learnt from this that he would proceed by steamer from Bombay to Tuticorin, a seaport on the east coast of Tinnevelly, and a station of the S.P.G., and that he would arrive at the latter place about the 22nd. Arrangements were at once set on foot to give him a fitting reception. The European and native clergy of the S.P.G., the latter numbering twenty-five, the catechists and schoolmasters, the members of the various District Church Councils, the representatives of congregations, and other native Christians, assembled at Tuticorin the day before the Bishop's expected arrival.

Very early on the morning of the 22nd the *Medina*, with the Bishop on board, was seen anchored in the roadstead. Two of the European clergy went off in a boat, kindly placed at their disposal by Captain Phipps, the Master-Attendant, to bring the Bishop on shore. On their return to the pier, where a very tastefully decorated Pandal, with the motto, *Welcome to Bishop Caldwell*, upon it, had been erected, the Bishop was met by the native clergy in their surplices, and by the catechists and schoolmasters, and a very large assemblage of native Christians. A ringing shout of welcome was given as the Bishop landed, and, as soon as he had put on his robes, the procession, headed by the students of the Sawyerpuram seminary, carrying a number of banners of various shapes and with appropriate devices, and singing a hymn of welcome, moved on to the large English church. This was soon filled to overflowing, several European ladies and gentlemen being present, and a considerable crowd, unable to get inside, stood outside about the doorways and windows. After the Bishop was seated in the chancel, the Rev. D. Samuel, the first of the natives then present who was ordained, read a congratulatory address, and then, for the first time in the history of the Tinnevelly Mission, the native Christians assembled there had the privilege and pleasure of listening to a Bishop replying to them in their own language. It was

a deeply interesting occasion, and the Bishop was much affected by the reception he had met with. It was, he said, wholly unexpected, and it was not till he was in the boat, and was near enough to see the crowds of Christians that lined the pier and beach, that he had any idea of what awaited him. After the Bishop's reply, the *Te Deum* was sung in Tamil, and the General Thanksgiving said by the Rev. A. Swamidasen, pastor of Tuticorin. The Bishop then concluded by pronouncing the Benediction. Thus a new era has opened out on the Christian Church in Tinnevelly, but we will not at this stage anticipate results.

In the afternoon a feast was given to the poor in honour of the occasion by the native Christians assembled there; and in the evening a sermon was preached by the Bishop in English, from the appropriate text, "Without Me ye can do nothing."

J. L. WYATT.

## MONTHLY MEETING.

THE Monthly Meeting was held on Friday, May 18, at 19, Delahay Street, the Bishop of Carlisle in the Chair. There were also present—the Bishop of Antigua, the Bishop of Edinburgh, Rev. Dr. Currey, C. B. Dalton, F. H. Dickinson, Esq., Rev. Canon Gregory, Canon Harvey, P. Cazenove, Esq., T. Turner, Esq., *Vice-Presidents;* Rev. B. Belcher, E. Chance, Esq., Col. Childers, B. Compton, Col. Dalton, Rev. R. J. Dundas, G. Frere, Esq., Rev. H. T. Hill, C. H. Rice, W. J. Stracey, Gen. Tremenheere, S. Wreford, Esq., *Members of the Standing Committee;* and the Rev. J. Allen, D.D., S. Arnott, E. H. Blyth, R. H. N. Brown, J. W. Buckley, C. Bull, F. Buttanshaw, F. J. Candy, Esq., Rev. W. R. Churton, T. Copeman, Esq., Rev. R. E. Copleston, T. Darling, E. O. Douglas, Esq., T. Edye, Esq., Rev. J. J. Elkington, N. L. Giveen, J. E. Green, Esq., Rev. W. H. Hoare, J. W. Horsley, W. W. Howard, G. B. Hughes, Esq., Rev. Henry Jones, W. H. Lyall, F. S. May, I. Frewen Moor, W. Panckridge, T. Peacey, A. W. L. Rivett, J. Scarth, A. S. Shutte, S. Smith, J. H. Snowden, Hon. A. C. Stanley, Canon Wade, James Weston, Esq., Rev. J. H. Worsley, C. Wyatt-Smith, and C. H. E. Wyche.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the end of April:—

### A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

| January—April, 1877. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|---|---|---|---|---|---|
| | £ | £ | £ | £ | £ |
| I.—GENERAL . . . . | 8,639 | 1,922 | 1,859 | 12,420 | 22,978 |
| II.—APPROPRIATED . . | 998 | — | 1,260 | 2,258 | 4,202 |
| III.—SPECIAL . . . . | 8,057 | — | 668 | 8,725 | 17,037 |
| TOTALS . . | 17,694 | 1,992 | 3,787 | 23,403 | 44,217 |

B.—*Comparative Amount of* RECEIPTS *at the end of April in five consecutive years.*

| I.—GENERAL. | 1873. | 1874. | 1875. | 1876. | 1877. |
|---|---|---|---|---|---|
| 1. Subscriptions, &c. . . . | £8,305 | £8,554 | £9,414 | £8,063 | £8,639 |
| 2. Legacies . . . . . | 5,050 | 7,911 | 2,068 | 4,905 | 1,922 |
| 3. Dividends . . . . . | 1,374 | 1,960 | 1,852 | 1, 699 | 1,859 |
| | 14,729 | 18,425 | 13,334 | 14,667 | 12,420 |
| II.—APPROPRIATED . . . . . | 1,507 | 3,038 | 2,415 | 2,468 | 2,258 |
| III.—SPECIAL . . . . . | 3,465 | 7,649 | 5,960 | 4,458 | 8,725 |
| TOTALS . . . . . | £19,701 | £29,112 | £21,709 | £21,593 | £23,403 |

3. Resolved that a gratuity of 21*l.* be voted to Mrs. Wait, the widow of the late Rev. D. Wait of Turk's Island, who was recently drowned.

4. Resolved that the Rev. S. Wren be accepted and placed on the Society's list as Missionary at New Harbour, Newfoundland, on the request of the Bishop of Newfoundland.

5. Resolved to grant from the Codrington College Fund a reasonable sum for binding books given to the College by the Universities of Oxford and Cambridge, and that prizes of 10*l.* and 5*l.* respectively be voted to all Students of Codrington College who pass in the first or second class of the Examination held by the University of Durham.

6. The Secretary gave notice that at the next Meeting Colonel Anderson would be proposed for election on the Standing Committee.

7. The Secretary presented the following report from the Standing Committee :—

The Standing Committee, in presenting the Estimates of Foreign Expenditure for 1878, desire to state that the applications which have been made for additional new grants amount to no less than 44,000*l.*, whilst the Society has only a surplus of 6,000*l.* which can be considered available to meet the most urgent and important of those applications.

At the same time it will be remembered that the Society has by its votes in July and November anticipated a sum of 5,000*l.*, which would have increased the surplus now available, had it not been granted by anticipation to the endowment of the dioceses of Rangoon, Lahore, and Nassau.

The Standing Committee sincerely regret the inadequacy of the Society's income, notwithstanding its recent increase, to meet the claims made by the Church in foreign parts this year upon the General Fund. They recommend that a detailed statement of the applications for which the Society can provide only too inadequately be published, together with a statement of the sums required to complete the endowment of bishoprics now supported wholly or partly by the Society from its General Fund; and that the care of providing the funds thus required by the Colonial and Missionary Church be cast upon the Church at home.

The Society cannot refer without an expression of thankfulness to the large amount of receipts from all sources, 136,906*l.*, last year. But it is obvious that unless that amount be very largely exceeded in the present year, the increasing activity of the Church abroad will be crippled in every direction. The Standing Committee have used every economy in revising the existing annual grants, but having at their disposal a General Fund of 90,751*l.*, they cannot provide as they are requested for an expenditure of 134,000*l.* out of that fund. There is one way only known to the Committee by which the Society would be enabled to meet the fair claims of the whole Colonial and Missionary Church. The members and

friends of the Society in every diocese, under the auspices of their Bishop as a V.P. of the Society, might make a great and united effort to raise the contribution of each diocese to the Society's General Fund by one-half its present amount. Large as this amount seems, it is not more than the claims of the Church abroad require, nor more than the Church at home could afford as an annual offering in the great cause of the propagation of the Gospel of Christ.

With reference to the grant to the Assyrian Christians the Standing Committee regret that the sum to which they are limited this year will not admit the proposal of a larger grant in aid of the Assyrian Christians, and trust that the Society may be enabled to enlarge this grant next year.

Resolved that the following grants be made for the year 1878.

I.—AMERICA, &c.

| | £ |
|---|---|
| Montreal | 1,400 |
| Quebec | 1,800 |
| Ditto, Students | 250 |
| Ditto, Pensions | 200 |
| Toronto, Pensions | 59 |
| Huron | 400 |
| Ditto, Rev. A. Jamieson | 75 |
| Ontario | 100 |
| Algoma | 100 |
| Fredericton | 2,100 |
| Ditto, Students | 120 |
| Ditto, Pensions | 50 |
| Nova Scotia | 2,170 |
| Ditto, P. Edward's Island | 400 |
| Ditto, Pensions | 80 |
| Newfoundland | 3,960 |
| Ditto, Pensions | 50 |
| Rupertsland | 655 |
| Saskatchewan | 810 |
| Columbia | 1,200 |
| Nassau and San Domingo | 700 |
| Antigua | 750 |
| Trinidad | 40 |
| Guiana | 550 |
| Honduras | 100 |

II.—AFRICA, &c.

| | |
|---|---|
| Sierra Leone | 280 |
| Capetown (£300 to College) | 2,600 |
| Grahamstown, Colonial | 500 |
| Ditto, Heathen | 2,670 |
| Ditto, Missionary Scholarships | 150 |
| Kaffraria | 2,480 |
| Natal and Griqualand | 2,025 |
| Zululand | 825 |
| St. Helena and Tristan d'Acunha | 375 |
| Orange Free State, &c. | 1,175 |
| Transvaal and Matabeleland | 1,000 |
| Mauritius | 550 |
| Pension | 40 |
| Madagascar | 3,000 |

III.—ASIA.

| | £ |
|---|---|
| Calcutta, with Cambridge Mission | 12,400 |
| Ditto, Bishop's College | 700 |
| Ditto, Pensions | 475 |
| Madras, with Pensions, &c. | 13,100 |
| Bombay | 3,300 |
| India, for English Additional Clergy | 300 |
| Colombo | 1,650 |
| Borneo and the Straits | 3,400 |
| Pension (Singapore) | 40 |
| China and Japan | 2,500 |
| Assyrian Christians | 250 |

IV.—AUSTRALASIA, &c.

| | |
|---|---|
| Sydney, Moore College | 50 |
| Ditto, Life Payments | 150 |
| Ditto, N.E. Australia | 700 |
| Goulburn | 250 |
| Newcastle | 300 |
| Brisbane | 300 |
| Melbourne | 200 |
| Ballarat | 200 |
| Grafton | 50 |
| Perth | 50 |
| Tasmania | 50 |
| Auckland | 50 |
| Wellington | 150 |
| Nelson | 150 |
| Christchurch | 200 |
| Dunedin | 100 |
| Waiapu | 100 |
| Melanesia | 300 |
| Honolulu | 700 |

V.—EUROPE.

| | |
|---|---|
| Constantinople | 490 |
| Continental Chaplaincies | 200 |
| Emigrant Chaplains | 125 |
| University Exhibitions | 420 |
| Education of Students | 280 |

Resolved that the following single payments be made :—

| | £ |
|---|---|
| Matabeleland | 500 |
| Madagascar | 420 |
| Delhi (Cambridge Mission) | 150 |
| Bombay (Sisterhood) | 600 |
| Ceylon | 500 |

The Rev. B. Belcher moved, and the Rev. H. Mather seconded :—

"That the sum of 100*l.* be taken from the grant to Nova Scotia and added to the grant to Algoma."

The proposition was lost on a division.

The Rev. J. W. Horsley moved, and Rev. S. Arnott seconded :—

"That the grant to Borneo be reduced by 400*l.* to the sum of 3,000*l.*"

The motion was withdrawn.

The Rev. J. F. Moor moved, and Rev. H. Mather seconded :—

"That the grant to Newfoundland be increased by 100*l.*

On a division the proposal was lost.

8. Resolved that the Rev. J. Harrison, of Barbon, be appointed Organizing Secretary for the Archdeaconry of Westmoreland, and the Rev. J. H. Calley, of Blunsdon, for that of Bristol.

9. The Secretary, in compliance with the request of the Rev. T. Darling, laid on the table the minute of the Society by which the Continental Chaplaincies Committee was appointed, and answered the several questions put.

10. Colonel Childers gave notice of his intention to move at the next Meeting :—

"That the Standing Committee be asked to cause an inquiry to be made into the whole subject of Continental Chaplaincies with a view to improve, if necessary, the efficiency of those Chaplaincies."

11. All the Candidates for election were incorporated.

12. The following were proposed for election in July.

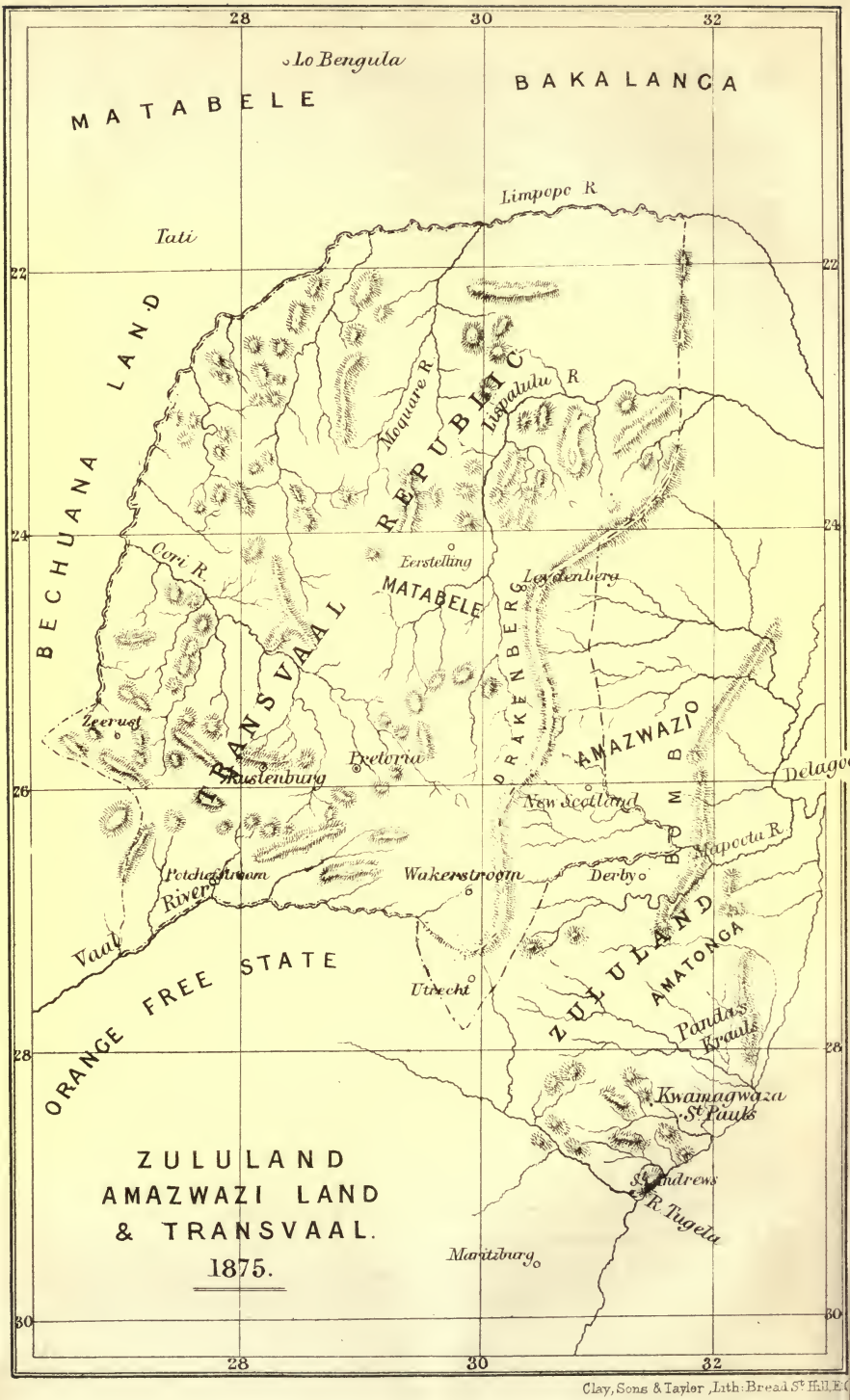
G. E. Gustard, Esq., 51, Lincoln's Inn Fields, W. C.; Major E. H. Steward, R. E., York House, Lansdowne Road, Wimbledon; Rev. H. A. D. Surridge, 21, Berners Street, W.; Rev. C. R. Powys, Chislehampton House, Wallingford; Rev. C. Chapman, Stolzenfels, Torquay; Rev. P. A. De Sessier, Bourne House, East Woodhay, Newbury; E. E. Lake, Esq., 15, Lyndhurst Road, Hampstead, N.W.; John Garratt, Esq., Bishop's Court, Exeter; Rev. W. W. Goddard, 56, Gopsall Street, Hoxton, N.; G. R. Moore, Esq., 1, Ashfield Villas, College Park, Lewisham; Edward Adams, Esq., Ashtead Lodge, Epsom; Dr. T. W. Colbeck, Quay House, Dover; T. B. Vacher, Esq., 7, Stanley Crescent, Kensington Park, W.; C. M. Clode, Esq., 47, Phillimore Gardens, W.; Rev. James Beeby, 51, Argyle Road, Kensington, W.; Rev. R. Male, Childry, Wantage; Rev. J. J. Stewart-Perowne, Newnham, Cambridge; Rev. Thomas Field, Bigby Rectory, Brigg; Rev. J. W. Horne, Nutley Lane Parsonage, Reigate; G. A. Beaurain, Esq., 171, Hampstead Road, N.W.; G. Lewis, Esq., Green Hill, Derby; Rev. G. S. Cuthbert, Vicarage, Market Drayton; G. A. Mould, Esq., R.N., 15, Saltram Terrace, Plympton St. Mary, Devon; Rev. W. J. Crichton,

11, Eaton Place, S.W. ; F. F. Tremlow, Esq., Betley Court, Crewe ; Rev. E. D. Galloway, 54, Fitzroy Road, N.W. ; Rev. C. G. Lane, Little Gaddesden, Berkhampsted ; Rev. Canon Cromwell, St. Mark's College, Chelsea, S.W. ; Rev. H. E. Willington, Oxford and Cambridge Club, Pall Mall ; R. P. W. Reneau, Esq., 22, Arundel Street, W.C. ; H. D. Davenport, The Grange, Ealing ; W. Pheasant, Esq., 1, Gresham Street West, E. C. ; Rev. J. Sorrell, Nuneaton ; Rev. O. S. Walford, Boyne Hill, Maidenhead ; Rev. J. V. Bull, Luccombe, Minehead, Somerset ; Rev. W. A. Richmond, New University Club, St. James's Street, S.W. ; Rev. J. E. Williams, D.D. ; 4, Bath Road, Reading ; Rev. D. Campbell, H.M. Prison, Borstal, Rochester ; Rev. W. Harrison, 2, Cloisters, Westminster, S.W. ; J. S. Robertson, Esq., Commissary-General, Dublin Castle ; Rev. W. H. Chapman, Eydon, Banbury ; Rev. H. R. Blackett, 8, Bentinck Street, Manchester Square, W. ; A. R. Cook, Esq., 9, Oppidans Road, Primrose Hill, N.W. ; Rev. C. E. Wright, 11, Glanville Place, Portman Square, W. ; Rev. L. N. Prance, Stapleford, Tawney, Romford ; N. Davies-Colley, Esq., 36, Harley Street, W. ; Rev. G. J. Athill, St. Mary's, Truro ; Rev. T. Mozley, Plymptree, Devon ; T. Whittington, Esq., 3, Bishopsgate Street Without, E.C. ; Rev. G. Wingate, 13, Campden Grove, W. ; Rev. J. A. Lloyd, Blymhill Grange, Shifnal ; Lord Forbes, Forbes Castle, Aberdeen ; Rev. W. S. B. Wood, Bicknoller, Taunton ; W. Pugh, Esq., Junior Carlton Club, S.W.

## HOW THE CLERGY MAY KINDLE ZEAL FOR MISSIONS.

AT the Missionary Conference recently held at Grantham, the Rev. Precentor Venables said :—

"An aged clergyman, whose ministry had been greatly blessed, was once asked by a brother clergyman how he could best revive religion in his torpid parish. The answer was brief and pointed—*Brother, revive thyself.* May not the same answer be given to the question now put to us? Surely the best mode, the only effectual mode, of calling out a greater Missionary spirit among our people is for us clergy to have more of it ourselves. Here, as in all else, the pastor must go before his flock. It is into the fountain-head that the quickening salt must be thrown. The healing waters should issue out from under the Altar. If our own interest in the Missionary work of the Church is languid, can we expect that of our people to be vigorous? If our hearts beat coldly towards the extension of the kingdom of Christ, can we be surprised if the pulse of the parish is feeble and intermittent? Yes. It is ever so—'Like priest, like people.' The responsibility of kindling or chilling the Missionary spirit in the laity rests primarily with us, the clergy. If this spirit is to spread and grow, in proportion to the greatness of the need and the blessedness of the work, we must see to it that it be first very warm, very influential, very steady in our own hearts. If cold ourselves, how can we inflame others?"




ZULULAND
AMAZWAZI LAND
& TRANSVAAL.
1875.

Clay, Sons & Taylor, Lith: Bread St Hill E.C.

THE

# MISSION FIELD.

The field is the world. The seed is the Word of God.

JULY 2, 1877.

## THE POSITION OF THE CHURCH IN AFRICA.

THE rapid extension of the Church in South Africa is most remarkable. The Cape became a British possession in 1806; and the S.P.G. first helped in 1820 to support a clergyman there.

When Bishop Gray was consecrated in 1847, South Africa was a moral wilderness. He found only thirteen clergyman of the English Church, without head, rule, or guidance, save the nominal rule of a prelate 6,000 miles away. In 1873 he left behind him five Dioceses, 150 Clergymen, besides Schools, Missions, and works of various kinds innumerable.

One after another the sees of Grahamstown, Natal (now Maritzburg), St. Helena, Bloemfontein, Zululand, Kaffraria (or St. John's), have been added to Capetown; and the Transvaal, recently annexed, will not long be left without a resident Bishop. It is doubtful whether a more rapid extension of the Church has ever taken place, considering the circumstances of the country, the means that have been at command, and the difficulties that have had to be overcome. Added to which, positions have been gained which will enable the Church, as opportunity presents itself and power is given, to enlarge her operations until the whole of Africa south of the equator is brought directly under her influence.

## DIOCESE OF CAPETOWN: PROGRESS IN 1876.

BY THE BISHOP OF CAPETOWN.

THE Bishop of Capetown, writing from Bishop's Court on January 8th of this year, after referring to his long absence from home on a Visitation tour through the greater part of his diocese, describes the actual condition of the diocese, and the important events of the preceding year :—

"I send you all the returns which have at present been sent to me; they furnish generally a very accurate account of the work going on. The number of Church members, baptized and not professing to dissent from the Prayer-book, must, in the case of nearly every parish, form a *very* small proportion of the whole population of the parish; because, over and above the large numbers of unbaptized and heathen still remaining, in all our country districts especially, the Dutch Reformed Church owns probably in most cases eight, ten, or twenty times as many members as the English Church. I have, I think, really much understated the difference in the proportion of our members and those of the Dutch Church, but I did not wish to exaggerate.

"With reference to your suggestion that every parish desiring help from the Society should give an annual offertory to the Society, I publicly expressed my desire that on the Day of Intercession, or on the following Sunday, the offertories in each church should be devoted to the S.P.G.; and I believe my request was in most cases complied with. Your Local Secretary, Mr. Browning, will doubtless report to you on this subject. The Day of Intercession was, I believe, universally observed through my diocese; in most cases on the Feast of St. Andrew—in a few on the first Sunday in Advent.

"Perhaps the most notable event in the past year, in the annals of this diocese and province, has been the holding of our second PROVINCIAL SYNOD in the cathedral church at Capetown. All the Bishops of the province were present, Bishop Wilkinson having previously sent in his resignation of his Bishopric, and the resignation having been formally accepted by the Bishops assembled in their own Synod: but Zululand was represented by Mr. Robertson, who at my request had come expressly for the purpose. Each diocese sent its clerical and lay representatives, though on account of the long distances from which in many cases it was necessary to travel, the representation of the laity was not as full as we should have wished. The main business of the Synod was to reconsider and to confirm, after such amendment as should seem desirable, the Constitution of the province which had been drawn up at the first Synod in 1870, but which, though for the time binding on the Province, was confessedly only provisional until it should be amended or ratified by the Synod of last year.

"It was an anxious time, as the two leading minds of the first

Synod were no more with us to guide us, and to point out the special reasons which, in their judgment, might make this or that clause of vital or urgent importance. The late Metropolitan, and the late Bishop of Grahamstown (now of Edinburgh), were, one may safely say, almost the framers of the Constitution; and probably many difficult and perplexing questions which we had to face would have been very much elucidated by their presence amongst us. It was certain that in some crucial points objections would be raised to some points in the Constitution; but I am thankful to say that a spirit of good temper and mutual forbearance was manifested throughout our discussions upon it, and that in no important point was the Constitution altered. No changes can hereafter be made in it, except after notice given in one Synod, and the subject discussed and settled in another. Several canons were considerably altered, experience having shown that perplexities might have been avoided had the instructions contained in them been clearer and more plainly defined; this was especially the case in the canons relating to the election, confirmation, and consecration of Bishops. A new canon was also introduced relating to coadjutor Bishops. No other change of any importance was made, except that the prohibition against the marriage of an innocent divorced person is withdrawn, pending a decision on the question by 'a higher authority in the Church.' In the Synod the diocese of St. John's was formally incorporated into the province; resolutions were passed asking for a reassembling of a Pan-Anglican Conference, and expressing a desire for the recognition of the Archbishop of Canterbury as the chief Primate among the Archbishops, Primates, Metropolitans, and Bishops of the Anglican Communion: and valuable reports were made and adopted with reference to the training of candidates for Holy Orders, for the more formal constitution of Cathedral Chapters, and for the formation of a provincial branch of the Church of England Temperance Association.

"The Synod lasted in all for twenty-two days, on some of which we had three sittings of three hours or more each; this in the middle of the most trying time of the year was rather severe work. To myself personally the best compensation for the fatigue was the opportunity of meeting so many members of our Church from distant dioceses in brotherly counsel, and the sense that the result of the Synod had been to set before us in a visible, tangible manner our position, our privileges, and our responsibilities, as members of a great corporate body.

"I have been engaged this year in two VISITATION tours, one, lasting a month, through the parishes of Stellenbosch, Paarl, Ceres, Worcester, and Robertson; the other, lasting nearly four months, from August to December, through the parishes of Durban, Caledon, Bredasdorp, Swellendam, Riversdale, Mossel Bay, George, Knysna, Plettenberg Bay, Uniondale, Prince Albert, and Oudtshoorn; and then, having passed again through George, Mossel Bay, Riversdale, and Swellendam, and paid another visit to Robertson and Worcester, to Clanwilliam, and again to Ceres.

"During the second tour I had the pleasure of consecrating three

churches, Uniondale, Oakhurst, and Ceres, as well as the chancel of Worcester church, and of opening with a solemn dedicatory service the new nave of Clanwilliam church, which has been built, almost entirely, at the cost of the members of our Church there, as a memorial to the late Bishop Gray. The church at Oakhurst has been built mainly at the expense of Mr. Dumbleton, a large landowner there, and his family and friends, for the benefit chiefly of the wood-cutting population of those parts, who are scattered about in the George and Knysna forests.

"During these tours I confirmed 563 persons; during the year the total number of persons confirmed in the diocese has been 848. In a few days I am to hold a Confirmation in the Cathedral, when probably about 150 will be presented to me. I have little to report as to the general condition of the diocese, except, I trust, a steady onward progress. The work, especially among many of the Mission congregations—such, *e.g.* as those at Lower Paarl under Mr. Curlewis; in Capetown under Canon Lightfoot; at Swellendam under Mr. Edwards; and at Riversdale and Melkhentfontein (a little settlement of fishermen in Riversdale parish) under Mr. Hewitt—is particularly encouraging. At the first-named place, the money is being rapidly raised, chiefly by the coloured people themselves, for the erection of a new church, of which the foundation-stone was laid by my sister in December. In Capetown, the coloured people at present meet for worship in a large poorly-furnished room: but Canon Lightfoot wisely husbands the money he has raised till something worthy of a large Mission congregation in our capital city can be erected. The only fault I find is, that Mr. Lightfoot is too modest in urging on the public generally the claims he has on them for this object. At Swellendam, a really handsome church has been built for the Mission people, and was consecrated by me in 1875. It is a larger building than the church in which the English service is used for the English-speaking congregation; and at my last visit, when I had a joint Confirmation for the two congregations, this church was used for the service as the more commodious of the two. At Melkhentfontein, a new school-chapel has been completed during the past year, and opened with a special service of dedication, and few things struck me, during my last tour, so much as the large and earnestly devout congregation of these poor simple fisherfolk, and the large number of communicants (more than 80) who presented themselves at the Holy Table to receive the Blessed Sacrament. New schools have been completed also this year at Ceres, and a new school-chapel at a little tiny fishing hamlet in Caledon parish, called Hawtown. The Church work which had for some years been allowed to lapse at Prince Albert, has again been revived, and Mr. Samuels, who was, until lately, the Mission Curate at George, where he had done a most valuable work, but whose health had suffered from the climate, has taken up the work there, and has already won the love and respect of all classes in Prince Albert. I fully expect to see the work of our Church grow rapidly wider and deeper here. God's blessing has so followed Mr. Samuel's devoted labours hitherto, that one may confidently look for its continuance.

"In conclusion, I beg to return my most cordial thanks to the venerable Society for the aid which they continue to give to the operations of the Church in this diocese. We could not possibly carry on our present work if that aid were to be withdrawn or diminished. Indeed, as it is, the Society's grant has to be largely supplemented from other and precarious sources, in order to provide for the support of the clergy and catechists, over and above the amounts contributed by the several parishes—to the great injury of other objects demanding pecuniary assistance, and to the hindrance of new operations, on which we would fain immediately enter. I could employ, to the great benefit of the Church, many more agents, and start fresh and important work in several new places, had I but the means to provide stipends for the Church-workers. I should be most thankful if the Society could see its way to increase the annual grant made to this diocese, and so enable us to open up new centres of work. The colony is now in a state of commercial depression: in spite of this, the members of our Church in most cases pay to the full, in some cases exceed, the sum at which the various congregations are assessed by the Synod for the support of their clergy. I cannot complain of a want of liberality among our people; but it is a poor colony, and the wealth of the country is, almost entirely, in the country districts, and to a great extent in the town, in the hands of another Communion. Our Church is distinctly a poor one in this diocese; the State-grants in aid of religion will be withdrawn at the close of the tenure of the present year's grants in the case of the few parishes which at present enjoy them, and the heavy task lies upon us, in a time of depression, of endeavouring to provide for the future need (a work on which several parishes have already heartily entered), while, at the same time, with difficulty raising the funds to meet existing claims."

## A MISSION AMONGST THE MALAYS OF CAPETOWN.

ONE object before Christian Missionary enterprise in the Cape Colony is the contest with Mohammedanism. At least one fifth of the population of Capetown is Mohammedan, and its disciples are many in Stellenbosch, Simonstown, Port Elizabeth, and other places. Mohammedanism was imported into South Africa by the Dutch, from their dependencies in the Eastern Archipelago. It was at first confined to the Malays, whom the Dutch used as servants or slaves, but it found favour with some Christians, and amongst the Africans it has made numerous converts. The Rev. Dr. J. M. Arnold, the author of a well-known work on *Islam; its History*, &c., having acquired the Malay language as Chaplain at Batavia, and held a living in England, has gone to Capetown with a view to work among

Moslems. His proceedings are recorded in the Report of the *Moslem Mission Society.*

The following extracts from Dr. Arnold's letters will be found to give pleasing attestation to the general state of Church life at the Cape, in addition to the picture they draw of the special need for which they are published here:—

"PAPENDORP RECTORY, CAPETOWN,
"*January* 11, 1876.

"Though I should have wished to tell you of our safe arrival immediately on our landing in South Africa, I purposely waited till I had in some measure reconnoitred the ground the *Moslem Mission Society* purposes to occupy in these parts. Of course I am deeply sensible of the fact that Evangelistic work among Mohammedans is most difficult and demands great patience, no matter in what country and amongst what people it may be. The general Missions of our Church have been very greatly blessed in Capetown, and this would be gladly acknowledged by any one that will go to Canon Lightfoot's church full of black people. It was a touching spectacle to witness the vast multitude of coloured people who were coming up for confirmation the other day at the Cathedral. And no doubt there were some converts from Islam among them; but they were of the Negro, Kaffir, and Hottentot type, rather than of the Malay *proper*,—for all Moslems, even those of English or Scotch blood are indiscriminately called Malays, I find.

"Several attempts have been made before this to win the Malays proper, but no impression of any great or lasting nature has been produced. But upon closer inspection and a fuller inquiry I see no grounds for despair; on the contrary nothing can be clearer than that there is a *wide* door open, though there may not be wanting many adversaries to prevent our entering.

"There are many Malays who know English as well as ourselves; masses of their children are frequenting our schools both religious and secular. These not only learn the English language and English ways and thoughts, but they learn the English Church Catechism the Collects and Gospels, and they receive other Christian teaching as eagerly as do our Christian children at home. In mentioning this, I must not be understood as implying my own approval of non-discrimination in teaching between baptized and unbaptized, but I am assured that hereby is produced a silent but deep impression, wearing out slowly but surely Moslem bigotry and prejudice.

"The very greatest hindrance to Malays embracing Christianity seems to be the drunken, wicked, ungodly lives of Christians, and especially of the coloured people belonging to the Church; and I am grieved to add that converts from Christianity to Islam seem to have been far more frequent till now than conversions from Islam to Christianity; but there is a brighter prospect. Many educated Malays long for something better than Islam can offer them.

"Bishop Gray's like-minded successor, with a view to give me a *status*, independent of the Mission I came to take up, has instituted me to St. Mary's, Papendorp, a village on the outskirts of Capetown, which till now was served by the clergy of the Kaffir College at Zonnebloem, this being situated in what is now my parish. Papendorp contains a large number of Malays without priest or mosque, and therefore will serve as a good basis and starting-point for the work of our Society. Nor only have

I many really Malay Mohammedan parishioners, but most of them seem very accessible.

"There is one Malay whose acquaintance I have not yet made, who encouraged *all his sons and daughters* to become Christians, though himself continued a Moslem. In the churchyard of St. Mary's the grave of one of his sons was yesterday shown me, who died aged twenty-one, and I was told he bought the grave in perpetuity to secure a permanent resting-place for his son. Some other relations of the same man, I learned to-day, distinguished themselves in our choir, which consists of white and coloured people.

"One of the greatest political men here told me that he rejoiced at the Society taking up this field, enlarging, as did also our good Bishop, upon the *sterling* character of the Malays, and repeating that one convert from them was worth several from the black peoples. This gentleman also told me that years ago he himself studied Malay to do them good, and that he felt certain my knowledge of Malay would give me great power and influence among the people. I was sorry on the other hand to find that most of the Malays scarcely know anything of their native tongue, their language being generally a sort of a corrupt Dutch *patois*, which I shall have to learn.

"Taking all the drawbacks into consideration, and underrating none of the difficulties, Canon Lightfoot tells me that nearly all the Malays are ready to hear our message, and that every house is open for the Missionary to enter in. A large number of them we can address in our own language, which is a great advantage of itself. We can offer them English books, and I am told that my book on Islam will be read and studied by many of the educated Moslems.

"Some of the former converts to Islam from our own people have been reclaimed by the efforts of Canon Lightfoot. But it is a terrible sight to see a European face now and then in the streets of this metropolis dressed up as a Moslem.

"I inclose a note I have received from Port Elizabeth, which will confirm my own conviction that the Society has the most sacred right to go before the Church and ask boldly for men and means for this Mission, the idea of which was cherished so long by Bishop Gray, and which has been taken up so earnestly by the present Metropolitan. The Society has assisted me in defraying my expenses in coming out here, but now being in charge of a small parish, which brings me in a little, I shall not need any further help for myself. What I ask for is *immediate* aid to employ a few fellow-labourers to work among some 8,000 Mohammedans; these men we might procure on the spot, but the money to pay them must come from home.

"I propose, therefore, that your Council put forth at once a strong appeal to the Church for a few hundred pounds for this purpose. As such agents would work in connection with me, and in a measure under my immediate supervision, it would not be difficult to train them, and to assure ourselves of their continued efficiency."

"*January*, 1876.

"I cut out of a daily paper published to-day, the annexed advertisement:—'A Mohammedan priest is wanted, possessing a perfect knowledge of the Koran. Salary 240*l.* a year.' This is better pay, you will understand, than is offered by the church to many an English clergyman, who, for Christ's sake, comes to work in these distant parts. I do not think a stronger proof can be given of the vitality of Islam than this

advertisement. Nevertheless, all I said of the accessibility of the Mohammedans in my former letter has thus far proved true. Although I am not yet fully settled in my parish, the house not being ready, I have had the pleasure of baptizing four adults, an aged widow, a married woman, and two younger Malay girls of full age. They had been under instruction for some time by Miss Burns, the infant schoolmistress, and lately by myself. They were all of them as satisfactory and devout candidates for Holy Baptism as any can be desired, with fine, truthful, honest, and intelligent countenances. Any one seeing their tears run down during the service, in the presence of a large congregation, would have felt convinced of their being in earnest. Last evening I was requested by Mr. Browning, the incumbent of St. John's Capetown, to baptize three Malays in his church, as he kindly thought I might be pleased to administer the Holy Sacrament, having come out specially for this work. This, you will observe, makes seven Baptisms. To this I may add, that six male catechumens in my own parish are now under preparation. One old man, who lately lost his Christian wife, and who seems very earnest, implores for Baptism. I cannot tell you what joy it affords to see these people thus open for Christian teaching.

"I feel certain that an earnest appeal to the Church, stating the simple facts, and that no one takes up this vast field, so ripe and ready, and so long neglected, would refuse the means which are wanted. It seems disgraceful, I think, not to ask at once at least for as much as the single salary offered to a Malay priest.

"If there were a young, earnest priest who would choose to come out, having four hours a-day teaching in a school, he might assist me in an outlying district on Sunday and otherwise; salary, 100*l.* and *a house*, might be raised perhaps to 150*l.*"

"*May* 9, 1876.

"I have now in three months baptized about sixty adults, of whom only one has caused me temporary anxiety. A vast number are still waiting to step into the pool; but help I *must* have. Not to help me will have the gravest consequences. The door may be shut some day. I lay the matter upon your consciences. To-day I was about purchasing some buildings adjoining our schools for mission purposes, and no help to be got out here. My daughter works *man*fully, and Mrs. Arnold renders every assistance. We have also secured the aid of Miss Young, a sister from Bloemfontein; she lives with us at the Rectory."

## DIOCESE OF GRAHAMSTOWN: MISSIONARY PROGRESS AND PROSPECTS.

BY THE BISHOP OF GRAHAMSTOWN.

THE Bishop of GRAHAMSTOWN, who has just returned to England in safety, wrote to the Society on 2nd Feb. to the following effect:—

As I expressed in my last the intention of writing again to the Society as soon as our Mission Conference was concluded, which is usually held at the beginning of January (at the Feast of

the Epiphany, according to our rules), I now write more directly in reply to your invitation contained in circulars dated May and September last. I might begin by explaining the cause of the present delay. The unhappy war-scare which has so needlessly (as it now proves) pervaded the land, made me deem it undesirable to call the Missionaries away from their stations during Christmas-tide —that being the time when all our former wars have broken out, and the time therefore when all our alarmists expected the mischief this year to begin. Accordingly I deferred till the Feast of the Purification that which would otherwise have taken place at the Feast of the Epiphany; and we have now just concluded our session, the Missionaries having communicated together this morning previous to their departure to their several stations.

Before entering upon our Missionary progress and prospects, I will first say that, disappointing as it has been to me that the *Day of Intercession* is not more warmly responded to by the European population in the diocese at large, and painful as the neglect of some, and the opposition of others has been (in many cases too where better things might have been hoped for), yet the disturbed state of men's minds relative to our native difficulties, and the bitter remembrance of past wars, has no doubt contributed during the past year to fan the hostile feeling towards Mission work which I so often have to deplore. We have still some cheering instances of spontaneous aid given to our Missions from quarters little expected. Besides this, we have about 70*l.* now in hand to be sent as part of our small contribution of a free-will offering to the funds of the S.P.G. This will be forwarded in a few weeks—as soon as the contributions from the remaining parishes have come in, which the habit of settling churchwardens' accounts at Easter keeps back for the present. I hope the sum may reach 100*l.*

I now revert to our *progress* during the past year, and I trust that the tabulated statistics, which I shall partly inclose and partly furnish, as soon as the papers are prepared by Mr. Mullins our Diocesan and Mission secretary, will prove that our Kafir Mission work at all events has shown in all points a steady increase.

With regard to our *European* congregations, I have very little to add to the remarks I have made in my late Charge, which has been forwarded to you. I there stated (page 12), that, "in reviewing the statistics of the Diocese so far as they have been furnished by the returns and replies made to the articles of inquiry, I have but little

comment to make. I can give no glowing picture of increased numbers—nor would it, I think, be reasonable to expect it. Two of the northern towns, to whose wants our attention was directed at our former assembling, have now been supplied with incumbents; while the resignation of two of our older clergy had left two important posts in the northern portion of the diocese unprovided for." One of these has since been filled up by the ordination of a student from St. Augustine's, while two other vacancies (one occasioned by a recent sudden death) still await the accession of new strength to our ranks before their spiritual wants can be supplied. Speaking of our English parishes I went on to say, "I regret to observe that the total number of our communicants has not increased at all in proportion to the numbers who have been confirmed in almost every parish since our former Synod. This fact may have local reasons, and a migratory population owing to the diamond-field attractions, to account for it."

Our *educational work* has perhaps been our most hopeful feature in the way of progress, which in my Charge I have thus recorded. Speaking of the increased openings that have been presented to us I said, "One important Grammar School, from which the operation of the Government scheme of education had for some time appeared to exclude us (viz. at King William's Town), has now been resumed and reopened with every prospect of lasting success. Our older Diocesan Grammar School in the city of Grahamstown has had its staff materially strengthened, and grows proportionately in numbers and influence. The Cathedral School has also increased considerably, numbering now 150 boys—while the Kafir Institution has doubled its numbers, though it has altogether ceased to allow its education to be gratuitous. Besides this, the scheme for female education, discussed by us again and again in successive Synods, has been at length inaugurated, and, without prejudice to older establishments, has been attended with results which have been very cheering to all its promoters. But what concerns us still more to remark, is, that by the aid of the S.P.C.K., supplementing the subscriptions raised among ourselves, we have succeeded in founding a Theological Tutorship for the Diocese, and thus affording to young men an opportunity of qualifying themselves for Holy Orders, and so devoting themselves to a vocation which we deem the noblest upon earth—to be Christ's Ambassadors, proclaiming His Gospel, and dispensing His mysteries of reconciliation to a guilty world."

The urgent necessity for striving to raise up an *indigenous ministry* in this land, both for our native and European congregations, has been long made a subject of my most serious thoughts and endeavours, and the general subject of *self-help*, and of a diminished dependence upon extraneous aid, whether the aid of our Home Societies, or of the ecclesiastical grants hitherto made by the government of the colony, has been unceasingly inculcated by me in every way that I could devise; and the importance of keeping this matter in view is now very seriously brought to the test by the recent passing of a so-called Voluntary Bill in our colonial legislature, whereby our ecclesiastical grants are being gradually withdrawn, and will speedily terminate altogether. Accordingly, while cordially acquiescing in the principle involved in your general regulations, I am still forced earnestly to deprecate any present diminution of our colonial grant, though I shall be exceedingly glad when the circumstances of the country will admit of our doing without it altogether. Our late Diocesan Synod showed an earnest desire to grapple with the subject in a practical spirit. But I lament to say that a commercial crisis has arisen within the latter part of the year, a crisis helped on by the war-scare, and the unsettled state of the diamond-fields—which has been sufficient to cause a delay for a few months in the efforts we were projecting.

As regards the corresponding action in the Mission field. I called your special attention, in my letter of January 10, 1876, to what I deemed the main feature of our then Missionary Conference, viz., our resolutions (1) to begin at once a Native Ministry Fund, and (2) to employ more freely our native evangelists, without being so much dependent on the precarious basis of Government grants to schools as a means of forwarding our Mission work. The result of a year's action in this direction has been, as a financial matter, rather fraught with healthy encouragement of hopes for the future—the indications of which are very decided—than with any direct bearing upon our present financial state, which I warned you in the letter above quoted was somewhat embarrassed. I inclose the extracts from our Mission Conference of 1876, bearing on the point of a Native Ministry:—

XVI. After considerable discussion it was resolved that a Native Ministry Fund be begun at once, and that funds be collected from the following sources:—

(1).—That all unappropriated assessments towards Mission work from the European congregations be paid into this fund.

(2).—That a general quarterly contribution be invited from all Native Missions, and paid in.
(3).—That the Mission clergy be recommended to pay in any thankofferings or marriage fees that they may receive.
(4).—That a special annual offertory on Easter Day be devoted to the same fund.
(5).—That a Statement of Receipts and Expenditure of the above-named fund be published annually.
(6).—That the Bishop be respectfully requested to issue a Pastoral Letter to the Natives on this subject.

I am anxious to impress on you the reality of our efforts in this behalf, and the assurance which, in common with the body of Missionaries, I have, that in spite of our present difficulties we have a hopeful future in the now awakening readiness—slow, I grant, but I believe sure—of the Kafirs to contribute towards the maintenance of the spiritual work that is being done amongst them.

In proof of this I may cite to you the returns made to me from our principal Missions of the increase of contributions made by the Kafirs towards the Mission work :—

| | 1874. | | | 1875. | | | 1876. | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | £ | s. | d. | £ | s. | d. | £ | s. | d. | |
| 1. St. Matthew's, K. Hoek. | 70 | 0 | 0 | 410 | 0 | 0 | 160 | 16 | 4 | Church building. |
| 2. St. Luke's, Newlands. | 93 | 7 | 6 | 215 | 6 | 3 | 264 | 11 | 3 | Church built. |
| 3. St. Peter's, Gwatyu | 10 | 0 | 0 | 57 | 0 | 0 | 41 | 0 | 0 | Printing Press established. |
| 4. St. Philip's, Grahamstown. | 40 | 0 | 0 | 65 | 0 | 0 | 65 | 0 | 0 | Good promise for next year. |

Having invited your consideration to this matter, and to the largely extended work which has grown up since our block grant was first made, and ever since our readjustment of it in 1869, when our Ciskeian Missions were reduced (as we thought) to the very lowest possible expenditure, in order to prosecute the still greater work then opening upon us beyond the Kei, I can with the less shame, though still not without pain, revert to our present *financial embarrassment.* When you consider (1) that by the time you receive this we shall have (D.V.) nine ordained Missionaries, besides the principal of the Kafir Institution (for our minutes will convey to you that an unanimous request to me to ordain at once two more natives has been by me readily acceded to); (2) that we have from fifty to sixty catechists

and evangelists, some paid and some unpaid, but mostly requiring some little aid in one way or another; (3) that we have, besides our work connected with the four central stations, no less than nine Town Missions, established through the joint aid of the towns themselves and of our Mission Board, but very inadequately supported by the townspeople among whom they are placed, from causes to which I have alluded above. All this, with a single glance at our tabulated statistics, will, I feel assured, impress you with the fact that our expenditure has been very carefully managed, and the fruits of it, if not all we could desire, are, by the blessing of GOD, by no means inconsiderable.

I now venture to call your attention again to the last page of my letter of January 1876, and pardon me if I cite again what I then said. Alluding to our Native Ministry Fund, I say, "But now in the meantime, before this grows, our funds are a good deal encumbered. The Missionaries who reported last year (*i.e.* 1875) upon the necessity of increased allowance, because of the enormously increased cost of living, which the wealth poured in by the diamond-fields and other causes have contributed to foster, have now agreed, that although they see no signs of diminution in the cost of things, they had rather learn, by drawing more out of the native Christians, to do without an increase. But if the S.P.G. would kindly aid the whole body a little by enabling them to carry out their scale of increase (for length of service, growth of family, &c., as per accompanying scale), that will be the best mode of aiding us at present; and as soon as we can throw off the Native Ministry stipends, and pay for our evangelists as well out of the New Ministry Fund, we shall be in a better position. At present, with the closest cutting down and resigning of 'incidentals,' in which many, I may say all, the Missionaries have acted with great generosity, abandoning gradually from year to year their claim for school materials, horse-hire, waggons, medicines, post, and other petty expenses, we still have a deficiency on the ensuing year of some 70*l.* or 80*l.* And when you remember that one Missionary has ten children, and another seven, and that some of them have a good many years' service to claim for, and that really those who receive the most are the worst off, you will not wonder at our being a little in arrear. If you can give us relief by taking some of our increases upon your shoulders for a year or two, you will I think set us afloat without sanctioning the principle of increased salaries."

You will excuse my saying that I hoped we might receive some

favourable reply to the above appeal, and I do earnestly beg that in the estimates for 1878 our case may be considered favourably with a view to some advance—100*l.* or 150*l.* a year for three years, or else a sum at once to put us straight, is all that I would plead for. I am most sincerely desirous for the self-support of our colonial and Mission work also, and I am willing to incur, as I have incurred, a considerable degree of obloquy in the colony in advancing this principle.

But when I recollect that on the separation of the Transkeian Diocese, and the withdrawal of its accounts from the management of the Mission Conference of the Diocese of Grahamstown, we pleaded, "that our block grant for Missions should be made on a scale of not less than 3,000*l.* per annum, a portion of our proper work having been much crippled by the necessity of a large expenditure in extending the Missions beyond the Kei," and that, in spite of the Society not feeling itself able then to comply with our request, our work has gone on extending and its expenses necessarily increasing largely, I feel it not unreasonable to press now for a favourable consideration of our more modest request as above.

I have partially explained the causes of our Native Ministry Fund not proving more productive in the first year—owing to two substantial churches being erected in our two principal Missions (N.B. a third on our Port Elizabeth Mission); but I feel a very confident expectation of this fund becoming in a few years substantially productive. I need hardly add (and I do not say this in the way of complaint), that our Missionaries are paid considerably less than those of the other Christian bodies engaged in the same field of labour, with the single exception of the German Lutherans; that they are earnest and self-denying men, who, in spite of difficulties, will not allow the work to languish.

I have already called attention to the disadvantages which they are under, in comparison with the *Missionaries* of other bodies, as regards the *education* of their *children*. It is a matter, therefore, on which I need not enlarge. But I would observe, that if led to endeavour to educate their children themselves, this involves a great consumption of valuable time withdrawn from Mission work. I have seen the proof of this. On the other hand, the expenses of education are ruinous. I rather revert to the subject in order to point out the disastrous effect it is too likely to produce (of which I see the signs already working) on the prospects of any effectual European super-

vision of the Kafir Mission work after the present band of Missionaries has passed away. Though our oldest Missionary, Mr. Waters of St. Mark's, has a son now in the Mission field, I fear we dare not expect this happy circumstance to be often repeated. The mothers, at all events, will not be—nay, are not—forward to encourage their children to follow their father's steps in a field where the sustentation is so meagre, and the domestic difficulty, especially as to the education of children, is so pressing; and though I frequently try to remind myself of the truth, "Sufficient unto the day is the evil thereof," I confess this thought often gives me a good deal of uneasiness and perplexity.

And now I have only one further subject that I have forborne to touch upon, as the mention of it carries disappointment and anxiety in its train, though not without some bright hopes of good in store, viz., our projected *new work*:—

1. The Herschel Mission.—I do not know in what quarter to look for some one to take up this work.

2. The Mission at King William's Town is at length, I believe, making a start, though it be a feeble one. The Archdeacon of Kaffraria (who was not at our Mission Conference) writes me word that he has secured a cottage for the purpose, and Mr. Maggs promises to release a teacher from Newlands to embark on the work.

And now I hope you will pardon the length to which this letter has run. If I have been behind hand in reporting or dwelling upon some of the above facts and statistics during the last year or more, I must plead the state of my head as some excuse.

By the urgent requirements of two doctors, by the advice of my elder clergy, and the solicitations of my family, coupled with that of the Metropolitan, I am about to visit England as soon as I can make arrangements to do so, for the purpose of—alas! how impossible!—entire rest. I do so most reluctantly, but the doctors threaten me that unless I do, it will soon be too late.

Anyhow it will give me pleasure to see you and explain personally any points in the above letter on which I can throw any light.

## MARITZBURG: ENDOWMENT OF THE BISHOPRIC, AND ILLUSTRATIONS OF MISSION WORK.

THE efforts that have been made to raise a sum necessary to secure the stipulated income of the Bishop of Maritzburg have at length been crowned with success. But the rapid rise in the prices of the necessaries of life in Natal has most seriously diminished the available value of the 600*l.* a year, on the faith of which Bishop Macrorie consented to undertake his arduous post, and, upon considering the exigencies of the case, the Committee of the Association, through whose instrumentality the capital sum of 12,000*l.* was raised, venture yet further to appeal for additional help, so that the income of the Bishop may be somewhat augmented.

It is now eight years ago since Bishop Macrorie undertook the serious charge to which the Church called him, and the records that have been given of the work of his diocese in previous numbers of the *Mission Field*, and other publications of the Society, afford abundant proof of the success which has attended his efforts to maintain the truth, and the great good which has resulted from his presence in the Colony. When he held the first Synod in Natal in 1869, he had but eleven clergymen with him; now there are twenty-two, who minister in seventeen churches, and have charge of two diocesan schools, a college at Maritzburg, and a college at Richmond. At present there are no native clergy in the diocese, although Bishop Macrorie was the first South African Bishop to ordain a native: but of the two he ordained one died, and the other has gone with Bishop Callaway, who trained him, to Kaffraria. But there is much work done amongst the natives in Durban, Maritzburg, and Pinetown, and in several other places they are anxious for teachers to be sent to them. It is to be hoped that several of the native communicants will be admitted as catechists, and employed as evangelists to their heathen countrymen, who now number 287,011 in this diocese.

Bishop Macrorie's visit to England last year was productive of good results, both in the material aid he was able to gain, and in the increase of interest and sympathy in his work. His departure for Africa is too recent for any communications from him to be received in England, but the reports for this year from the Missionaries are representative and interesting.

The Rev. JAMES WALTON, of Pinetown, whose Mission district

contains an area of 170 square miles, and a population of about 500 Europeans, and 5,000 natives, says :—

"Our European services in St. Andrew's Church are now better attended than for some years past, and there is much among the settlers in the village that is hopeful and encouraging.

"We have a fine prospect of good opening up among the native Zulu population in the vicinity of Pinetown. Within the last six months we have erected a school for them in the centre of the village, and have succeeded in drawing together between forty and fifty native young men on the week evenings for instruction, and also twice on each Sunday.

"The progress they have made since the opening of the school, and six months previously, is wonderful. Several of them who did not know a letter last year at this time, can now read the Testament, and have commenced to write.

"Bishop Callaway's translations into Zulu of the Prayer Book, also numerous hymns and other lessons for the natives, as well as portions of the Old and New Testaments, are an immense boon, and greatly facilitate our progress in conveying instruction.

"More than 100*l.* have been collected by Miss Walton during the year from friends of the Church and Education, in the Colony and in England, for the erection and fitting up of the school-church, which is now happily clear of debt.

"The native youths show their appreciation of all that is being done for them by the constancy of their attendance, and their eagerness for instruction.

"May we have 'Grace to labour, and faint not.'"

The Rev. T. Goodwin, Missionary at Umgeni and Sydenham, thus describes his work :—

"I am thankful to say my work is already progressing, though we have, of course, many drawbacks and disappointments. My little church is now crowded, and it has become a matter of deep anxiety how to enlarge it. My people are none of them rich, and few are even well-to-do. As they are contributing to my income, and by monthly instalments to the Parsonage Fund, I can scarcely expect them to do much more. I have applied to the S.P.C.K. through the Bishop for a grant in aid, but am informed that the Society has made it a hard and fast rule to give nothing to any church which is not altogether and entirely out of debt. Now it unfortunately happens that we have a debt of 30*l.* on St. Matthias, due to my licensed Reader on account of money advanced during the construction of the building. This is the whole of the debt due on the church. There are certain instalments (10*l.* per annum for four years) due to the Finance Board, but these have been taken over personally by Mr. Stainbank in lieu of contributing to the Parsonage Fund. The Society some time ago promised, I believe, to assist us, but up to the present has not done so. The Bishop is doing all he can with the Society to explain our position and circumstances, and I have hopes that on receipt of my letter, which accompanies this, his lordship's efforts may not be in vain. The Church has cost about 350*l.*, and the Parsonage 350*l.*—total 700*l.*

"I am also extremely anxious to do something for the Coolie population by which I am surrounded, but my hands are completely tied for want of

funds. My plan is to erect a large room, which would serve as a schoolroom for Coolie children in the daytime, and for classes, Missionary meetings, lectures, &c., in the evening. By means of these latter we should be enabled to raise a considerable sum of money for a variety of objects. But until I can get the room, it is useless to ask either the Government or employers of Coolie labour to contribute. Both these, I am confident, would assist a scheme already inaugurated, while neither of them, I fear, would care to contribute to the inauguration itself. If the S.P.C.K., or Churchmen at home, could only see, as I do, the good which the carrying out of this plan would produce, I am confident the necessary 150*l.* or 200*l.* would soon be forthcoming. No Mission work whatever is being done among the Coolies around me, either by the Church or any other Christian body. There is a a splendid opening for the Church. As you will see by the annual statistical report accompanying this, I have baptized one adult Coolie (male) during the year. I had this man under preparation for about nine or ten months, when he was publicly baptized, and afterwards married to a Christian African by me.

"I have been endeavouring to form a choir, and have succeeded very fairly. On Christmas Day the choir, for the first time, wore their surplices and cassocks. The choir consists of twelve men and boys, who have now for nearly twelve months past regularly attended three times a week to learn music on the tonic sol-fa system. We hold our practices in the Colonization Company's Coffee-works, kindly lent for the purpose by Mr. Stainbank, the manager. We are very thankful for the use of this room, though in many respects it is far from convenient, and not nearly so suitable as a schoolroom would be. For in addition to the dust, which cannot possibly be avoided in a factory of this kind, myriads of small moths, generated in the mealies stored for grinding, fly about in the light, and we cannot always avoid swallowing some of them. The choristers have all (in some cases by the exercise of considerable self-denial) provided their own surplices and cassocks, in addition to paying 1*s.* each per month towards defraying the expenses of lighting, books, &c.

"The services have been as follows:—St. Matthew's, Sundays at 11 A.M. and 7 P.M.; Holy Communion every alternate Sunday at 11 A.M., and on Festivals at 7.30 A.M. Evensong every Friday at 7.30, and on one Wednesday in each month.

"At Sydenham every Sunday evening I am enabled to work this by the assistance of a lay-reader at both the Umgeni and Sydenham, who takes the service during my absence. We have a Sunday-school at each of the places, which is well attended. Mrs. Louch, the wife of my lay-reader, conducts the Sunday-school at Sydenham, and Mrs. Goodwin, with assistants, the one at the Umgeni.

"I am much encouraged by the willing assistance in Church work rendered by my people, who among them undertake the duties of lay-readers, Sunday-school teachers, choristers, the playing of the harmonium, the keeping clean of the church, and its decoration on the greater festivals. The church is also provided with bouquets of flowers on every Sunday and festival.

"We are endeavouring to provide the church with suitable and substantial sittings. Hitherto we have used borrowed chairs. As soon as we get sufficient money to pay for them, we shall have one or two benches made. In this way we have already acquired six, at a cost of about 13*l.* By means of the benches we shall be enabled to seat a greater number of worshippers. I have received a grant of books for the Sunday-school from S.P.C.K. to the amount of 5*l.*, and also the gift of a small silver set of altar vessels from a lady in England."

The Rev. G. SMITH, of Estcourt, who has a large district assigned to him, and upwards of 20,000 natives within his reach, contributes the following most interesting account of the blessing which has attended his labours :—

"Since my last report new spheres of work have opened out, and I have had great grounds for thankfulness to the Giver of all good for numerous signs of the daybreak of a spiritual life in the clouds of heathenism around, and of zeal and earnestness amongst those who have hitherto appeared careless and indifferent in their Christian calling.

"In May last a sale of work was held in Estcourt, to raise funds for building a new permanent church, and 150*l.* was the amount of the proceeds ; to this a liberal Churchman in the neighbourhood added 18*l.*, and donations from English and Colonial friends raise the total sum in hand to upwards of 200*l.*

"But as at least 600*l.* will be required to erect the new church, we must wait and work on for some time before we can hope to commence building.

"On the Sunday after Easter I had the privilege of baptizing our first Zulu convert in this parish.

"It came about in this wise. Nagazi (as he was then called) is a young fellow of about twenty years of age. One night, now a year ago, he and several companions were out in their master's fields hunting porcupines ; they were armed with assegais (spears) ; it was a bitterly cold night. A porcupine was seen, and chased over a fence into a ditch beyond, and then lost sight of. Presently, in the dim light, Nagazi shouted out that he saw it moving in the ditch, and, rushing forward, stabbed again and again at the object, when a fearful groan was uttered, and he found that he had frightfully wounded—not a porcupine, but—an intimate friend of his own, and the brother of one of his companions.

"This unfortunate fellow (named Nell) had been away some fifteen miles to a native beer-drinking party, and, returning after dark, thinly clad (if clad at all) having several small streams to wade through, with the water at freezing point, had become completely benumbed with the cold ; this, combined probably with the effects of his potations, induced him to take shelter from the biting wind in the ditch, where he was roused from his stupor by the fourth or fifth wound of Nagazi's spear.

"Nagazi and those who were with him were horror-struck when they realized what had been done. It was three o'clock in the morning. They at once aroused their master and mistress. The wounded man was conveyed to their house, and it was found that he had been stabbed through the hand, and cheek, and in the back and shoulder. Surgical assistance was sent for, and the magistrate of the district was acquainted with the facts. Nell, after a few days, showed signs of recovery : he exonerated Nagazi from all blame, and forgave him his share in the unhappy transaction.

"Nagazi made Nell a present of the best cow that he possessed, to show his regret.

"Thus matters went on for some weeks, Nell's employers tending upon him most assiduously, and supplying every want ; and the unfortunate cause of the accident ministering in every possible way to the relief of the sufferer, but, in deference to the superstitious notions of Nell's relatives, who watched by him, he did not enter the sick man's room.

"One day, when he appeared to be getting better, Nagazi passed near

his door to ask after him; on that day he was taken worse. 'See!' said his 'friends' (?) 'the shadow of that fellow has caused this! And it proves that he intentionally worked this injury upon you: he is your murderer!'

"Get an idea of this kind into a heathen Zulu's head, and nothing can alter his conviction. All the old women came, and wailed, and howled, and cursed 'their son's murderer.'

"All the young men and his fellow servants shunned his approach—for had he not killed their brother?

"After lingering for six weeks poor Nell died. The noise of howling and wailing (perfectly emotionless in the case of nine out of every ten of the old women performing it) was frightful; and the hate and revenge expressed by the men towards the unhappy cause of his death would, according to their own laws, were it not for 'the white man,' have soon ended in a second tragedy.

"Poor Nell's grave, in accordance with the Zulu custom (I do not know whether it is only local or general), was made after this fashion. His brothers selected an out-of-the-way spot. A circular hole, some six feet deep and three feet in diameter, was dug; then an apsidal excavation was made at the base. The body was then placed therein in a sitting posture, the sleeping mat of the deceased, unrolled, protecting the entrance, against which were placed the knobkeries (knob-sticks) and his other weapons. The ground was then replaced in the first-formed hole, and one or two small stones—unnoticeable to a passer-by, marked the spot.

"No sooner was Nell dead than his relatives demanded recompense from Nagazi for the loss of their brother. Legally he was not bound to recognize their claim, but he generously gave them all the cattle that he possessed, one cow to pay the doctor's bill, and four others for themselves.

"But, in contrast to the malice, hatred, and uncharitableness of those of his own colour and race, he was struck with the generosity and sympathy, and unremitting kindness and attention of his master and mistress, to their poor servant; and, with tears in his eyes, he begged his mistress to teach him something about that spirit which prompted the Christian to kindness and charity, instead of hate and revenge.

"After several months' careful preparation he was admitted into the fellowship of Christ's Church by Holy Baptism, in St. John's Church, Weston, Mooi River, on the octave of Easter Day.

"Although this was our summer-time, there was snow to be seen upon the Drakensberg Mountains. When returned from church, his mistress asked him if he had noticed the mountains, and whether they reminded him of anything that he had learned? He replied in Zulu, 'Yes—"Thou shalt wash me, and I shall be whiter than snow."'

"Nagazi was baptized 'Stephen,' and takes the name of the village, 'Weston,' as a surname.

"Soon after he was baptized he heard that the girl to whom he was engaged to be married had been ordered by her friends to give him up, and become the wife of an old polygamist, as her lover was a thoroughly bad fellow, and had committed a foul murder. The girl would not believe this, and desired to see him; but her father prevented her doing so, and used such measures (as no one knows better than a Zulu) that, without rendering himself liable to the arm of the law, he compelled the girl to forsake her intended husband, and become *a* wife of the man who had paid the ten cows required for her.

"When Stephen heard of this his first impulse was to go and undeceive

her, so that, in her estimation, at least, he might not be looked upon as a murderer, although she could never be his wife.

"But, as he was gathering up his shield and weapons, better thoughts prevailed; for he saw the possibility of revengeful feelings taking possession of his mind, when he should meet the man who had calumniated his character in order to obtain another wife; and 'If he should be tempted to quarrel with the man? Might it not end in the sin with which he had been already charged?' And, to this day, he is content to suffer the forfeiture of the good opinion of one whom he had esteemed most highly, lest he may run into temptation by endeavouring to clear himself from the foul stigma.

"Stephen's conversion has so far influenced his family that his elder brother, Samveli, has placed himself under instruction.

"One of the numerous trials that a Zulu convert has to bear becomes even greater in Stephen's case, for he is very impetuous and high-spirited, and the least show of temper or hastiness calls forth the remark from some European:—'Yes! this comes of your being baptized!' 'You're a nice sort of a Christian Kafir, you are!'

"He says 'Nagazi will try to get the better of Stephen sometimes, but Stephen tries to stamp him out.'

"I have started, and hope to continue, an important Mission (St. Augustine's) thirty-two miles from here, amongst a Basuto tribe, at a cost, to our local Diocesan Funds, of 100*l.* annually; and another to the Zulus, near Estcourt, upon land which I myself hope to present to the Church, where we have a native catechist in charge, at a salary of 48*l.* a year.

## LADIES' ASSOCIATION SCHOOLS.

THERE are four Girls' Schools in South Africa in connection with the *Ladies' Association S.P.G.*

1. The Mission School at CAPETOWN attached to Miss Arthur's Orphanage is going on well under Miss Vizard's care. The Government Inspector gave a good report after an unexpected visit in February, and was pleased with the order and discipline which prevailed. There are seventy-five children on the books, and about 110 are in the infant department under the native teacher Anne Daoma.

2. At BLOEMFONTEIN the Kafir Industrial School is now well established. There are twelve girls who live all together with Miss Copleston and another lady in a few cottage apartments, and are instructed in cooking, washing, &c., besides their regular school lessons, in which they are making good progress. All are baptized, and most of them are regular Communicants.

3. At SPRINGVALE the Mission Girls' School has had a great loss in the death of Miss Hayward, who has had charge of it for the last three years. Some of the elder pupils have gone away with their parents to Bishop Callaway. Miss Jenkinson has kindly undertaken the charge of the whole school, having for a long time assisted Miss Hayward by teaching the younger children, about twenty in number.

4. At the new Station of St. John's in PONDOLAND, a little School has been gathered together under the care of Miss Croome, much aided by Mrs. Oxland. There are seven girls boarded in the rooms prepared for them in the Mission House, and about seventeen day scholars. Miss Croome being about to return to England, the Ladies' Association is now seeking a lady to supply her place.

## BLOEMFONTEIN.

ON the occasion of the Third Meeting of the Diocesan Synod (6th January, 1877), the Bishop delivered a Charge from which, as a suitable introduction to the reports of the Missionaries, the following passages are selected :—

"THEOLOGICAL COLLEGE.—You will be also asked to assist at the formal inauguration of our Diocesan Theological College. We owe the foundation of this institution to the goodwill and generous sympathy of the Church at home generally, and more especially to the liberality and brotherly kindness of present and former members of Cuddesden College in the Diocese of Oxford, with the work of which I had the privilege of being formerly associated. The Church will not take that deep root in the affections of the people of the land, until we are prepared to offer for the ministry of the Church our own children born in the land. We look forward to being able to supply as good a training in Theology, as well as in other knowledge necessary for a clergyman of the Church, as can anywhere be obtained, at a very moderate expense. I would earnestly commend to all Churchmen the words of the Bishops' Pastoral. Those who cannot dedicate children of their own might assist some, who may be prepared for the noblest service on earth, the grandest ministry in the world.

"The name of St. Cyprian, which we have selected for the designation of our College, not only carries us back to the ancient traditions and glorious annals of the Church in Africa, but is significant of the present position of the Anglican Church in the world, and, therefore, of the Church of this Province and the Diocese. It is pre-eminently the Historical Church. '*Semper eadem.*' '*Quod semper, quod ubique, quod ab omnibus,*' are our watchwords."

"DUTY OF SYMPATHY WITH MISSIONS.—I am afraid that in one religious duty our own Church people as a body, as well as other Christians in the land, fall behind the standard of faith and zeal set before us as the aim. I mean in zealous united effort and desire for the conversion of the heathen people, and sympathy with plans for the elevation of the native races. There is no doubt much to be said for the common prejudice against half-civilized natives, who are able and willing to sing hymns, but are not so willing to fulfil their daily duties. We cannot enter into the question fully. But in the first place, let us remember that we have no right to expect more of them than we should of our own people under similar circumstances. Until they have more healthy wants, which are developed by sound practical education, they will scarcely have stronger motives for industry. And in the next place, the tendency, so often complained of, to cast aside reverence for authority, and to be content with a mere emotional religion, can only be fully corrected by the teaching and discipline of the Catholic Church, where authority and true liberty, faith and works, corporate and individual life, find their true harmony. The Church is now at last girding itself to Mission work more boldly. And every member of it has a solemn responsibility in this land, where the native question is likely to be a still more urgent one at no distant future, in providing that the full counsel of GOD should be declared. The principles of our Mission work, its wants and the labours of the clergy engaged in it, ought to secure the intelligent sympathy of our laity. They will find their own interests, in the end, promoted by their co-operation."

"BISHOP FOR THE TRANSVAAL.—We have been looking forward to

the institution of a new Bishopric in the Transvaal Republic. Temporary difficulties have occurred, which will, I trust, be very soon overcome. Our special sympathy and prayers are due to our fellow-churchmen in that State, under the present distress and anxieties. You know that we have at last begun our work in British Basutoland, which has so long been committed to us. It was indeed only lack of power, and not of will, that prevented our undertaking it when I first came out. It was one of the very special charges intrusted to me by the late Metropolitan and the Mother Church. We shall have, probably, comparatively mean and insignificant results to show for many years to come; but as we have not lightly undertaken it, so you may be sure that we shall not lightly abandon it; and in it we may rely upon the blessing of God and sufficient success upon earth. We owe it to the Church which sent us there; we owe it to our own fellow-Churchmen; we owe it to the multitude of heathen people; and to the faith of the Christian Church of the future, which, as history shows, needs the support and witness of an Apostolic Church, if it is to be preserved in its fulness and purity. We owe it to ourselves to gird ourselves to this work with unflinching firmness of purpose and patience of hope, and I am sure that those men whom God has given us to carry forward the Standard of His Kingdom will be worthy of that Holy Cause."

BASUTOLAND MISSION.—Concerning the Basutoland Mission, the Bishop has sent to the Society the following particulars, which show how great is the need in that region of the Church's ministrations:—

"I send you a copy from the Government Blue Book of Statistics, furnished by the French Missionaries themselves, with regard to the district Leribe, where Mr. Widdicombe is stationed, and to which the magistrate of the district invited us to come. You will see that out of a population there of 32,000, about 600 at the most, I should say, are converts of the French Mission. In 1875 there were *eight* baptisms, and there are over 30,000 in the grossest heathenism for us to deal with in that one district. I must also say that we have our own Church people to minister to, according to the great principles of S.P.G.—our colonists, *e.g.*, the magistrates' families, traders, &c., and the Christian Basutos who had become members of our Church at stations in the colony (*e.g.*, Graff Reinet) and at Zonnebloem. For want of the Church in the country many of them in previous years had lapsed. I have had urgent appeals from the present Metropolitan to make some provision for these lads.

"At Mohalis Hoek there is even a stronger case for the Church. The magistrate and all his family, traders, and Christian Basutos, have also sought the Church's ministrations. There are whole tribes of Basutos and Fingoes who wish for the English Church, and do not want the French. The heathen chief took especial pains to give me a courteous reception on the occasion of my visit. I do not think he has even an agent of the French Mission in his tribe.

"The direction that I give to my clergy is (1) to minister to our own Church members and strengthen them; (2) to evangelize the heathen; (3) not to proselytize the French converts, or receive them when it is only a case of annoyance and pique, or vexation at exercise of discipline; but yet not to refuse them admission if conviction and earnest feeling lead them to the Church. And these principles of our policy are fully acted on."

NORTH BASUTOLAND.—(From the Rev. J. WIDDICOMBE, St. Saviour's Mission, Thlotse Heights, Leribe District.)

"Basutoland is a country lying to the west of Natal, and separated from that colony by the great range of the Drakensbergen. It is included in the Diocese of Bloemfontein, because it is much more easily reached from the Orange Free State than from Natal.

"At the conclusion of the Basuto-Dutch war of 1869-70, it became British territory; the then paramount chief, Moshesh, having petitioned Her Majesty to annex his dominions to the British Empire, in order to prevent them from being swallowed up by the Boers. The population of the country, according to last year's census, was upwards of 127,000; nearly nineteen-twentieths of whom are, sad to say, still heathens!

"Until this year, the Church was unable to do anything for the Basutos, beyond educating a few boys at the Native Colleges of Zonnebloem and Grahamstown; though Moshesh had repeatedly applied to the late lamented Metropolitan, as well as to the Bishop of Bloemfontein, for Missionaries.

"The Mission has been established in the most heathen district of Basutoland, that of Leribe, in the extreme north. We are surrounded by a population of Basutos and Zulus, numbering over 30,000, of whom not 300 are, in any sense, Christians. At our very doors we have some 4,000 or 5,000 people living in the most degrading heathenism that can be imagined. It is in this dark corner of the earth that we have been called to labour; endeavouring, with GOD'S help, to break down Satan's empire, and to build up in its stead the Kingdom of CHRIST.

"But our means are so utterly inadequate to this great end, that we are compelled to appeal to the liberality of friends at home. We are living in round huts made of mud, in native fashion,—these being by far the cheapest dwellings we could build, in order that every penny that can be spared may be devoted to the erection of a chapel and a school;—both very small—of unburnt brick. We shall be at least 150*l.* in debt. Simple as our buildings are, they will not cost less than 400*l.*; of which sum only 250*l.* at present is provided.

"You must not think that living in a native hut involves any great amount of self-denial. If it is not all that could be desired, it is by no means to be despised. But if the Mission is to do its work for GOD at all worthily, we shall need, ere long, larger and more permanent buildings.

"We are constantly being interviewed by chiefs and headmen, who come to see the teachers of 'Ma-Churche,' and manifest considerable interest in the progress of our buildings, and promise to come to the services as soon as the chapel is opened. Great numbers of people are anxious to send their children to school; and several parents wish to give us their boys to train and educate; but we are unable at present, from lack of means, to make any response to their offers."

SOUTH BASUTOLAND.—(From Rev. E. W. STENSON, Mohalis Hoek, to the Bishop.)

"You are already aware that my district of Basutoland, from Advance Post to Mohalis Hoek, is, in round numbers, 100 miles long. There are, including Wepener, five principal points, at which, during the whole time referred to in the paper, services have been held at a minimum average of once in six weeks.

"There is a great mixture of religious denominations in this large tract of country; Wesleyans, Baptists, and others. Of Churchmen, we have a good proportion. There are 34 regular Communicants in my cure, and 20 candidates for Confirmation. The arrival of Mr. Widdicombe, in the Leribe or Northern District, has much lightened my work; but it is still too much for one man. It requires, even now, four good horses to enable me to keep it going; and it is well known what a heavy item is involved in feeding horses all the year round.

"The general tone, present aspect, and future prospects of Church work are in the highest degree satisfactory and encouraging.

"You are well aware, my Lord, how long cherished has been the wish to establish a Native Mission at Mohalis Hoek. This wish has been gratified during this year, and is now an accomplished fact. About 100 natives attended the services on Sunday last;—Matins at 9 A.M., and Litany at 2 P.M. It was very fine to hear the good musical voices of the Christians chanting the *Te Deum*, *Venite*, and *Benedictus*, in the sweet Sesuto languge; as also the hymns *Abide with me*,—*Nearer, my God, to Thee*,—*Once in royal David's city*,—and others, all to the tunes from Hymns Ancient and Modern: and the hearty manner in which the Creed, Responses, and Litany were taken up. I feel very thankful for the commencement of, I hope, a life-work.

We are very busy now, preparing for Christmas. I shall have two sets of services, English and Sesuto. I have made an attempt at rendering the *Adeste Fideles* and *Hark, the Herald Angels Sing*, into Sesuto: the people have seized on the airs, and sing them beautifully. I must mention that our choir has its full proportion of parts: bass, tenor, alto, and treble. We use the Sol-fa system, as yet.

"We have a Mission-School, too, with a very intelligent native girl as teacher. There are 20 children under instruction; and I have formed an adult class, which meets whenever I am at home. All this has entailed very hard work, and some pecuniary difficulty. Even the teacher's salary is guaranteed and paid by me. Our little schoolroom is now too small; it is simply a hut; and I am trying to get a larger and more comfortable building. When this is done, the numbers will doubtless increase.

"We have no church. Mr Austen has lent us his stable, but will require it in a couple of months' time.

"We have no bell, and the want of one is much felt. The people live at different places, and never know the time; so that any appointment of time for service is always useless; some come long before, and some, long after.

"A harmonium would be of almost inestimable advantage. Perhaps some one might give us an old one, were our need more fully known. I am also in want of school-books, slates, maps, pictures of all sorts; in short, everything that such a work as this should have for its support. We are away from shops, even had we money to spend; there is not so much as a carpenter near us, to make a black board!

"Boxes of clothes would sell here; native articles, as well as good European costume.

"The work here can be greatly extended. There are the Fingoes, whom the French Protestant Missionaries have never been able to evangelize, simply because they insist on teaching in the language of the Basuto, while that of the Fingoes is almost identical with the Ama-baxa (*Ama-Kolo?*) and Zulu. This barrier of language, *we* can pass; and our young chief has already expressed his desire for a school at his village. I cannot say how many Fingoes there are in Basutoland, but

think 20,000 not over the mark. They have been described as 'irreclaimable!' I believe they are anything but irreclaimable. In the Cape Colonies, some of the largest and most successful Missionary operations have been carried on among the Fingoes. There, they are intelligent, prosperous, and civilized; they have built several large churches and schools, and show other signs of progress. I do not therefore see why we should not be successful in teaching them here.

"A Basuto chief, Putsani, lives some two miles from this station. He has never admitted the agents of the French Mission to work in his district. I hope, ere long, to be successful in establishing friendly relations with him. Even now, he is not hostile to us; and if we only get him on our side, he has a large tribe, among whom we may work.

"Notwithstanding all this, in view of so much un-accomplished work, beyond their power to attempt, the French Missionaries have assumed a hostile attitude, and look on us as unwarrantably intruding into their own sphere!

"And yet, we have many of our own people to look after; and thousands of heathens fill the land, to whom they have never been able to do any good. The Paris Mission is much crippled for lack of men to keep even the work already established in active operation. Near to this place, two important stations are without men;—Bethesda, and Masatise; and they admit that the work is now too heavy, with their present machinery. There are many of their little out-stations often left in charge of imperfectly-trained natives; lack of Missionaries renders supervision difficult.

"The Christians who form the nucleus of the Church in Mohalis Hoek have never been under the training or influence of the Paris Evangelical Society. They are immigrants, who came with Mr. Austen (our magistrate) from the Witteberg, in 1870. They were reared and instructed by the agents of the Wesleyan Society, of whom Mr. Austen was one; and, in a body, claimed the shelter of the Church, on my first arrival, in 1875. They had been for five years, as they expressed it, "like sheep without a shepherd" (these were the very words used), and since then, they have constantly and loyally stood fast to their profession.

"I had almost omitted to describe our present Mission-House. It consists of a hut 24 feet long and 7 wide, with walls of clay 6 feet high, and a thatched roof, which leaks at every point. My own room is—a corner of Mr. Austen's stable. I am now writing this letter in the said stable, which is also, as I have already informed you, our *church!*

"I have given notice of the Confirmation early in February; there are twenty-eight candidates, European, and sixteen natives.

"In the two years ending 31st December, 1876, seventy baptisms and five marriages have been solemnized by me in Basutoland. There has been only one death amongst our people."

St. Michael's in the Hills, Phokoane.—In the *Mission Field* for March were described the efforts made by Mr. Crisp and Mr. Bevan to establish a Mission at a native town called Phokoane in South West Bechuanaland. The following letters from Mr. Crisp (February 16th), carry on the details of this venture for Christ, which, for the time being, has not met with the success that was hoped for:—

"Since I last wrote to you I have been to Bloemfontein to attend the Diocesan Synod. We felt that our position here was too delicate for us both to leave, and Mr. Bevan therefore remained in charge. While in Bloemfontein I obtained the Bishop's permission to pay a visit to England during the present year, and if all is well I am to leave here soon after Easter. I told you in my last letter that my health had been failing of late. The change in Bloemfontein and the return of cooler weather have helped me. But it is evident to my brother charge that my mind and body need entire rest for a while if I am to work on with vigour in these parts. I have been ten years away from England, and more than nine of these have been spent among the natives. My return to England for my health's sake has been twice proposed in the past, but each time important opportunities for work have prevented it. Mission work, you know, never stands still, and so there are reasons which make me very reluctant to leave. Especially I must break my promise of visiting the far-off Barolong settlement in the winter, on which I had set my heart—for a mission there has been so long our hope, and the way has been so opened for us. But on the other hand, I doubt if I shall for a long time have a better opportunity. Despite the opposition of which I told you in my last letter, our position here has been much strengthened. We are building a church. Several Catechumens have been added to us. We could not well leave here for other work at present, and yet the year's programme—the edification of those who believe—is within the power of one priest. The Bishop has sent to us a third worker, Mr. Halls, who will be a companion and helper to Mr. Bevan during my absence. So in many ways I hope I may reasonably venture to come to you.

"I have said that we have begun to build a church. We have suffered a great deal this year from the intense heat. Open-air services and schools have tried us considerably, and our tent has been but a sorry shelter from the sun. There came a lull in the opposition which has so persistently hindered us, and our people took courage, and went to the woods around us, bringing back a brave lot of timber. With part of the Society's grant I bought doors and windows, a communion table, nails, &c., in Bloemfontein. We set to work a fortnight ago, and the people have worked on most willingly. We are building a church 48 feet by 18, which will, we hope, accommodate 150 people. If we are enabled to finish it, I shall hope to send or even to bring you a sketch of it. Since the labour and most of the material have cost no money I hope we shall not spend more upon it than the £50 with which the Society intrusted us. A considerable part of this too has been laid out in tools, which of course will serve us in the future.

"So far as the work has gone on we have been greatly helped, but it has not been done without opposition. Only to-day we have been summoned to a council, and told to leave off our work and begone. But we are getting used to this, and our people have borne their share of the annoyances so patiently that we have every hope of being able to complete what we have taken in hand. A building in which to worship and teach, and in which we can ourselves sit during the hotter part of the day, will make all the difference to us here. The church will, we hope, be ready by Easter, and I shall have at least the satisfaction of knowing that my brethren whom I leave behind for the while are thus far comfortable.

"At St. John's the work has been quietly making its way. We have paid them our monthly visits. I have between three and four pounds (I hope it will be five pounds by Easter) to send to the Society's General Fund—the amount of the offerings at the Eucharists there."

On March 12th Mr. CRISP writes from Barkly, Griqualand West :—

"When I last wrote to you we were hard at work, full of hope, building our church at Phokoane, and eagerly looking forward to the time when we should celebrate the Divine mysteries in a House of God. I told you then that we were still beset with annoyance by the chief and his party. Indeed, at no period of our five months' stay there have we been free from this. But we had begun to hope that we should, in spite of this, attain our object ; and, bearing the brunt ourselves, be permitted to train the Christians there how to express the faith which they have learnt, ere we attempted further work amongst the heathen.

"Half-an-hour after I had sent my letter to you I learnt that the opposition had broken out afresh. Next day, while we were finishing the roof of the church, we received an order from the chief to leave off the work ; and while we were still considering this, a large party of men came from him, headed by one of his brothers, and these, in a very short time, demolished the building. No violence was done to ourselves or our goods, but our people were threatened with loss if we remained among them. The chief was determined, he said, that no white man, be he Missionary or trader, should live in his town. At the same time he assured our people that if we left they should be unmolested in the practice of their religion, should be permitted to rebuild the church, and that we should be free to visit them from time to time, so long as we made no attempt to settle among them.

"We determined, therefore, to fall back for a time on this place, and to see how far these promises would be fulfilled. We left Phokoane on Wednesday, 28th February, a week after the destruction of the church. We have been most kindly received by Canon Doxat, who has placed some rooms in one of his school-houses at our disposal. We are doing our best to help the few native Christians, who are remarkable for their steadfastness, and have evidently taken pains to remember and use to the best of their ability what Mr. Bevan taught them in the winter. We give what aid we can to Canon Doxat in his work, and next week I am going to Kimberley, to assist the overworked clergy at the Diamond Fields in their Holy Week and Easter Services. We had wished to return to Phokoane for Easter, but as the Bishop intends to visit these parts as soon as the Easter Octave has passed we shall most likely await his coming."

On April 20th, from St. John's in the Vaal, Mr. CRISP continues the account of his experiences :—

"We are just concluding a visit paid to St. Michael's, Phokoane, and to St. John's. I wrote to you last from Barkly, whither we had retreated after the demolition of our church at Phokoane. I posted the letter at Kimberley, where I had gone to help the overworked clergy at the Diamond Fields through their Passion-tide and Easter Services. This was a time of great refreshment, after the long period of anxiety and vexation through which we have passed. Mr. Bevan with Mr. Halls remained with Canon Doxat at Barkly. He (Mr. Bevan) was a prisoner nearly the whole time. The great heat to which we were exposed in the summer caused him indigestion which brought on rheumatism. But he is better now, and quite fit for work again.

"We left Barkly on the Wednesday in Easter week, and reached Phokoane on the Saturday. The chief did not oppose our visit. We

found our converts very staunch—keeping up their services regularly, and full of hope. We baptised 12 adults and 15 children and gave the Holy Communion to 27 others. We received also as a Catechumen a poor old blind man who had long been attending the services. We came here on Monday last, April 16th ; on Wednesday I went to Christiana to baptize two children of Europeans living there. We hope to baptize seven adults on Saturday and nine children on Sunday. Things are very unsettled here. It is said that the British Government has proclaimed its rule in the Transvaal. I have not yet seen the proclamation, but things have been visibly tending to this of late. I told you in a recent letter that the Transvaal Republic had proclaimed its authority over St. John's and the neighbouring country, and that our people had orders to quit as soon as their crops were reaped. Now that a new turn of affairs has taken place they are naturally wondering what will come next, and hoping to be allowed to live in peace.

We are to leave here on Monday. I hope to meet the Bishop at Kimberley on Monday April 30th, and as soon as may be after this to set out for England, where I shall hope to arrive about the middle of June. Meanwhile Mr. Bevan with Mr. Halls will go to Kimberley, to work among the many Bechuana who are now living there. He will be able to pay periodical visits from thence to St. John's and St. Michael's, and we shall hope that by the time of my return a new opportunity will present itself for a fresh effort in the field allotted to us, and this under the more favourable auspices of a settled rule.

"We have baptized 52 people in all this Easter."

THE DIAMOND FIELDS.—Rev. F. R. T. BALFOUR writes from Griqualand West, December 31st, 1876.

"The importance of the position of the Church of England at the Diamond Fields as a Missionary agency for a great part of Africa is perhaps hardly sufficiently understood at home. From far distant parts the natives come, attracted by the report of wealth to be obtained. They come to labour for the English, not with the intention of remaining for any length of time, but long enough to enable them to buy a gun and blankets ; and many, it is believed, have orders from their chiefs at home to take away with them what diamonds they can safely stow away.

"But who can estimate the power for good, which they might have on their return to their homes, were they, during their stay on the Fields, even to be *influenced* by the truths of Christianity, if not wholly won to the Christian Faith? They would have relinquished, for a time, their heathen customs ; their belief in witch doctors and rain makers would have been greatly shaken—and they perhaps would have made up their minds to have no more to do with them at all.

But if on the Diamond Fields, through the grace of God and the devoted energy of Christian Missionaries, they had come to the true knowledge of God, and the salvation wrought for them by our Lord Jesus Christ, they might be, themselves, the pioneers of future Missionary work. And when the time had come that sons of earnest Churchmen, brought up with the desire for the advancement of Christ's Kingdom, should present themselves before our Bishop as volunteers for work in the interior, they would find congregations ready to receive them and welcome them in their midst.

"It is this that gives such a tremendous responsibility to Churchmen who employ their labour. If they had at heart the salvation of the native races, directly and indirectly they might be instruments for the extension

of the Gospel. But, as it is, the majority of Christians out here seem to be merely seekers of their own, not the things of our Lord Jesus Christ.

"For this reason (as well as for the sustaining of the spiritual life which, thanks to God, exists in many hearts) it is most important that, for the present at all events, earnest, loyal, intelligent, and active clergy should be ready to come out here from England, to do English work. But there is also need of men to devote themselves entirely to native work, and by means of the Dutch language a great number of natives and half-castes may be reached. At present at Dutoitspan there is a resident English Clergyman whose time must necessarily be taken up in a great measure by English work. A native Wesleyan and a native Independent Minister labour among the coloured people, and are amicably disposed towards the Church of England, but there is no Church of England Minister for the natives.

"At Kimberley, where the natives muster strongly, the only Church work amongst them is done by a Mr. Lange, for twenty years a Berlin Missionary, and ordained in 1854 by the Bishop of Grahamstown—a good, earnest man, who has sometimes met with stout opposition, but who, as well as age and failing health allow, perseveres in his labours. These facts speak for themselves—they make the sad confession that the Church is, as yet, hardly doing anything in the way of seeking for the natives in these parts—and I do not see that much can be done till funds are raised and men are found at home for this work, exclusive of all others. If men will come they will find deep sympathy from their brother clergy here, but European work and work among the coloured races must be done the one apart from the other.

"I do not know that I can say much in respect of the parish in which for the last seven months I have been living which will interest you.

"Our services at All Saints', Dutoitspan, are held in a low iron building (with an earth floor, calico lining) containing a little chancel, slightly raised, and neat choir stalls, green hangings, and a red dossal giving some colour to the East end.

"Holy Communion is celebrated every Sunday morning at 8 o'clock, and on Christmas Day we numbered twenty-eight Communicants. Matins are sung at 11 o'clock, followed by a Sermon. Evensong, Litany, and Sermon at 7.30, generally well attended.

"One great difficulty under which we labour is that of keeping a choir together. Men are so migratory that in the last few months four of our small choir have left us, and boys' voices are hard to find. Nevertheless, with the help of some leading voices in the congregation, and with a small choir, we generally contrive to have a hearty service.

"Our Sunday-school numbers about fifty, most of whom are quite little children, but I hope there will be an increase soon.

"A day-school has been lately started in connection with the Church, and for half-an-hour every morning I teach the children.

"Morning prayer on week-days is attended by a few, and as yet we have no evening service.

"A Bible-class for girls, which is held on Friday afternoons, is, I hope, a means of imparting to the few who come some knowledge of the saving truths of Holy Scripture.

"At Kimberley work is being carried on on a large scale. There are two priests in charge, who minister to a population which has somewhat decreased indeed in the last few months; but, nevertheless, the various camps of Old De Beers, Kimberley proper, and the West End, form a parish which must number about 4,000 white people. The Church is of red brick, whitewashed; but, as the bricks have only been dried in the

sun, the weather is beginning to tell upon the exterior. It is somewhat sad that, considering the fortunes which have been made at the Diamond Fields, none on their departure with their wealth have left a thank-offering towards building a house more worthy of the worship of our King. Owing to the insufficient accommodation of this building, a small iron church has lately been erected at the West End on a site kindly granted by the Government, which will soon be ready to take the place of a Good Templars' Hall, which has hitherto served for evening service in this part of the camp. At Old De Beers a morning service is held in the Mining Board room every Sunday. The number of Communicants on Christmas Day was fifty. The Sunday-school, which is held in the church, now numbers more than 200 children, girls and boys.

"There is a good day-school for boys under the care of a certificated English teacher, and the Bishop has made arrangements for starting a girls' college, which is to be in connection with St. Michael's Home at Bloemfontein, having secured the services of an experienced mistress from England.

"A new hospital for paying patients has been lately placed in the hands of the Bishop by the administrator, and nurses are to be sent from Bloemfontein to attend the sick."

## THE TRANSVAAL.

THE annexation of the Transvaal to British territory has tended to allay the apprehensions which many had of a widespread war with the native races, and will, there is good reason to hope, facilitate Missionary efforts. Up to the present time about six clergymen, superintended by Bishop Webb, have been engaged in pioneer-work among Europeans, rather than in the conduct of well-established Missions; but as soon as arrangements are made for erecting this important region into an Episcopal See, the work of the clergy will become more settled, as well as more extended. The publication in the *Mission Field* of Mr. Greenstock's interesting *Notes of Travel* has made our readers acquainted with the character of the country, the various conditions of life in which the population, native and European, live, and with the state of religion that is there found. The following extracts from the reports of Missionaries at Pretoria and Leydenburg will show what the position of the Church in these places is.

The Rev. A. J. Law, writing from Pretoria in January of this year, says:—

"I have now been in Pretoria rather more than two months, and have had time to form some sort of conclusion as to the real state of Church matters in the place. I think that there is reason to hope for improvement in many ways. We are getting fairly increasing congregations week

by week. The last two Sundays have been a little below the average, but at Christmas-time and New Year's-tide, many people go out for a week or ten days' holiday, camping out in the Veldt, and inviting their friends to come out and spend the day with them. Sunday being a general holiday, and no clergymen having been regularly present to take the Sunday services, a good many Pretorians have got into the habit of going out in this way on Sunday. Some of them have a sort of family service, singing hymns, &c., and some, of course, merely make it a day of pleasure. I am told that there have always been a few who have attended the services conducted in the church by the Lay readers, Mr. G. Moodie and Mr. R. Green, who were licensed by the Bishop of Bloemfontein. The number of Communicants is very small—six, at an early celebration on the 2nd Sunday in Advent, is the largest number that have presented themselves since I have been here.

"There is a good deal of work wanting to be done to the church in small ways to make it nice. All the windows are broken in the vestry, the rain comes through the roof, there are no chairs, and the locks on the doors are faulty. The bell needs re-hanging, and a clock is sadly needed for the church, for we have *no time* in Pretoria. There is a town-clock, but it is so badly attended to that there is often a variation of half an hour between the time of one day and the next day, and sometimes it is an hour, not to mention the frequent occasions on which it stops, and no one troubles to wind it up. What we want is a brick turret on which to hang the bell, and also to accommodate a turret-clock: but at present we are too impecunious to buy a clock, though we hope to raise the turret and place the bell in it before long. Mr. Russell, a large store-keeper, is one of the churchwardens, and he has been very kind to us. Mr. Stewart, the State Secretary, has consented to act as my church-warden during Mr. Green's absence in England, and as soon as he has time for it he means to have a public meeting to consider a number of church questions."

Speaking of financial matters Mr. Law says:—

"I want to know if you can get some kind friend or friends at home to raise about £30 per annum to keep a horse for my work. I cannot afford to do that myself at present on my stipend, and I cannot do my work properly without one. There are a number of people living from five to twenty miles away from Pretoria, whom, as English and Church people, I ought to call upon now and then, and I cannot walk these distances; so, without a horse, I have to leave them alone. I do not know what I should have done if I had not happened to have a few pounds of my own on my arrival here. Mr. Russell, the churchwarden, has not yet even asked any one to subscribe to my stipend. He says it would be more politic to wait till the people have had time to form an opinion about me. I feel very much in the condition of some horses you see advertised for sale—'no warranty given, but three months' trial allowed.' I hope I shall not be returned as 'unsound' at the expiration of my trial."

Writing a few days later, he continues:—

"I have been waiting before posting this letter in the hope that I should be able to give some more definite information as to the result of our proposed meeting, the date of which is fixed for January 18. But I have heard to-day that Sir Theophilus Shepstone will probably arrive on Wednesday or Thursday next. If this be the case there will be no chance

of our having a satisfactory meeting, and it will have to be postponed; for people are in such a state of excitement about his coming, and what he is going to do, that I am sure nothing else will be alluded to till a week after his arrival."

On the last day in February, after discussing the political position of the country—a problem which has since been solved in the way that he thought inevitable, Mr. Law expresses the opinion that a Bishop for the Transvaal would be thoroughly appreciated by the white population, and says:—

"I believe that to get a good, healthy, hearty, religious Christian feeling and practice on the part of our white population, will have a far greater influence, humanly speaking, in spreading the Gospel light among the natives, than even direct Mission work among them. It is hard for a Missionary to the natives to speak in praise of Christianity when the heathen whom he addresses have so often the opportunity of seeing such bad examples in the persons of some nominal Christians."

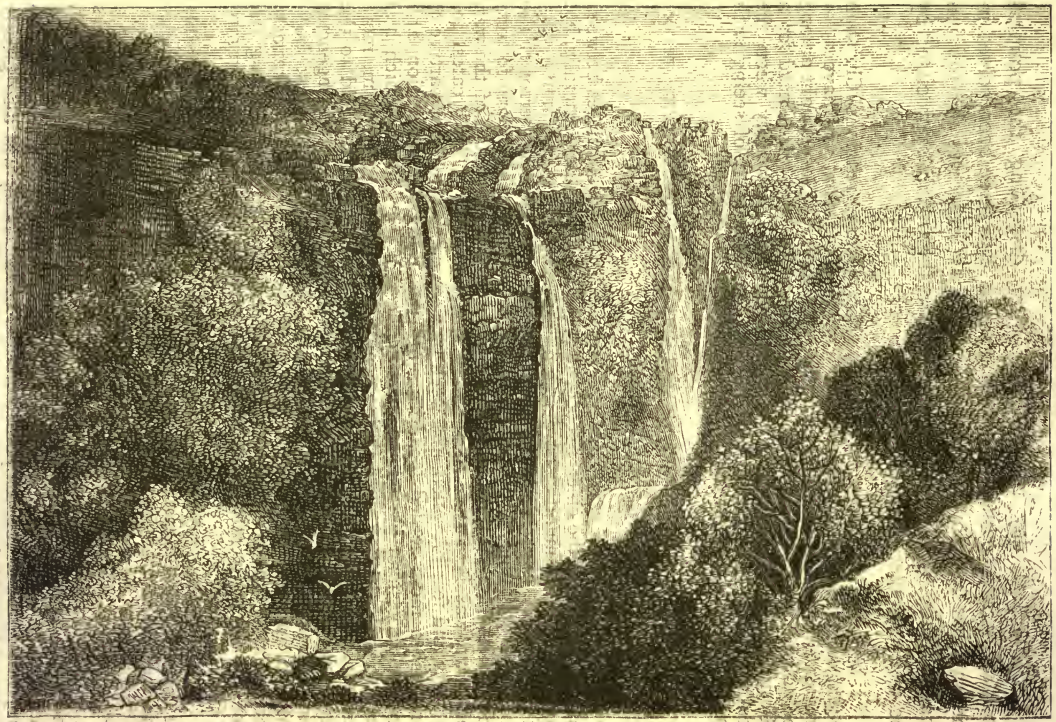
The Rev. J. THORNE, at Leydenburg, sends the following report for the quarter ending March 31:—

"It is now about a year since the commencement of hostilities between this Republic and the chief Secocoeno plunged the country generally, but especially the communities bordering on the scene of contest, into a state of confusion. Leydenburg especially suffered. In constant terror of the inroads of Johannes, whose people inhabited a remarkably strong fortress a few miles from the town, and who was the immediate cause of the war, this town was in a state of siege for many months. The greatest insecurity and fear prevailed, and week by week witnessed the departure of families to more settled localities, until the European population had become very small indeed; and the services of the Church, which had been so well attended since their opening, in August, 1874, became more and more disheartening. The whole population seemed to yield to the depressing circumstances of the times; and many demoralizing agencies and influences, which in a settled state of society would have been checked, appeared for a time to have it all their own way. Drunkenness and profanity among Europeans, and violence and treachery among the Boers, made it a very difficult matter to carry out any plans with regard to Church work.

"And then the danger attending travelling made it almost impossible for the clergyman to visit the Gold Fields, which for several months, therefore, were quite destitute of the means of grace.

"It is now, however, our pleasant task to report the dawning of a brighter day. We have every reason to believe that a few days, or weeks at most, will witness the advent of a strong, wise, and humane government, under the glorious old flag of our mother country. And with that advent the introduction of a population, and of English capital, which, while they will advance the temporal interests of the land, will also greatly further the establishment and prosperity of the Church.

"There is every ground for trusting that those who are being used by Providence as the agents in this revolution are fully alive to the imperative needs of this country as regards education, and that they recognize the



CASCADE NEAR LEYDENBURG, TRANSVAAL REPUBLIC.

various churches as the most fitting channels for conveying that education to the people.

"O that the men were ready in each town and village to take up the work which is now opening to the first labourer! There is no doubt that directly peace is secured, and the government established, the old residents who fled during the war will return; and that there will be a large influx desides. The Diamond Fields especially are only waiting for this consummation to draft off its surplus population to the Transvaal.

"Leydenburg will then certainly become a place of importance; and the Gold Fields must develop more and more.

"Already the congregations in this town are improving; and at the Fields there are between five and six hundred Europeans—men, women, and children—without the regular ministrations of religion, and totally dependent upon the clergyman from Leydenburg. Having temporarily relinquished his school in December last, he has, during the quarter just ended, visited the diggings as frequently as possible, and has been very much pressed by the people to go and live there altogether. Having, however, weathered the storm in Leydenburg thus far, and having laid the foundation for future work, he does not think it advisable to remove. But he would earnestly plead that a clergyman might be sent as soon as possible to occupy a sphere which, above all others in the Transvaal, offers material for hearty and successful church services.

"The great drawback is the want of a suitable place in which to worship. Our grand liturgy, beautifully rendered as it sometimes is, and always might be with the musical and vocal talent on the Fields, ill accords with the miserable wattle and daub building in which the people meet—and which goes under the name of the 'Good Templars' Lodge.' An earnest labourer, properly introduced and supported by his Bishop, and favoured with other reasonable external help, could scarcely fail of establishing a most flourishing cause.

"Recurring to Leydenburg, we hope soon to secure the transfer of the two *erven* (plots of ground) purchased for the church, and beautifully situated—and when secured we trust the means to pay for them will be forthcoming. The articles so kindly sent out by the 'Waverney Valley Working Society' through Bishop Wilkinson, are being sold privately, and the amount thus realized will help considerably. If a few more bales of the same kind could be sent out, the *erven*, which cost £200, would soon be paid for.

"But there is a church and parsonage—when will the funds be collected for these? If only a large room for Church and school purposes, with three or four smaller ones for a residence, all under one roof, could be put up, we might carry on our work comfortably and decently for a year or two—making the effort for a good church building afterwards.

"But as it is we have very little comfort indeed, and not half the decency which we desire. Pushed about from place to place, having a Dutch school-room to worship in for one year, a waggon-house for another, and an empty store for a third, friends at home will understand that our hands sometimes hang down; and will perhaps not judge us harshly if we confess to having been tempted to give up in despair.

"Now, however, we hope there are better times in store, and if local effort is supplemented by aid from England, a year or two may witness great improvement in all that pertains to the interests of the Church."

## KAFFRARIA OR ST. JOHN'S.

FROM the very ample journal which Bishop CALLAWAY has sent to England, the following interesting selections are made :—

"*March* 28, 1876.—I paid a visit to Umkqikela to-day. On reaching the kraal, which is called Ekauukeni, '*the great place*,' one could not help asking, as usual, in what the greatness consisted. It is a miserable collection of huts. On reaching, I saw Mr. Johnson, who is the Chief's 'secretary,' talking with Mr. McAlister and some natives. They came immediately to me, paying me the greatest respect. After a little conversation with Mr. Johnson, letting him know that I came merely to see the Chief, and not on business, he went to Umkqikela, and very soon I was taken to a hut, and he came to me, but did not sit down, and looked as though he expected me to find fault, for during my absence an altercation had taken place between Mr. Wakefield and a Pondo, the latter being very violent. The case had gone to Umkqikela, who had acted leniently but not unjustly in the matter. There were also several other matters, of which I might rightly complain ; cases were not settled, there was apparently no law, no power of governing ; hence petty difficulties not being corrected promptly, others greater in magnitude were sure to arise. All this he knew, and evidently did not wish to enter on such matters. He was very friendly and the people who were with him, shaking hands with me very affectionately, and saying, 'U pelile ! U pelile !'—'You are well,' or, 'You have returned in safety.' He seemed relieved and pleased when he found I came merely to see him on my return, after so long an absence. He told me that many Bakca had come to see him, to ask him to give them land ; and as they were all assembled with his people, he would like me to go to them and tell them the 'news.' I went accordingly, and gave them an account of my journey, but avoided saying anything more of politics than that I had seen many members of the Government, as well as the Governor himself, and that all expressed the most friendly interest in the natives, and a most earnest desire to see them progress in every way, and wished much to see schools, &c., set up amongst them. Having finished, several of the Pondos thanked me for coming to see their Chief, saying this was the right thing to do.

"On my quitting the assembly, Umkqikela followed with a few others, and spoke to me in a very friendly and affectionate manner. Then he said, 'I wish you to send me a woollen shirt, and a short coat, and a pair of trousers.' Then looking to some women who were sitting at a short distance, he added, 'And a handkerchief for each of those two wives.' I laughed, and said I would send them. He said, "Don't forget." I said, 'I forget? Do I ever forget? It is Umkqikela who forgets.' He said, 'What?' I said, 'You do not need that I should tell you, but you have forgotten a long time.' He turned to Mr. Johnson, but he could not tell him. Again he asked, 'What?' I said, 'My Inkosikazi has no milk.' He had promised to send her a good cow. He said, 'Oh ! I have been very wrong. I will send her a cow.' I said, 'Inkosikazi has been very ill during my absence, and she has no milk, and I cannot buy her a good cow, for the Pondos do not like to sell any but old cows, which do not give much milk, so we are all hungry. We want milk and butter.' He, with the greatest concern expressed on his face, said, 'They did not tell me that Inkosikazi was ill. Why did they not tell me, that I might have tried to do something for her!' I rather shuddered at the idea of

Umkqikela doctoring Mrs. Callaway! He has asked for, and received, so many presents from me, that it is only right that now he should make a present in return. He pointed to Willie, saying, 'Send him up in a few days, and I will send Inkosikazi a cow.'

"*April* 6.—Umkcaba came to-day. I did not at first recognize him. I met him nine months ago at William Nota's kraal on the I*hh*oda. We had a very interesting and striking conversation then; and he came to renew his acquaintance. He is a petty Chief, living in this neighbourhood. I told him I was going to the Umtata. He said, 'And leave us? Who will teach us?' I replied, 'My child and her husband.' I then called Mrs. Oxland and introduced her to him. He asked, 'Will they be as kind as you?' I said, 'Yes, her heart is one with mine. She loves the people, and loves to do them good.' He then turned to her, and said, 'Are you as good as he?' She replied, 'I don't know. I hope so.' He said, quisically, but good-temperedly, 'I do not believe.' I then introduced Mr. Oxland. Mrs. Oxland asked where he lived. He pointed in the direction of his village. She said, 'We will come and see you some day.' He at once took the alarm, expecting, of course, that such a visit portended a request for something, and asked at once, 'What do you want?' She said, 'Merely to visit you.' He still appeared to think that the visit was not a thing to be desired. But I said to him, 'Understand that my child does not seek yours, but you; she does not ask for your people's property, but for them; that they may be taught to know our Lord, to love and to serve Him. That is what she wishes in visiting you, and what she wishes in your visiting her. Now remember this. I am going away, and I commit my child to you, to help her in everything you can, and to protect her if needful. And I commit you to her and her husband, that they may help you in every thing they can, and especially in teaching you what is the Will of GOD—our Lord and yours.' This satisfied him, and after begging, and getting a cotton blanket, he went away very happy.

"*April* 10.—A native came to-day with a bad fracture of the collar-bone. A great many natives have come for medicine and to have teeth extracted since my return. It is amusing to see how astonished and delighted they are to have the operation performed so readily, and, compared with their own procedure, so painlessly. One day three girls came together, one, the bravest, sat down; one tooth came out; she could scarcely believe it, and as it was so easy, without rising from the seat, she said, 'There is another, pull that out too.' When that was extracted, there was a contest between the other two who should sit first! All went away much relieved and very grateful.

"*April* 11.—A native woman who says she is related to Umkqikela, very clever and pleasant in her manner, came here to-day. It is the first time I have seen her since my return. She has always been very friendly, and at an early period came to see us, and asked Mrs. Oxland to give her some clothes, for she wished to become a Christian. She took her into one of the tents, and clothed her like a European woman; but she seemed quite oppressed, and very soon exchanged the new garments for her old red-clay-bedaubed ones. On another occasion she told Mrs. Oxland she would be very pretty if she would only dress as a Pondo! I had a little conversation with her. She said, the people said that the Chief did not wish to be a Christian; but it was not true; he did wish it. I have just got a study for myself, and she came to see it. She saw a framed photograph of Bishop Mackenzie, and asked who it was. I told her it was the likeness of a good Bishop who loved the coloured people, and came to Africa to teach them and do them good; but he died. I

then showed her another photograph of a young friend who died whilst I was in England. She then caught sight of one of the Bishop of Edinburgh, and asked who that was. I told her it was another good Bishop, who loved to have Missionaries sent to the coloured people. She seemed very much struck with this, and was evidently much interested in the likenesses. I gave her a picture from the *Illustrated News* of the Queen opening Parliament. She was pleased, but appeared more struck with the attendants than with the Queen.

"*April* 15. *Easter Eve.*—Before setting out for the provincial synod, I gave directions to have a church built of plank, and roofed with iron, if possible, during my absence. It was sufficiently finished for us to have an opening service in it this evening. It is 30 by 20 feet, 10 feet high; the chancel is 7 feet deep. The portable Communion-Table, sent me by some unknown friend for my travelling tent, was used, behind which a frame covered with Turkey red was placed. The chancel floor was covered with cocoa-nut matting, and a rug cut into strips was placed on the step. The children had gathered some evergreens and wild flowers and had made it look pretty. It was a great comfort to open this little unworthy building, the first church in Pondoland. Some of us went back to the first Ordination at this place, in the diocese in fact, in May last, in the tent in which we lived, and which was my sleeping apartment. Since then we have used a hut, which was a great improvement on the tent. Now we have a small, but much more church-like building, and we felt thankful that we had done so much in so short a time. We must take courage and press forward, believing that a real work is being done, whether we are able to see distinctly results or not."

CLYDESDALE.—The Rev. THURSTON BUTTON writes the following interesting letter (December 31st, 1876) from his Mission of Clydesdale in the north-east of Kaffraria, at no great distance from the border of Natal:—

"About Clydesdale itself I have very little that is new to tell. We have had our troubles and our encouragements; both I hope help to make us more and more what we ought to be. I had wished to have been able to tell you that we had commenced building for our Industrial Institute, but the country has been in such a disturbed state that very little has been done. Now again, in this our part of the diocese, all promises to be quiet, but I hear that the natives on its southern border are very unquiet, and it is feared that force will be needed to make one chief peaceable.

Our chief magistrate, Captain Blyth, was threatened by a number of Basutos about two months ago, and it was supposed that had blows been then resorted to to enforce the Government authority, it would have been the signal for a great rising. Captain Blyth had about twenty-five men with him at the time, but not enough to make sure of capturing the thirty men opposed to him. A large number of men went out against the rebels, and then most of them surrendered, and are now being tried. Nehemiah Moshesh is supposed to be implicated, and is a prisoner awaiting his trial down here. The other prisoners were also here till recently, and I saw a good deal of them. Two are Christians I believe. They all came to church one Sunday and seemed to enjoy the change. Mr. Strachan, our magistrate, is always ready to do what he can for native and white, and I am sure they will remember with gratitude the way in which he treated them. Moshesh is still here, and comes to church

nearly every Sunday. He reads English and French, and has read a great many books since he has been near us—he seems to be especially fond of history. It is supposed that a commission will be sent from the Cape to try him. His presence in our neighbourhood has brought down about eighteen men of the Cape mounted police, so that they too sometimes help to form a part of our congregation. As there is no doctor near, I generally have to administer to all who are sick. I have been called upon several times to *physic* both prisoners and keepers. Every day I have a large number of patients, and people come from far and near to be helped. Most of the natives all around know that I came from Bishop Callaway, and they seem to think that in some way his knowledge has been in part handed down to me. The most satisfactory part of my 'doctoring' is the teeth-drawing—the result is always *good, and so quick.* I have lately added to my celebrity by the acquisition of a large quantity of native medicines. A Kafir doctor was, as it is phrased, 'eaten up' not long ago for a long continued course of sheep and goat stealing. His medicines were to have been destroyed; but I begged for them, and they were handed over to the Clydesdale dispensary. Amongst the medicines are many parts of the human skeleton and parts of the human body. The greater part are roots, which I hope we may be able to identify. The possession of these choice medicines and a large assortment of snakes in bottles which the Bishop kindly gave me, add much to the greatness of my knowledge and power of healing in the imaginations of the people. Amongst other things, a small bundle of medicine was given which, if buried in a path, has the power of destroying any one for whom it may be intended when he passes over it. The way I came by it was this: a man living about a hundred miles off sent down to a friend to buy medicine that would enable him to get rid of a neighbour with whom he had a quarrel about a field. This friend went into Natal and there bought this wonderful bundle of medicine, which was to act in the way I have described. The man promised to pay in a certain time a cow for the medicine. He sent it up to his friend with full directions as to its use. It was to be buried in the path leading to the disputed field, and then when the enemy passed that way a disease would attack him of which he would die. When the medicine reached its destination it was no longer required—the enemies had become friends again; the dispute was at an end. The vendor now claimed his cow, and the buyer would not pay, but wished to return the poison. At last the matter was brought before the magistrate and both parties were well fined, and only escaped a lashing on account of their age. The medicine was confiscated. It seems to be of dirt, some kind of seed like caraway seed, and brimstone. Harmless as harmless can be is this wonderful poison, and I try to impress it upon the natives that though some people are bad and try to poison their neighbours, yet they should not believe every tale about medicine buried in their huts, in their cattle kraals, &c., which is generally the witch-doctor's accusation against those whom he may 'smell out.'

"There is a case of witchcraft before the court now. One kraal accuses a man on the authority of the diviners of having caused a great deal of sickness by the use of the medicines above mentioned. Another way in which he causes illness is by sending a large snake to lie all round the kraal, its head and tail meeting. The length of the snake would have to be about 200 yards! However, nothing seems to them improbable when it is put down to an 'evil-doer.' I remember when I left Highflats to come here several, all men, who were great friends of mine, came and asked me whether it was true that two *hadadahs*, a kind

of ibis, had settled on the house at Clydesdale and that one of them had been shot. I said 'Yes.' They then asked if it was true that a gum-tree had been struck by lightning near the house; again I had to answer 'Yes.' I wondered what they were pointing at. Then they asked if the former occupier of the house (our magistrate) had gone out with a *good heart*. I told them that we had bought the place and that he *offered* it; they were not satisfied, and begged that I would not put myself in danger by coming. They said these things, 'these omens, have taken place about which we have asked you—the former Umfundisi had to leave because he became ill, and now you are going to a people who do not know you or care for you—you too will have something happening to you—we want you to stay with us.' I tried to point out to them that I must go where I was sent, and that lightning struck other things than gum-trees and in other places than at Clydesdale, and that we ought not to put down God's natural agents to witchcraft, and that birds did sometimes come very near our houses. They went away, however, unsatisfied and unconvinced. To them a dog getting on to a hut—not a great feat—and barking or howling or even sleeping there, is a terrible omen. Should any wild animal run into these kraals, or in fact anything a little out of the way happen to break the monotony of their everyday life, such events are remembered, and the next sickness or misfortune happening to them will somehow be connected with these wonderful things, and these wonderful things again be put down to the agency of some unfortunate man who all at once finds himself little better than an outcast; but no doubt you have heard this before, and so I will cease.

"Several months ago I went to Kokstadt to hold service. The weather had been very cold the day before I started from home, but I went as usual, lightly clad, and with as few things as possible, not to burden my horse. The first night I slept at Mr. Stafford's, which is about half way. The next day, when I got to the top of a high mountain which one has to climb going to Kokstadt, I all at once found myself surrounded by snow. The cold was intense, and I did not enjoy it. I have frequently seen snow in the distance, but in Africa this was the first time I had had to go into it. My horse seemed to fear it as much as I disliked it; it was just as bad as being in England in the depth of winter. As I was unprepared for such weather I caught a severe cold which settled on my right lung, and has troubled me ever since. A doctor examined my chest and said that if I was careful a little while all would come right again. For a time all exertion was very trying, I could do nothing with pleasure or vigour, but I am happy to say that now I begin to feel myself again. It is very humiliating to feel that one must look after the body. I have ridden in all sorts of weathers, been wet, slept on the wet ground in wet things without any ill effect, and now the doctor tells me I have a body. In consequence of this bad cold I have not been able to do my work properly, and a visit I owe to Kokstadt is still owing. I have, however, been to see Mr. Broadbent lately, and went with him wherever he wanted me to go. I enjoy going to Broadbent's; I know no one more earnest than he is in his work, no one whom his people like better. I stayed a Sunday at the Ensikeni and his school-hut; a large one which was more than crammed twice. We had Dutch, then native service; the people came from all directions, a great many horsemen were there. Two large portions of the Indlanwini tribe had been fighting not long before this, and a good number of heads were cracked, and a large number of heart-sores left. They had been watching one another like dogs for several weeks past, but the Sunday I was there Mr. Broadbent had got both parties together, and they then met for the first time since the fight.

I mentioned to Udulini, one of the chiefs, that I had heard about their quarrel; he said, 'This is the first time we have met since we fought.' They met without quarrelling, and though all soreness will not perhaps yet be done away with, still the way was open for them again to be friends. How thankful ought we to be that God allows us to be peace-makers amongst these poor people.

"Mr. Broadbent has a little Christian community round him, and, as I have said, a very large heathen population. He wants 300*l.* to build a school chapel. He ought to build one to hold at least 500 people. If the good friends in England can give him 300*l.*, he feels convinced that what more is needed will be done in the place. In work and other ways we shall be able to put 100*l.* worth of work ourselves into the building, and that, with 300*l.*, will build and furnish what he wants. To show you that he begins to make himself felt, and that Christ's Name is becoming known amongst the heathen, I will tell you what three grown-up girls said who were here last Sunday, but who live near the Ensikeni and go to church regularly.

"After service some one said that three of Mr. Broadbent's people were here. I sent for them, and asked how things went on with them, whether they went to church, whether the people generally did, &c. They said that every one liked to go to church,—that they went, and wanted to become Christians, but their parents said they must not, and would not let them 'believe.' We—for several natives were with me—told them that if they were in earnest a way would open for them, and that their parents too would perhaps join them if they were firm. There are numbers who wish to become Christians and will give themselves in I feel sure. Quite a change has taken place in the way in which the natives look upon the message we bring to them within the last few years. I put this down to the influence of our old friend Kaptyn Adam Kok and Mr. Strachan; and now Captain Blyth too comes and tells the people what they have heard from their former rulers, and all over the country we are welcomed. In Natal, too, this feeling is beginning to spread, but then those in high position are not able to do what our rulers have done here. Their system has become too much of a system, and the officers of that system have become a part of it, and perhaps cannot get out of it, to exert any personal influence, which their position necessarily makes very great. Some wish Christianity well I am sure, but some think it a difficulty in their way of governing the natives. An old native Chief one day said to me—The great people here are different to some of the great people whom I have heard speaking about Christianity and learning. Here they say, listen and learn. Now one day when a number of us were together we asked a great man what these Abafundisi (teachers) were who were always bothering us. Oh! he said, they are madmen—we call them our madmen. But this sort of obstruction has been done away with very much now, and men of influence and position are not ashamed to speak in favour of our Christianity—and to try and induce the natives to learn. I can quite understand that it must be more difficult to govern a progressing people than one which never moves, and I honour those who, though seeing this, yet do their best to spread knowledge and Christianity. But I have left Mr. Broadbent too long. After the service at the Ensikeni I had a long talk with natives and Griquas. The next day we went to Umkheli's, the Musutu who lives about twenty miles higher up; here we had a delightful time again. The people have built a school chapel for themselves, and have done it very nicely and neatly too. They said they should expect Mr. Strachan and me, or Captain Blyth and me, to go up soon to open it. I was deputed to induce one or the other of the above-

mentioned gentlemen to go. As soon as the Basutus have been tried and the excitement quite settled, I shall use my powers, what they may be, to get one or both to do what Umkheli's asks. The room is now quite finished, and we are wanted, so Mr. Broadbent tells me. Shortly after my return home I followed Mrs. Button into Maritzburg and feel much better for the change.

"Before I conclude I must tell you that we have begun work amongst Unondubulu's tribe, about fourteen miles from Clydesdale. A native teacher has set heartily to work, and has a large number of children at school, and nice congregations on Sundays. Here the natives are just finishing a large wattle and daub hut, which is built on a piece of land given to us by Government, in a large location. I am almost sure we shall have to send over to England some day to ask help to build a substantial school chapel for the Kapani—so I hope you will not tire of us and our needs.

"The services at Harding are kept up, and the magistrate now reads the Morning Service when I cannot get there."

St. Mark's Mission, Transkei.—From the other end of the diocese of Kaffraria, a veteran Missionary, Archdeacon Waters, sends the following letter (December 31st, 1876):—

"After many distressing rumours of a native rising, the year has closed in peace. The losses and inconveniences arising from the war rumours have been many and serious, and will no doubt arise again unless the Colonial Government maintains the present means of defence. The cry of danger, whether true or false, will always cause alarm.

"Notwithstanding these rumours the Mission work has continued to progress, and movements in aid of civilization have been discussed by intelligent natives in an encouraging manner in this neighbourhood. The drought has been long and severe, and had it not been for the about two hundred acres of wheat now being harvested, we should have been in great need of food for some time to come.

"The following extracts from my journal will, I hope, be pleasing to the Society and its many friends. I would here notice that any small sums of money sent to the clergyman of the parish will be forwarded by him to the S.P.G. for any special work in connection with this Mission, and I shall be greatly helped in my present difficulties by any contributions, however small. The young people of the Hospital of St. Thomas à Becket, in Newcastle-upon-Tyne, collect ten pounds per annum to support an intelligent native convert, who has taken the Martyr's name in baptism during the current quarter.

"The S.P.G. *Ladies' Association* have lent most valuable aid; in fact, I should have been in a bankrupt state but for their kindness. The direct communications with female teachers kept up by Mrs. Mant, Mrs. Isaacs, Mrs. Montgomery, Miss Arthur, Sister Mary of Capetown, and Mrs. Shields, are beginning to have a good effect. I hope these ladies will continue this powerful correspondence, which cannot fail to touch the sympathies of their far-behind sisters in the faith.

"During the past year the Colonial Government have allowed funds for twenty boarders and eight apprentices at St. Mark's, and I have kept five others above this number. I hope that next year the grant will be largely increased, as the Resident Magistrate, C. J. Levey, Esq., is pushing on education among the Tambookies, and I ought to be ready to receive the sons of Chiefs and headmen at once.

"A grant of school books, including several copies of 'Nelson's Festivals' and Nichol's 'Help to the Bible,' valued at 100*l.* has been made by the Society for Promoting Christian Knowledge, on the recommendation of the Bishop, and has been of invaluable service: and I feel most thankful for this timely aid to our schools.

"I have also to thank several friends for sending English Newspapers and Magazines, which are of very great use throughout the Mission. My Newcastle friends will be pleased to know that the Chalice sent by them is the one generally used in my journeys. It is much bruised, but in good condition.

"*Oct.* 10.—Drove with Mr. Barr, to Ixilingxa, about forty miles from St. Mark's, and next day the following ceremony took place, as reported by the King William's Town *Watchman's* correspondent.

"LAYING OF A FOUNDATION STONE AT IXILINGXA, FINGOELAND.

"The foundation of a church, to be built of stone, was laid at St. Mary's Mission, Fingoeland, on the 11th October, by James Ayliff, Esq., J.P.

"The dimensions of the building were partly shown by the foundations already completed, sixty feet by twenty feet.

"The walls will be ten feet high and pierced by pointed windows and doors; the roof will be of corrugated iron. The whole cost will not be less than three hundred pounds. This sum, with a little assistance from the Society for Promoting Christian Knowledge, is guaranteed by the exemplary headman Peter Qongo.

"On the morning appointed, arrangements were made for the services, and at mid-day the Resident Magistrate, accompanied by a well-mounted troop of headmen and their followers, arrived on the ground—Mr. Brownlee heading the advance guard of police.

"The Magistrate was received in military style. The after-greetings showed how affectionately the Fingoes look upon Mr. Ayliff, both as their chief and as a Government officer.

"A long procession, four deep, moved round the foundation, while the choir, crowded upon the walls, chanted the 'Magnificat.'

"A vessel, prepared by Mr. Barr, containing coins of the realm, a copy of the *Cape Town Church News*, the *Mission Field of the Society for the Propagation of the Gospel*, and the *Kaffrarian Watchman*, together with the following document, was placed in a cavity of the foundation:—

"'In the name of the Father, and of the Son, and of the Holy Ghost —Amen.

"'This Foundation Stone was laid to the Glory of God, and to the perpetual honour of the Blessed Virgin Mary, by James Ayliff, Esq., J.P., the Resident Magistrate with the Fingoes, Transkei, South Africa, on the 11th day of October, 1876, in the 39th year of the reign of her Majesty Queen Victoria, Sir Henry Barkly being Governor of the Cape Colony; Henry Callaway, M.D., D.D., being the Bishop of the Diocese; and Henry Tempest Waters, Archdeacon; the Rev. Stephen Adonis, a Deacon, being in charge of the district of St. Mary's in the Archdeaconry of St. Mark's.'

"This document was signed by thirteen headmen and several Europeans.

"The Magistrate then gave a handsome donation. The headman, Veldtman, spoke admirably and in terms of deep thankfulness for the exertions made by the late Rev. Mr. Ayliff in freeing the Fingoes from slavery,—a state in which they had to wear clothing made from grass.

Several others then addressed the meeting, and laid valuable donations on the foundation-stone. Many happy-looking children, both Native and European, added to the pile of money on the stone.

"Three cheers for the Queen, and another three for Mr. Ayliff and other notabilities, concluded the proceedings. The whole sum contributed amounted to about eighty-two pounds sterling."

"*Oct.* 12.—Left St. Mary's early, and drove to Mr. Spalding's near Umgwali, thence by a rough but picturesque ford across the Bashee river. The scenery from the Bashee heights was grand and rugged; the population seemed sparse, and I was surprised to find a German tinsmith at his work in this out-of-the-way place. We went on by a deserted path and reached Centuli valley in the dark. We were kindly received by Mr. Gorman, and next morning viewed the beautiful valley, which is similar to that of Grahamstown. We went on to Mr. Calverley's for the night, and next morning I left Mr. Barr for St. Augustine's in a cart and pair of horses, kindly lent me by Mr. Morrison.

"At St. Augustine's I found Rev. H. Waters and his charge going on well.

"*Oct.* 17.—Drove to St. Paul's, about fifteen miles from St. Augustine's. I called at the chief Umditshwa's kraal on my way and had a talk with him. The chapel was well filled. I preached on 'Go your way, behold I send you,' &c. Fifty persons communicated. The chapel is large and plain. A fine lithograph, framed and glazed, of the Crucifixion, from the library table of an eminent London clergyman, has a telling effect in time of service in this simple chapel. Drove on to Mr. Morrison's at Umtata, who refused any payment for his cart and horses. Next morning baptized four of Mr. Morrison's family, and went on with Mr. Barr to Centuli, where we remained until the 20th, when we left at daybreak—a cold frosty wind was blowing, and we enjoyed Mrs. Mortimer's substantial breakfast at Clarkebury after a long and cold drive. I visited the Wesleyan Training Institution here, also the ordinary schools. They appear to be well managed and well attended. There are forty-five boys in the institution; next year there will probably be one hundred.

"*Oct.* 29.—After early Communion at St. Mark's, rode to Tshingeni—large chapel, crowded—a few infant baptisms and fifty communicants. Preached on 'the Marriage Feast.'

"*Nov.* 15.—Sent four pounds to Vicountess Strangford's Bulgarian Relief Fund from the congregation at St. Mark's.

"*Nov.* 16.—Rode to Cofimvaba and held service in the unfinished chapel, which is much too small. I baptized two adults and five infants. There were twenty-five communicants.

"*Nov.* 22.—Left St. Mark's about mid-day for Tsojana to open St. Michael's chapel next day. Mr. Barr lent me cart and horses, and Mr. T. Moore drove. In Qamata Poort an unusually heavy thunderstorm overtook us, and the hail, large as pigeon's eggs, beat heavily upon us. The horses were held with difficulty, and the torn tent was of little use in such a storm. I slipped out of the cart into a Kafir hut, my head aching from several heavy blows from hailstones. Mr. Moore sat it out in the cart, but received much injury. There seemed no chance of going on, so we turned home in a heavy rain: my friend did not like this turning back, so we faced about and made for Qamata hill; but a mile ahead a swollen rut stopped our progress, and after much hesitation we outspanned at a native smithy, where we got strong tea and bread. The natives told us to hurry home, as there was no end of rain coming on. Again we turned for home; suddenly my friend drew in the horses and

looked up and about without speaking. I guessed what he was thinking about when he said, with a look worthy of Captain Cuttle, 'I am having a look at the weather,—shall we try the hill?' 'I do not like to give in,' said I. Round went the horses—dash through the torrent, and with a shout of 'Right!' we scampered towards the hill, but to be fairly beaten: the rain came in flakes, and the hill road at 30 degrees was a sheet of water. 'No use,' said Moore, turning the horses. Homeward once more through the torrent and twice through the swollen Qamata river, which few would have tried with two horses. Moore drove me safely, with no loss greater than the breaking of a mainspring.

"*Nov.* 30.—Day of Intercession for the Heathen. The early celebration and other services well attended. The traders closed their stores and attended English service morning and evening."

After describing the opening of St. Michael's Church, Tsojana, Fingoeland, where the offerings made by the natives were 160 sheep and goats, valued at 7*s.* (56*l.*); 10 head of cattle at 4*l.* 10*s.* (45*l.*); cash, 54*l.* 10*s.*; cash at Foundation, 38*l.* 10*s.*; fowls, including several pairs of ducks, 1*l.*; Total 195*l.*, Archdeacon WATERS continues:—

"*Dec.* 19.—After early Communion, left for the Missions bordering on the Kei River. After a heavy thunder-storm I reached Kwamfula, in the dark, quite knocked up. Heard of two Kafirs killed at Habalalashe drift, by a party returning from a beer drinking. Next morning held the usual services. There are thirty members here, but many were in the colony, and others had no notice, so that only twelve were present. Rode on to Caba, and next morning examined the school, which is improving. Chapel quite full at Morning Prayer. Baptized three adults and one child. Thirty communicants. Gave Communion to an old sick member in her hut.

"Rode on to Mr. Wotten's shop and slept there, and next morning to Xolobe,—two adults and two children baptized. Twenty-four communicants present.

"*Dec.* 23.—At Cofimvaba. Early Communion with thirty communicants.

"Attended an important native meeting called by the Magistrate, when a Society was formed under the title of 'The Emigrant Tambookie Association for the Promotion of Civilization.' Full accounts of this meeting appear in the colonial papers, and next quarter I shall refer to it in connection with our work.

"Christmas Day. Our chapel had a beautiful appearance after being decorated by a large party of Europeans. Mr. Barr lent a large painting after Rubens for an altar-piece. The Font and Altar-screen were simple, but of excellent effect.

"At early celebration one hundred communicants were present.

"After this service the Rev. Masiza rode to St. Andrew's, where he had a large congregation. At Kafir matins, St. Mark's was overcrowded. At English matins, chapel well filled. Afternoon there was dinner in Mr. Green's large store, for all Europeans, to which I was invited. About sixty persons were present at a well-provided and well-served dinner. No intoxicating liquors were allowed. Kafir and English Evensong as usual.

"*Dec.* 27.—At St. Andrew's, and gave Communion to thirty-eight members. Mr. Barr provided me with cart and horses.

"*Dec.* 31.—Closed the year by a midnight service—Chapel well filled with Europeans and Natives, and several suitable addresses were delivered."

## ZULULAND.

TWO characteristic Reports from the Rev. S. M. SAMUELSON, of St. Paul's Mission, constitute the information lately received from this interesting portion of our Mission field :—

"*December* 31, 1876.

"In beginning my last report to you for this year I am sorry that I am unable to tell you of any new addition to our little flock of Christians at this station.

"I have five catechumens (three boys and two girls) under instruction, but they have made such slow progress that I have thought it advisable to defer their baptism till next year.

"Experience has taught me that we gain nothing by being in a hurry to baptize.

"The Sunday congregations have averaged during the quarter thirty to forty, and on Christmas Day we had eighty, listening attentively to the Angel's message.

"Our Christians at the station attend regularly Prayers and Divine Service.

"I have also continued to visit the native villages and to talk to the people on religious subjects. Here is the number and names of the villages in which I have preached since my return from Europe. 1, Kwambaza; 2, Esivivini; 3, Empumaze; 4, Embalimaswane; 5, Emaqutyeni; 6, Emampondweni; 7, Ehlongopita; 8, Kwabizane; 9, Ensalaze; 10, Engusaneni; 11, Egodini; 12, Kwamgane; 13, Emaqandaleni; 14, Esikoweni; 15, Engobamakosi; 16, Kwaqomintaba Kwabiyela.

"There are many other villages about the station where I have not been yet, which together with the above form an extensive field of labour. I feel it my duty to preach the Gospel to all, 'whether they will hear or whether they will forbear.' Would to God that I could do many times more than I do.

"My eldest son, Samuel, arrived home on the 4th of November, intending to be my assistant, but I fear it is not to be; the M. M. M. seems to have no funds. He has just been up to New Scotland with Robertson, but we think that things are yet too unsettled to begin any more Missions up there.

"The picture of the Prince of Wales you kindly sent to me by Mr. Peyton, has had more rough handling than that of the Queen, which I brought out.

"Mr. Peyton left it broken in Durban, and having waited for it about three months, I sent a boy to Durban to fetch it. Unfortunately the glass got broken again on the road. I had therefore to send the boy back again to Durban for another glass, and when he returns he will have travelled over 400 miles.

"The picture and frame is now in my study, and everybody who sees it praises it very much, and I have no doubt that the King will like it. I cannot bring it to him without the glass.

"He points very proudly to the picture of the Queen on his wall when he argues with the Dutch, saying, 'You have no king, you are only boys. I am King of Zululand, and there'—pointing to the picture—'do you see the Queen of the English?'

"When I had left the King at the beginning of the year, a Zulu trader had maliciously told him that it was not a picture of the Queen I had brought him, but merely that of another woman. Of course the King did not believe him.

"The great corn feast is now over, but the Zulus have hardly any food to eat this year, so we have a number of starving people at our doors every day. It has been very hot and dry this year. The gardens are destroyed and there is very little water in the rivers.

"Everything is quiet however. The Zulus are friendly, and do not seem to meditate any disturbance, though they have more than 20,000 guns amongst them.

"I have forgotten to state that at the request of Mr. Robertson I have continued the translation of the Prayer-book."

"*March* 31, 1877.

"I did not get away to the King this month, as I intended to do.

"On the 17th, when I had got the waggon ready for starting, messengers were sent in all directions to announce that the King was very ill, so I made up my mind to defer my visit. The next day all the great men and women began streaming up to the King from all parts of the country. A few days later it was known by everybody that all the armies of Zululand were called out to fight the Dutch, and we thought we were on the eve of a general war. The soldiers now began to pass here in crowds, begging for ammunition, but got none; and one crowd robbed us of a cooking-pot, a bucket with meal, two blankets, and a shirt. When I went after them to stop them they threatened to beat me, so I thought it best to let them go.

"I am glad to say that we have not further been troubled by any, but we have sometimes felt uneasy.

"I am thankful to say that we have been able to carry on regularly Divine service, school, and visiting the native villages during the quarter.

"My eldest son has been a great help to me both in church and school, but I am sorry to say that he must soon take a situation elsewhere, as Miss Mackenzie says she has no funds to support him.

"As now the hottest season is over I must soon begin to repair the Mission-house, which has become very leaky by age. For this purpose I shall have to go away to cut materials. There is a great scarcity for corn in the country this year, so I am afraid I shall have to go away buying corn also.

"Now at the end of the month it is said that there is to be no war at present. The King wanted the soldiers only for doing a certain work. We may therefore hope to have peace yet awhile, but we fear the volcano will burst one day.

"We feel pretty safe however. We know in whose hands we are, and we know that Mission friends will not forget or neglect us."

## CENTRAL AFRICAN MISSION.

OUR review of work in Africa would be incomplete without a glance at the east coast. An advance has been made by the Central African Mission. The staff having been increased, Bishop STEERE felt himself in a position to strengthen and extend his work on the mainland, by giving additional support to the Mission at Magila, and by following up his expedition to the Nyassa Country in 1875, with the foundation of a promising Christian Settlement for freed slaves, the first of its kind in Central Africa, at Masasi, which is in the Rovuma Country, and nearly midway between Cape Delgado and the Lake Nyassa. The *Occasional Paper*, No. VII., of the Central African Mission, contains the Bishop's Report of this venture of faith :—

"On Monday, the 6th of November, 1876, we passed through the last Mwera village. The next three days' march lay through open forest-land with very scant supplies of water.

"However on the evening of Thursday we found ourselves in quite another country. We had been gradually rising all this time, and were now rather more than 1,000 feet above the sea, when we emerged upon broad open cultivated slopes, backed by mountainous masses of granite rock. Very soon we passed two brisk streams of purer water than we had seen for a long time, and made our way up to a village lying between two of the rocky summits, with ample space about it. Here we found ourselves among Yaos. The headman, named Fumo, was son of the last Makanjila on the Lake Nyassa. The present Makanjila is his father's sister's son, so that their relationship is rather hard to describe in English. He remains a man of much influence with much following. Here we got plenty of food, and that night in our camp 135 fowls were killed besides a number of pigeons. Our guide appealed to me whether the mountain had not *neema tele*, graces in abundance, and I think we all agreed it had.

"I had a very interesting visitor the day after our arrival at Masasi. Very early in the morning came a man with a fowl. He said he had come to see us because long ago he had been set free by the English, and they had treated him so well that when he heard of our arrival he brought the fowl as the best thing at hand for a present, and set out to come and see us. As he was more at home in Yao than in Swahili, I called Chuma and we made out that he had been in one of the parties set free by Dr. Livingstone at the same time with Chuma himself. He had wandered about a good deal, and was now settled on the mountain. He afterwards brought his little daughter to see us, and said that as soon as he could, he would come and join us altogether.

"Our guide was very anxious we should go on to a man called Namkumba, who he said was the real chief of the whole mountain, so we made a long half-day to what seemed its northernmost point. Here we found no distinct village, but forges and a furnace, and a few huts, where lived Namkumba and his workmen. The iron is everywhere close to the surface and the furnace was exactly like those I saw the year before a little higher up the Rovuma, scooped out of an anthill, with one side

built up of anthill clay, fortified by flat pieces of granite. I saw here, besides, the mould into which the melted iron is drawn off, a long clay pipe, the diameter of the aperture tapering from two and a half to about one inch. Namkumba has also salt-works a mile or two away.

"We were now at the last high ground for many days. The low forest land lay between us and the Rovuma. The strange solitary rocks were all there, and a level horizon of trees behind all, from the Mwera hills on the N.E. round to the coast ranges on the S.W. We could see where we left the Mwera hills last year, and trace our line of way through the great Mwera forest to Majeje and the Rovuma.

"Directly I got to Masasi I had a sort of deputation from the Mbweni people to say: 'We shall never find another place half so good as this, here is plenty of water, everything grows well, and war is all but unknown. We are among our own people. Let us stay here.'

"Not to decide too rashly, I made all the inquiries I could about the road in front. The junction of the Lujenda with the Rovuma was said to be two days off, but the whole country was reported flat and marshy. On our way to the place I had chosen the year before we must get food at Majeje. 'But there,' said my informant, 'they are living on tamarinds, which are,' he added, 'a sort of food that soon disagrees with the stomach.' 'And what about Chitambwi beyond them?' 'He and his people have gathered all their food and run off into the woods, to prevent being robbed of it by hungry caravans. In fact, nobody has food except Mtotela and Mpingawandu, and their extortions are infamous.' Here too I heard the news that Mataka had this year left Mwembe after his long residence there, and was moved, so far as I could make out, farther to the eastward, *i.e.* from the Lake. This move would probably prevent his having his usual large stocks of food. It was evident that moving nearly 200 people through such a district would be all but impossible. So I accepted it as the voice of God, and determined to plant the colony at Masasi."

Between the beginning of November and the beginning of December, the Bishop with his colleagues, and the fifty-five freed people and others who had accompanied them from Zanzibar, "had converted a wild forest into a Christian village." And thus the Bishop describes it just before he left:—

"Our own house is laid out as an oblong, with circular ends, twenty feet wide, and seventy-six feet from end to end. One end, which commands no view, is walled round as a store-room. There are three bedrooms, each twelve feet by ten, and the other circular end is to be half-open, and we thought to use it as a dining-room. A passage leads through to a back-yard and kitchen; and a large verandah, about forty feet by ten, is to serve as public room in front.

"Standing in the verandah you look down a road, forty feet wide, to the water. This road is about 500 yards long, and falls at first gently, but afterwards more rapidly. This is the High Street of the village, and the cottages lie in order on either side. Looking across the water the land rises again, and one can see a village on the slope about a mile off. Still further rise two great mountains of granite blocks, with a sort of saddle between, over which a higher peak appears, probably 1,000 feet above us; the level of our house, so far as we could judge by the barometer, being about 1,800 feet above the sea. The base of this great peak is about four

miles away. Turning to the left, the clearings now enable us to look out (nearly to the east) over a wide plain, to the far-off coast ranges. Still further to the left our gardens are bounded by a well-wooded rocky ridge, about 100 feet high, and perhaps 300 yards long, with a bold cliff to the eastward. Behind the house, to the south, is a wide opening, showing the great rocks near the Rovuma, some near and sharp, others fading away into distant shadows, the flat forest horizon bounding all. Due west is the grandest of all our rocks—three great masses, lying, as it seems, loosely one on another, each nearly 100 feet thick, and broken masses beside them fringed with trees, all crowned by one huge block, enamelled with orange and grey lichen. The morning and evening effects on these great rocks are strikingly beautiful. Then a rather narrow cleft, shut in by broken rocks and trees, opens a view to the north-west of the endless forest, with its sea-like horizon. Some great single blocks, perhaps forty feet high, bound our gardens to the north, and then a glimpse, showing us the sides of the various summits of the mountain itself, brings us round to our own door again.

"When the men came back from Lindi they brought us as a present from the chief Arab there, a great many young plants of orange, lemon, mango, guava and jack-fruit trees, besides some choice cocoanuts for planting. Thus we were able at once to fringe our roads with the best fruit-trees of the coast, and could not but feel most grateful for so appropriate a present. The young plants travelled well, and most of them I left flourishing, trusting that the rainy season would root them firmly in their new home."

The Rev. W. R. Johnson is in charge of this important Missionary Settlement as chaplain, and Mr. Beardall, who had the management of the Mission estate at Mbweni, is general superintendent.

The Bishop, on his return, brought with him a small party of chiefs' sons from the neighbourhood of Masasi, for instruction at Zanzibar. He himself, however, suffered much from fever on the journey. The need of change in order to re-establish his health being urgent, he has returned to England for a short time. And, as he has now recovered sufficient health and strength to enable him to plead for his Mission, it is to be hoped that the support he will receive will enable him to carry on, without anxiety, the great work which he has been permitted to build up at Zanzibar and Magila, and to inaugurate at Masasi.

## MADAGASCAR: ANTANANARIVO AND TAMATAVE.

BISHOP KESTELL-CORNISH'S *Journal of a Tour of Exploration*, published by the Society, gave a general review of the position of the Madagascar Mission, and acquainted us with the prospects that exist of extending operations into the northern regions of the country through which the Bishop travelled, as soon as the faith and liberality of the Church at home provides him with the

means of doing so. The Rev. F. A. Gregory's report (Dec. 1876), fitly supplements the Bishop's Journal by details of Mission work at Antananarivo and its neighbourhood.

"As the year is now drawing to a close, I will try to write you a report of my doings during the last six months, and the progress of my work in Madagascar. In my last letter I told you that the country places in connection with the Antananarivo Mission were put under my charge, and that the state of those churches was anything but satisfactory. Since then I hope that things have considerably improved; and, though very far from being in a satisfactory condition, yet an advance has been made. The first thing was the fabric of the churches, and as there seemed no hope of progress until they were in good order, I began upon them.

"To give you an instance of the state of some of these places I may take one about an hour's distance to the west of the capital. The church was made of two houses, one of which had a roof, the other not. The half roof was black with soot, which hung down in festoons several inches long. In the place where the altar ought to have been, there was a raised mud hearth; and the floor, instead of being level throughout, was only so in the one half, the other half being perhaps a couple of feet below the level. A few mats in the part where there was a roof completed the furniture of the church. We partly helped the people to put it in order; the pit was filled up, the roof stripped off, and a fresh one put on; the east end was raised, and a table bought for an altar; the wall was colour-washed light blue, and an altar-cloth was made and given to the people; benches were provided. I went regularly to this place and taught such of the people as wished to be baptized, and after that was done the Bishop confirmed them, about thirty in number. I have the school in hand, but it is in a very early stage of advancement.

"Such was the state of most of these country stations, and it is not therefore surprising that it has taken a year to get the buildings into order, and a certain number of people, who have been under instruction, baptized and confirmed. A church without any roof is not pleasant under a midday tropical sun; but at one or two places I have had that, and have had to have a mat arranged to give me a little shade to stand in during service, not having the woolly hair or thick skull of the Malagasy.

"There is one place which has made more advancement in some ways than any other, although, as it has been more visited than others, it is possible to account for it. About a year ago I went one Sunday to a place called Amboatany, about twelve miles north of the capital, as some of the inhabitants had come wishing to have a church there in communion with us. The village is situated at the top of a high long hill, and was the abode of the famous idol Ramahavaly. I got there about 10 A.M., very hot, and was shown a small house where we were to have service. The house was very small, but a partition made it half of the size, so that the available space was perhaps 10 feet by 8 feet, into which perhaps twenty or twenty-five people squeezed themselves. There was one man who could read a little, but as he knew nothing of our prayers, and could not follow, it was little better than a monologue. I did not preach, but took off my surplice and talked to the people, telling them what we did, and why we did it. After that I went home. Again I went there on another Sunday, and things were in the same condition, except that the one man who could read a little was not there: and I began to think that there was not much improvement upon the old days. After that, however,

the leading spirit came to the fore, and we had a long talk with him and some others at the capital, and they agreed to put up a temporary church, to be replaced by a better one in the dry season. This they did, and the man to whom I have alluded got the people together and taught the school, and after about three months was appointed catechist, he having been some time previously admitted and confirmed. When the dry season came, he talked over with us the prospect of a new church, and we promised to help them after they had bought the site. This they did, and we gave them a plan for the church, with chancel and vestry. The church was opened last Saturday (December 16th, 1876), the Bishop and several of us being present. The congregation inside and outside cannot have numbered less than 1,000 people, about 400 of whom form the congregation proper. At the afternoon service the Bishop confirmed twenty-two whom I had previously baptized or admitted: and the whole events of the day were very pleasing and satisfactory.

"In addition to these a second church has been opened at the capital. We were fortunate enough to get a site without much trouble immediately south of the Zomà market, in a crowded part of the town, and upon that I was authorized to erect a church. It was not to be an expensive, not even a brick church, and as there were funds available from private sources we determined to make the inside as much as possible like a church, while the outside was only made of zozoro, a native bulrush which is made into hurdles. The nave of the church is 48 feet by 30 feet, and the chancel 20 feet by 18 feet; there is a small vestry on the south side of the chancel. We had a stone front made by some natives to whom we gave the plan full size. It is hexagonal, supported on seven pillars with base and step. We also got a fald-stool, reading-desk, seat, and credence table made after patterns which we gave, at Tamatave, and up here a Glastonbury chair, screen, altar, &c. It was opened on Thursday last, December 14, 1876. The Queen sent seven Queen's messengers, and of course the crowd of people was much too great for the capacity of the church. The opening service was a specially translated one, with proper Psalms and Lessons, and a sermon. Nearly all the members of the Mission were there, and we hope that this church will prove a great source of strength to the work in Tenerina. Owing to this my work for the future will in a measure be changed; I shall be in charge of this church with Mr. Coles and natives to help me, and shall take the oversight of about half the country places. Mr. Chiswell undertakes the rest with Mr. Crotty to assist him. I am very glad to have some town work, as the unceasing journeys into the country with no relief of any kind were very trying. I am sure that the advantage of a second church up here will be a great gain to the Mission in many ways."

The Mission at Tamatave.—The Rev. W. T. Bachelor, who accompanied the Bishop on his long and somewhat dangerous journey through the northern districts of Madagascar, gives the following painfully interesting account of this Mission, of which he is in charge, under the date of Christmas, 1876:—

"During my absence from the beginning of May last to the time of my return on October 22, this Station had not been left entirely in the hands of D. J. Andrianado and the other Malagasy agents of the Society, for, towards the end of June, Mr. Gregory of Antananarivo had occasion to visit Tamatave, and he took the general oversight of the Mission till the

last day of July. Mr. Little again was here from the middle of September until my arrival, and gave such superintendence to the work here as the care of his own Mission allowed him to do. Notwithstanding all this, my absence during the cool season has seriously affected the work, as you can easily imagine ; but I hope that when we are relieved of the heavy incubus which a severe epidemic of small-pox has added to our other trials and difficulties, we shall take fresh heart and push forward the work with vigour.

"Besides my absence for six months, and the small-pox, this Mission has felt the changes which have passed over the political horizon of this country. Before these changes were inaugurated the native government might have been regarded almost as an oligarchy, but now it can be called nothing but an absolute monarchy, nearly all the real power being in the hands of the prime minister. Contemporaneous with the carrying out of these changes, a levy of recruits for the Malagasy army was called out. This necessitated the going up to the capital of large numbers of people from all parts of the island. All trade came nearly to a standstill ; and just about the time of my departure from Tamatave in the early part of May, I was threatened with the loss of the most part of my native helpers. The excitement and want of confidence exhibited on all sides are beyond my powers of description, but you can easily imagine how pernicious the effect was on this Mission, where we have in the quietest of times to contend with the ill-founded suspicions of the Malagasy.

"A few particulars of the small-pox now decimating us cannot but be of interest to you. It has already broken up our schools and thinned our congregations. It was quite a month before the Bishop's and my return that we heard of its having broken out at Tamatave by means of a government letter which we found in the hands of an illiterate native in a small village north of Sambava. The letter was a circular one from the Hova authorities in Tamatave, and addressed to the various Commanders in all the Hova garrisons along the coast. It had been travelling night and day until it fell into the hands of this native, who happened to be the chief of the village where we found it. Not knowing what to do with it he handed it over to us, and questioned us as to its contents. We quickly informed him of the whole matter, and also saw to its being despatched at once to the next village beyond. The farther south we travelled the more confirmatory were all the tidings we received.

"On our arrival the epidemic had assumed alarming proportions, but no practical steps had been taken to get rid of it. No vaccine was to be found, and a deaf ear had been turned by the Hova authorities to all the useful suggestions and offers of help which were tendered to them by the different consuls and principal inhabitants. The white population upon receiving this rebuff became passive, hoping that the disease would spend its force upon the natives. The natives in their turn fell back upon their barbarous custom of driving directly into the bush any of their countrymen who were seized by the disease. Numbers and numbers of people by this harsh measure succumbed, and amongst them some of the staunchest members of our church and the most promising children in our schools. Those that could get away fled precipitately into the country, and every morning on the high road going out of Tamatave were to be seen parties of the still healthy and the already sickening hurrying rapidly from the centre of disease and death. Those whom we had baptized and watched over for years, in some cases were left to die like animals, without its being in my power to visit them and direct their thoughts to that loving One who had died for them.

Repeatedly the baptismal and confirmation cards of many were brought to me after all was over with a touching little Malagasy note, and this was all the news I got of these people.

"To show what some of the Malagasy have gone through, I will tell you the case of a man who, being banished out of the town, kept himself alive for a month on raw yams. He had no one to attend to him or nurse him, or offer him any food, and he resorted to the expedient of scratching up yams with his enfeebled hands out of a garden close by the spot where he was hiding in order to keep his body and soul together. His depredations on the yams, however, became more and more extensive as his health and appetite returned, and eventually led to his being discovered by the owner of the garden, who, to his honour and charity let it be said, for all Malagasy are dreadfully afraid of any contagious disease, provided him with more wholesome food until he was quite convalescent. However, most of those situated much as this man was must have died, for dead bodies were being constantly found amongst the trees and bushes just outside Tamatave, and the previous lethargy and indifference of the whites were dispelled by the sight and knowledge of this fearful mortality.

"The idea of a hospital was discussed and determined upon. 'We must have a hospital,' said every one who had a spark of humanity about him. Miss Gregory, who had established our hospital in Antananarivo, happened to be in Tamatave just at this juncture, and bravely commenced the work of saving the poor plague-stricken Malagasy. An old dilapidated house to the south-west of the town was roughly extemporised into a hospital, and from that day up to the present the work of mercy has been carried on. On November 16, the hospital became a public institution, and is now supported by the inhabitants of Tamatave. The number of patients at the time of my writing this is seventy-six, and though forming only a very small fraction of the people who are suffering from small-pox, yet the amount of good which is being effected cannot be over-estimated. Never before has the native population of this part of Madagascar witnessed such care bestowed upon the sick, and that, in this case, from a loathsome disease, and they have in consequence learnt a very practical lesson upon the second great command of Christianity, 'Love thy neighbour as thyself.' Often though they have had this inculcated they have never until now been brought so palpably under its influence; and so all will be made to redound to the glory of God.

"It is little that I have been able to do while this disease has been raging, but that little I hope I have done to the utmost of my powers. Every evening at sun-down I hold a short service on the hospital grounds for such of the convalescents and friends of the patients as are able to attend. A large mat is placed upon the grass at the appointed time, and upon this the congregation sits. After the singing of a hymn I read an appropriate portion of Scripture, which I generally follow with a short address, and close with a few prayers. When I can spare the time, I also before holding this service go round and visit the patients one by one, and hold conversations with such as are able to talk. In this way I have come across many former members of our congregation, and hope that the visitation of God interpreted to them by me as coming from their Father in Heaven, will lead them to think again, and that more seriously, of things which they were very likely on the point of losing sight of altogether.

"Since my return from the north I have got into my hands the people of a village, Ankarefo. This place is five hours from here on the road to Andevoranto, and is an important one, because most travellers are obliged on account of its position either to breakfast or sleep there. When the

Bishop left Tamatave for the capital on November 17, I accompanied him as far as this village, intending to spend the following Sunday there in order to see what a man whom I had been assisting for some time past was really doing. 'I cannot do better, I think, than just copy what I have down in my Journal :—

"November 17.—'Accompanied the Bishop on his way to the capital as far as Ankarefo. Here the Bishop, after having had the usual mid-day meal, left me to continue his journey. After he had gone, I called upon the head-man, Raimsoa by name, a man with six honours, and briefly stated that I wished to teach the people in his village. He told me that he could not give me an answer at once, as it was a matter upon which he would have to consult his fellow-villagers. With this reply I had to be content for the time, so returned to my hut. After I had left him the chief villagers were hastily summoned and counsel taken. They resolved to despatch a man at once to Tamatave in order to lay the whole matter before Raindrangory, the Hova Pastor. After this messenger had gone I was informed by Raimsoa officially of what the villagers had done, and this they defended on the ground that Raindrangory, and Rafiringa, the Governor of Tamatave, had been the originators of the church which existed before the building was burnt down and the small-pox came. While we were waiting for the reply from Tamatave I taught the children reading and a few hymns, and conversed with the people on religious topics whenever I could get an opportunity. On Sunday morning I had a congregation of sixty people, very many of whom were strangers who happened to be passing through the village either on their way to Antananarivo or Tamatave. About 1 o'clock in the afternoon the long-looked-for reply came, and as it was favourable, and no obstructions placed either in my way or in that of the villagers, we set to work at once in order to arrange certain matters connected with my becoming their Vazaha, teacher. Raimsoa, the man whom I have already mentioned, asked me if I was not going to give him a settled sum of money every month, just as I did the catechist. Some five or six others asked me the same question ; and these told me that it would be better, if I did not give to all, not to give to any. I replied that the catechist received a monthly sum from the Mission because he was supposed to teach the children every day, and be responsible for the services when the Missionary could not be there. If he did all this honestly he would have no time in which to seek a livelihood for himself and family, and so we were bound to help him. They were satisfied with this explanation of our system of paying catechists, which must have seemed to them very unintelligible before, but begged me for all that to remember each of them, as the catechist alone and without their assistance could accomplish nothing. This was about as plain a request for a bribe as I have ever had made to me. We came notwithstanding all this to an amicable solution of our difficulties ; they promising on their part to erect a place of worship, and I undertook to support the catechist, furnish the school materials, and give the church a bell. The service in the afternoon was well attended by the villagers, fifty-four of them being present.'

"I send you this account of my commencing work in this village because it is a representative case, as far as my own experience goes, of what the beginning of Church work in villages of its kind is in this part of the coast."

## THE PONGAS MISSION.

THE Bishop of SIERRA LEONE has taken, during the year, a very active part in the local superintendence of the Mission, and has shown himself ready to give his counsel and help to the Missionaries during their visits to Sierra Leone, rendered necessary by their frequent attacks of fever. He has evinced his sympathy with the Missionaries by advancing the money needed for the repair of the Mission house at the Isles de Los, by giving 10*l.* towards the rebuilding of the Church at Domingia, and 25*l.* towards the new sea-going boat; he has, in the early part of the present year, visited all the stations except the Nunez, and has confirmed sixty-four candidates. It may, indeed, be said that the Mission is now, more than ever before, under his kind and judicious superintendence.

The present staff of the Mission (all of Negro descent) employed on the coast, consists of (1) Mr. Turpin, till recently helped by his sister, who has lately returned to Barbados, and now assisted at Fallangia, where he resides; by Mr. Morgan and Mr. Gomez, lay readers; and at Domingia, where on alternate Sundays he officiates, by Mr. George, lay reader. (2) Mr. and Mrs. Clarke, at the Isles de Los, assisted by Mr. Thompson, as schoolmaster and catechist. (3) Mr. and Mrs. McEwen, at the Isles de Los, assisted by Mrs. Duport, as schoolmistress.

Wm. Harvey, Mission Student, has been working as catechist at the Rio Nunez, and also at the Isles de Los, but has lately been very ill. Mr. and Mrs. Doughlin, after an absence of nine months in England, have recently returned, it is hoped much improved in health, to Domingia.

Mr. Turpin and the two lay readers are supported by the *Society for the Propagation of the Gospel;* the rest of the staff by the Barbados Board.

The church at Domingia has, during the past four years, been rebuilt, at a cost of 247*l.*, incurred by Mr. Doughlin, and is now a building fit for the worship of the Almighty. About 120*l.* of this large sum was raised in Africa; 15*l.* was granted by the Barbados Board; and 30*l.* by the English Committee. The balance of the debt was collected by Mr. Doughlin, when in England. The Society for the Promotion of Christian Knowledge have made a grant, not yet paid, of 50*l.*, which will ensure its completion.

The Mission house at the Isles de Los, has been completely

restored, at a cost of 66*l.* 2*s.* 8*d.*, towards which the Barbados Board granted 30*l.*, and the English Committee 40*l.* There are, however, several necessary outbuildings to be completed.

It would appear from Mr. Doughlin's statement while in England, that the number of scholars in attendance at the four schools may be roughly estimated :—at Fallangia, 20 ; at Domingia, 15 ; at the Isles de Los, 36 ; at the Nunez, 20.

### Report of the Rev. J. Turpin for the half-year ending December 31st, 1876.

"The half year just completed has been an unsettled one with me, as I have been continually going backwards and forwards between Fallangia and Domingia, and latterly to the Isles de Los also. The rainy season is not a nice time for travelling, but as Mr. McEwen had not long ago gone to the Nunez, and Mr. Clarke to the Isles de Los, it was rather inconvenient to either of them so soon to remove back to the Pongas, in the rainy season especially ; so I continued to keep the charge of the two stations, as I reported in my last half-yearly report—with this difference, that after a short visit to Sierra Leone in July, I spent two weeks alternately at each place, instead of one, and have continued to do so, except when away at the Isles de Los. My sister at first remained at Fallangia, but in September the war between the Bagas and the Susus began to assume a dangerous aspect to the Fallangia district, and it was thought advisable to remove her to Domingia, where my frequent absences would not be so much felt, and she consequently remained there till the present time, taking the school once or twice when nobody was there, as does sometimes happen.

"At Domingia I was assisted by Mr. George, who has also had charge of the school. When I am absent he takes the whole of the duties, but when I am present I take most of the visiting, and on Sundays we generally arrange to go to some out-district, either Gemme-Yiri and Banaia, or Barralandé. Weekly visits have been made regularly to Yenia and Coquaia, where confirmation and baptism classes are also held. I also began visiting Barralandé to hold service. There are more baptized persons there (I believe) than at Domingia, as when Deminka Lawrence was married to young Lightburne she carried all her people with her.

"I suppose most of our friends know that Domingia originally belonged to Lawrence, whose widow afterwards married Charles Wilkinson, the present chief, and at the marriage of her daughter, after the mother's death, the greater part of the town was carried off to Barralandé, where we have done little or nothing for them hitherto. I do sincerely hope that we may be able to visit them regularly—at least once a month—as Mr. Lightburne is now quite willing that we should come, and speaks of building a small house for us to worship in. Mr. Styles says that he has been trying to get his mother (Mrs. Lightburne at Farringia) to allow us to come and hold prayers in her town, but that she is still quite unwilling, and he is afraid that nothing can be done till he goes to reside there.

"The brooks were so heavy that we had to give up service at Xonite and Xonjaia till last month. At Gemme-Yiri we have had prayers two or three times for the Sierra Leone people there, and at Banaia once.

The classes have been kept as usual on Mondays, Wednesdays, and Fridays, at the station, but during the rains they are poorly attended; but as we hold classes at the out-stations we make up for the bad attendance in that way;—in fact, as the people will often not come to us we go to them. On the whole, Domingia does not give that satisfaction which we ought to expect, as the native congregation seem year after year to remain the same. Of the seventy or eighty at church on Sundays about thirty are Sierra Leone people, and of the remainder fifteen or twenty would be children. One feels relieved on going to Fallangia to see the seventy or eighty present composed entirely of natives, and to know that this has been our work.

"At Boffoh, I buried a woman in the early part of December, and had the opportunity of addressing a goodly number of Mohammedans and heathen. Two of the King of Teah's brothers live there, one a Roman Catholic, the other a Protestant. I promised some time ago to come and see them often and hold services, but I am afraid I must be more cautious in making such promises; yet when one sees a number of eager listeners, what can I say but 'Well, I must come soon and see you again,' to which I generally get the answer 'Yes, do." It is distressing to think of these things, and the only comfort one has is the satisfaction of feeling that I am doing what I can, and praying the Lord of the harvest that He will send forth more labourers into his harvest.

"The Roman Catholics are getting on with their church and mission-house at Boffoh, and I understood the priest to say that two others will be coming up as soon as he is ready for them. If they would confine themselves to the heathen population we should be getting labourers in the vineyard, as in the presence of heathen and Mohammedans Christians have to forget many of their differences. But the question is, Will they confine themselves to heathen and Mohammedans? The field is large enough for both, and others also. Mr. George last month paid a visit to a Susu town, some distance from here, to see the late interpreter, Richard Priar, who is very ill there. It is the same old story here, large number of people (seventy were counted), attentive listeners, and a promise to come again soon.

"At Fallangia I have followed much the same plan as I did at Domingia. I have visited occasionally Sangoia, Tamia, Backia, and Kinjaia. The district is large, and I regard Fallangia as an important centre for working on the neighbouring towns and villages. I have not seen anything of the towns between Fallangia and Domingia this half-year, though I intend taking the land journey, and visiting, as soon as the roads will permit me to do so comfortably. The Fallangia people have so dispersed themselves, some making villages of their own, or going to live in neighbouring towns, that it gives us a great deal more work to be continually following them up. Three villages in the Kinjaia district are formed in this way; and within the last two years the town of Bibbin, two or three miles beyond Xonfongia, and several have just gone to Douxe, about two miles beyond Bibbin, *i.e.* eight or nine miles from Fallangia. Mr. Morgan says that at Christmas there were faces he hardly knew, come in from towns he had not even heard of, while many of those who were near were kept away by sickness. Both church and piazzas were full, *i.e.* more than 250 present. I spent the Christmas at Domingia, having arrived the Saturday morning before Christmas.

"The Christians residing in these towns give one a grave feeling of responsibility, and it shows us the need of continual itinerating. Who is really responsible? They who have gone to these places, the Missionary in charge of the Fallangia station, or the supporters of the Mission who

have sent the Missionaries here? I do really feel that I have made myself responsible for the people I have baptized at Brahmaia, and whom for eighteen months I have not visited. No visit can be paid in the rainy season, so that out-station work must be compressed within December and June; and besides this work, there is that of building, repairing, and getting ready for the rainy season. Mr. Clarke's illness in the early part of the year, and Mr. Doughlin's absence in the Nunez, together with the boat building, kept me tied to Domingia and Fallangia. Then again the Baggo war came in, and so a whole year has been lost. I hope I shall not be prevented visiting it next month, and there are several towns I purpose visiting during the coming quarter, if God permit.

"At this station (Fallangia) six new communicants have been added to our number, while three of the old ones have been called away by death, and I expect old Simon Peter will make the fourth. Of those gone, the chief of Tamia, Joanna Slocum, is the last one called away. She was a younger sister of old Chief Wilkinson, and aunt of the present chief, Charles. All of her children, except Mrs. Ormond, have gone before her, though a number of grand and great-grandchildren mourn her loss. She was, I have reason to believe, sincere in her profession of Christianity, though she has seldom, if ever, been able to come to church on account of her immense size. We had service for her weekly at her house, and Holy Communion monthly. She suffered severely during her illness, and had to be kept seated the whole time till within a few minutes of her death, when she asked to lie down. Mr. Morgan buried her in my absence (15th December), in the presence of a large number of people from all parts of the country. Some idea of her size may be gained by hearing that six men could hardly carry the empty coffin, and fifty-six men were required to take it after the body was laid in it.

"In looking back on the past year, I cannot but feel that there is cause of thankfulness to God, who has not only permitted us to hold our own amid many discouragements and drawbacks, but has also enabled us to make a slight advance on the preceding year."

### A SKETCH OF THE RESULTS OF THE MISSION DURING THE LAST TWENTY-TWO YEARS.

The aiding in the extinction of the foreign slave-trade from one of its chief strongholds.

The mitigation of domestic slavery.

The Christian chiefs generally promise not to sell Christian slaves, and not to separate members of the same slave family.

Civilization of the coast and opening of the rivers to trade.

Improvement in dress, houses, cultivation of the soil.

Churches, schools, mission-houses built.

Observance of the Sabbath.

Portions of God's Word translated into Susu.

Part of the Liturgy translated.

Daily services.

Frequent celebration of the Holy Communion.

Many conversions of heathens and Mohammedans.

Many hundreds of heathen children baptized after careful preparation.

Four good schools maintained.

Large number confirmed; this year (1876-7) 64.

Many cases on record of the converted who have departed this life in peace.

# Books.

WE welcome the appearance of the two books which are named at the foot of these lines. Mr. Rowley has brought to his task not merely the experience and the enthusiasm of the true Missionary, but also considerable literary power. The first book in order of time, and to many minds in point of interest, is *Africa Unveiled*,[1] in which the author deals in an intelligent and an enlightened way with the geography, the races, the forms of government, the religious beliefs and customs, the domestic and social customs, the slave-trade, and the Christianity of that wonderful country, which has so marvellous a history in the past, towards which all eyes are drawn, through the labours of Livingstone, Cameron, Speke, and Stanley in the present; and which seems destined to play so great a part in the drama of history in the future. The author's conclusions with regard to that subject which is the detestation of all Christian Englishmen —the slave-trade—as given upon pages 209-10, will give the reader a fair notion of his spirit and style. He says:—

"I do not think that the followers of Mohammed in these regions now seek to proselytise the heathen; I believe that their whole energies are given to enslaving them . . . . . The slave-trade is now almost exclusively carried on by Mohammedans, by Arabs, and Turks, who ravage, virtually unchecked, the whole of Africa north of the fifteenth parallel of south latitude that is not under European influence. In this fact lies the great difficulty in the way of our attempts to suppress the slave-trade. They do not regard it from our point of view. There is nothing in their religion which stamps it as shameful. The influence of European public opinion does not touch them. While the demand for slaves exists, the supply will be forthcoming; and at present I see but little hope of checking the demand. The end of this accursed traffic will come, but some years will, I fear, pass away before men will be able to speak of the African slave-trade as an iniquity of the past. Nevertheless, it is one of those great wrongs against which we must strive, and continue to strive; and it will not be the least glory of England that above all nations she was instrumental in crushing this gigantic evil out of life."

It should be added that *Africa Unveiled* has a good map and several carefully-executed illustrations.

In *Africa Unveiled* Mr. Rowley devoted a chapter of some length and much interest to the religious beliefs and customs of the Africans; but his second work, *The Religion of the Africans*,[2] as the title indicates, is exclusively devoted to this fundamental topic.

(1) "Africa Unveiled." By the Rev. Henry Rowley, formerly of the Universities' Mission to Central Africa. (S.P.C.K., 1876.)

(2) "The Religion of the Africans." By the Rev. Henry Rowley, Author of "Africa Unveiled," &c., &c. (London: W. Wells Gardener, 1877.)

It is a happy sequel to the first. Such a subject was not to be dismissed in a chapter, and a capital little handbook like this is invaluable and suggests more than it tells, and that is much. As one who was engaged in the original Universities' Mission to Central Africa, he must have seen and heard much of the religious creeds and practices of which he treats, and such personally gathered information was not lost upon him; but mindful of the advantages of many eyes and many ears being brought to bear on the subject, he has laid many distinguished and trustworthy men under tribute, and has pressed into his service the observation and intelligence of such travellers and missionaries as Peter Kolben, and Mungo Park, of old; and Bishops Callaway and Steere, and Livingstone, of modern date. The whole book is simply an illustration under various forms, sometimes gay, and sometimes very grave, of the opening paragraph, where he says :—

"'I believe in God, an uncreated Supreme Spiritual Being,' is the creed which underlies all else that the Africans believe. This belief is not elaborated into a grand conception of God such as that we have. They do not regard Him as the Creator, the Preserver, and the Ruler of all things. They do not credit Him with the attributes of justice, holiness, and love. In so far as they have the power to appreciate goodness, they look upon Him as good; as gifted with power to influence the forces of nature; and as willing, under certain circumstances, to exercise that power in their behalf. He is not always in all their thoughts. Except on rare occasions, they do not worship or honour Him in any way. 'God is good,' say they, 'and will do well, let us honour Him or not.' Nevertheless, in seasons of great distress they will sometimes invoke His aid. When in danger of famine from drought, for instance, some at least of them offer prayers and make vows, and endeavour to conciliate His favour by sacrifices and oblations. It is probable that invocations on such occasions are more wide-spread than is generally believed."

After carrying us through 190 pages of illustrations upon this theme, showing at times a beautiful simplicity in the native character, and at others a brutal, disgusting, and bloody ferocity, Mr. Rowley concludes with these hopeful words :—

"In such I perceive nothing that is calculated to oppose extraordinary obstacles to the progress of Christianity, but much that is calculated to aid it. Christianity is not simply a religion of precepts, but a spiritual-life system, and the religion of the Africans is based upon a belief in the existence and agency of the spiritual world. Their spiritualism may represent what is called the lowest stage of religious conception; yet in its primary idea of a sympathy between the natural and the supernatural, there are the possibilities of the highest spiritual advancement. Faith and patient perseverance, and a judicious use of all the advantages of human knowledge which we possess, will, under the guidance of the Holy Ghost, assuredly triumph over every difficulty which may present itself in the superstitions of the Africans, until their religious beliefs are freed

from all that is false and foul, and their lives are purified by the sanctifying influences of the religion of our Lord and Saviour Jesus Christ."

We have often heard clergymen in many parishes in all parts of England lament that they had nothing to tell their people on the subject of Christian Missions; that they knew nothing of the subject themselves, and had no idea where to turn for information. But if clergymen who labour under such disadvantages will only procure these books, and make them their own by study, they will at least have materials at hand for more than one Missionary address in this one great field of Christian enterprise.

A. C.

## ANNIVERSARY.

THE Society's Anniversary was observed by a celebration of the Holy Communion in St. Paul's Cathedral, on Thursday morning, the 21st June, when the Annual Sermon was preached by the Bishop of Bath and Wells. On the morning of the 29th of June, St. Peter's Day, there were celebrations of the Holy Communion in nearly two hundred churches in London and in the country. On the evening of the same day a Special Service was held in the Nave of Westminster Abbey, the preacher being the Rev. Canon Duckworth.

## REPORTS RECEIVED.

Reports have been received from the Rev. Dr. Strachan of the Diocese of *Madras;* W. S. Barker, J. S Diags, A. Gadney, C. Gilder, and J. Taylor of *Bombay;* W. A. Illing of *Maritzburg;* S. M. Samuelson of *Zululand;* G. Mitchell and J. Thorne of *Bloemfontein;* C. G. Allenby of *Ballarat;* R. Temple of *Newfoundland;* and J. B. Good of *Columbia.*

## MONTHLY MEETING.

THE Monthly Meeting was held on Friday, June 15, at 19, Delahay Street, Bishop Piers Claughton in the Chair. There were also present the Bishop of Newfoundland, Rev. Dr. Currey, P. Cazenove, Esq., Rev. Canon Gregory, T. Turner, Esq., *Vice-Presidents;* Rev. B. Belcher, A. Blomfield, W. Cadman, Col. Childers, Rev. B. Compton, Col. Dalton, Hon. H. Douglas, Rev. R. J. Dundas, G. Frere, Esq., Rev. J. W. Festing, W. Layton Lowndes, Esq., Rev. G. P. Pownall, Gen. Tremenheere, C.B., Gen. Turner, Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee;* and the Rev. J. W. Ayre, E. J. Beck, C. J. Betham, Beckford Bevan, Esq., Rev. J. W. Bliss, J. Boodle, Esq., Rev. H. B. Bousfield, J. W. Buckley, C. Bull, F. J. Candy, Esq., Rev. A. Cazenove, Dr. Deane, R. C. Dickerson, Canon Eade, J. H. Edgar, J. J. Elkington, F. H. Fisher, J. F. France, Esq., Rev. R. L. Giveen, C. D. Goldie, H. G. Henderson, J. W. Horsley, G. B. Hughes, Esq., Rev. H. M. Ingram, W. H. Lyall, H. Mather, J. F. Moor, E. B. Penfold,

A. S. Shutte, T. Skelton, Hon. A. C. Stanley, C. Tait, J. G. Talbott, Esq., M.P., Rev. H. D. Thomas, James Weston, Esq., James Wigan, Esq., Rev. Alf. Wilson, J. H. Worsley, and C. Wyatt-Smith.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the end of May :—

A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

| January—May, 1877. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|---|---|---|---|---|---|
| | £ | £ | £ | £ | £ |
| I.—GENERAL . . . . | 11,459 | 5,922 | 1,986 | 19,367 | 27,742 |
| II.—APPROPRIATED . . | 1,354 | — | 1,873 | 3,227 | 5,173 |
| III.—SPECIAL . . . . | 9,634 | — | 1,011 | 10,645 | 19,896 |
| TOTALS . . | 22,447 | 5,922 | 4,870 | 33,239 | 52,811 |

B.—*Comparative Amount of* RECEIPTS *at the end of May in five consecutive years.*

| I.—GENERAL. | 1873. | 1874. | 1875. | 1876. | 1877. |
|---|---|---|---|---|---|
| 1. Subscriptions, &c. . . . | £10,157 | £10,428 | £11,596 | £9,990 | £11,459 |
| 2. Legacies . . . . . | 5,826 | 9,792 | 3,032 | 4,905 | 5,922 |
| 3. Dividends . . . . . | 1,440 | 1,970 | 1,964 | 1,889 | 1,986 |
| | 17,423 | 22,190 | 16,592 | 16,784 | 19,367 |
| II.—APPROPRIATED . . . . . | 2,658 | 5,534 | 3,258 | 3,505 | 3,227 |
| III.—SPECIAL . . . . . | 4,266 | 9,030 | 7,414 | 5,569 | 10,645 |
| TOTALS . . . . . | £24,347 | £36,754 | £27,264 | £25,858 | £33,239 |

3. Colonel Anderson was elected a member of the Standing Committee in the room of B. D. Colvin, Esq.

4. Mr. F. S. Tipson was accepted as a Lay Helper in Antigua—Rev. P. F. Cadman for St. Helena—Mr. J. A. Sharrock, B.A., of Jesus College, Cambridge, for India ; and grants of 10*l.* per annum from January 1, 1877, were made to the Mission House at Warminster, on account of seven Students approved by the Board of Examiners.

5. A grant of 15*l.* was voted from the Negus Fund to the Rev. J. C. Whitley, for the purchase of books for use in Chota Nagpore, and a grant from the same fund to the Rev. W. H. Kay, for books to be used in the Mission of Combaconum.

6. The Continental Chaplaincies Committee submitted to the Board the following Resolution of that body for adoption by the Society :—

"Agreed to recommend the Society to accept a site at Mürren, and fabric when erected thereon, upon the terms offered by the Rev. Dr. Butler on behalf of the subscribers on October 10th, 1874; viz., that the building be vested in the Society, and be lent for the purpose of divine worship to the people of Mürren and the adjacent village (who are two hours distant from their own place of worship at Lauterbrünnen) at such hours as shall not interfere with the Church Services, and under such conditions with regard to warming, lighting, and safe keeping as the Continental Chaplaincies Committee may lay down. In thus lending to

Lutherans an unconsecrated building the Committee feel that they are carrying out the wish of the subscribers, and are making some acknowledgment of the courtesy with which places of worship on the Continent are lent by the inhabitants for the use of English travellers, and that an unconsecrated building in a foreign land may be regarded as wholly different from a consecrated church in England."

The Rev. B. Belcher moved, and the Rev. C. D. Goldie seconded, as an amendment :—

"That the word 'may' be inserted before the words 'be lent for the purpose, &c.'"

On a division, the amendment was lost, and the original proposal was accepted.

7. The Bishop of Newfoundland addressed the Board.

8. Colonel Childers moved, and General Tremenheere seconded, and it was resolved :—

"That the Standing Committee be asked to cause an inquiry to be made into the whole subject of Continental Chaplaincies with a view to improve, if necessary, the efficiency of those Chaplaincies."

9. The Rev. J. Frewen Moor gave notice of the following motion for the next meeting :—

"That it is desirable to raise a Special Fund for the education of the children of Missionaries."

10. On the recommendation of the Standing Committee, the Lord Bishop of Truro was elected a Vice-President of the Society.

11. The Seal of the Society was ordered to be affixed to the sale of certain Stock, and the transfer to the Colonial Bishoprics Council of 38*l.*, contributed for the See of George, and of 275*l.* 3*s.* 10*d.* contributed for Maritzburg to the Rev. J. Bicknell, Secretary of the Capetown Association, was ordered.

12. The Secretary stated that the Archbishop of Canterbury had consented to confer the degree of D.D., on Rev. J. W. Coe, Principal of Bishop's College, Calcutta.

13. All the Candidates for election were incorporated.

14. The following were proposed for election in October next :—

Rev. R. Burton, Rothley, Loughborough; Sir Francis Hicks, 11, Little Alie Street, E.C.; Rev. W. Rayson, Lindridge, Tenbury; Rev. J. J. Hodges, Onibury; Rev. A. C. Lee, Ludlow; Rev. E. H. W. Ingram, Ribbesford, Bewdley; Rev. R. B. Hull, Highley, Bridgnorth; William Wilding, Esq., Montgomery; R. W. Anstice, Esq., 29th Regt., Madeley, Wellington, Salop; R. H. Boycott, Esq., Oldbury Lodge, Bridgnorth; Francis Lowe, Esq., 2, Tanfield Court, Temple, E.C.; Berkeley Paget, Esq., Long Ditton; Rev. H. M. Butler, D.D., Harrow; Rev. G. J. Blore, D.D., King's School, Canterbury; Rev. A. Hunter Dunn, Pembridge House, Avenue Road, Acton; and the Rev. F. W. Farrar, D.D., Dean's Yard, Westminster, S.W.

Notices of the following Legacies have been received :—

| | £ | s. | d. |
|---|---|---|---|
| Aitken, P. F. Esq., Durdam Park, Bristol (reversionary, duty free) ..... | 50 | 0 | 0 |
| Clay, Miss Mary ..... | 100 | 0 | 0 |
| Gaskell, Miss Mary, 5, Manchester Street, Manchester Square..... | 19 | 19 | 0 |
| Hampton, George Frederick, Esq., 144, Albany Street, N.W., one-third of £1,200, reversionary. | | | |
| Habgood, John Thomas, Esq., St. Martin's Place, Birmingham (duty free) | 50 | 0 | 0 |
| Hughes, Rev. W., Bettws, Corwen (reversionary), amount not stated. | | | |
| Morisset, Miss Louisa, 50, Montpelier Road, Brighton (duty free) ..... | 50 | 0 | 0 |
| Redbourne, Mrs. Ann, Calne, Wilts, share of residue. | | | |
| Slye, Charles John, Esq., West Haddon (reversionary)..... | 500 | 0 | 0 |
| Weld, Rev. Joseph, Westwell, Kent..... | 10 | 10 | 0 |

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# THE MISSION FIELD.

The field is the world. The seed is the Word of God.

AUGUST 1, 1877.

## MONTREAL.

PROPOSED NEW DIOCESE.—THE CARE OF IMMIGRANTS.

THE most striking feature in the ecclesiastical history of Canada during the last few months is a proposal to form out of two existing dioceses a new diocese of OTTAWA. The diocese of Montreal is separated from the diocese of Ontario by the river Ottawa. Montreal diocese covers a very large tract of country, and is most inconveniently shaped. It extends from the line which separates it from the diocese of Quebec, in a north-westerly direction, 300 miles. Ontario, too, needs subdivision. At a special meeting of the House of Bishops of the Ecclesiastical Province of Canada, held in Montreal on November 6, 1876, it was unanimously recommended that a new diocese, which should include parts of the diocese of Montreal with part of Ontario, be formed, with the city of Ottawa as its centre; and that a capital sum of not less than $40,000 be raised as an endowment for the new See. The proposed diocese would include those counties of the present dioceses of Montreal and Ontario which adjoin the river Ottawa. The new diocese will contain about forty Missions served by as many clergy. Its total population is about 210,000, of whom 27,000 are members of the Church. Three-fourths of the population are Romanists.

The city of Ottawa has a population of 40,000, of whom nearly two-thirds are Romanists, and only 5,000 are Church-people. The Bishop of MONTREAL, from whose letter of last March the above facts are taken, adds:—

"The proposed diocese must, therefore, be considered a very weak one financially. But experience has proved that subdivision into dioceses of reasonable dimensions is the truest means of strength. The proposed diocese would be 250 miles in length by about 100 miles in width. The subdivisions of dioceses hitherto made in Canada prove that the dioceses so formed grow rapidly by the development of their resources; and the episcopal work tells more effectually by being confined within limits that can be readily reached.

"The plan sanctioned by the House of Bishops will be submitted in June to the Synods of Montreal and Ontario. But there is little hope of its accomplishment, unless the great Societies in England encourage the Church to exertion by making a liberal grant towards the endowment of 8,000*l.* for the new See. The House of Bishops desires me to express its earnest hope that the Society for the Propagation of the Gospel will make a grant of at least 1,000*l.* for this purpose, conditional on the balance being otherwise raised. They would represent, as a strong reason for making this request, that the Church in Canada is being rapidly deprived of all aid from England.

"The difficulty of supporting existing Missions, the withdrawal of the annual grant from the Society, and the weakness of the new diocese in consequence of the great numerical superiority of the Church of Rome, combine to induce the House of Bishops to press on your Society the importance and urgency of this their application, as they are convinced that the project now laid before the Society is one which sound Christian prudence recommends as being the most likely method under GOD of strengthening the best interests of the Church in Canada."

In a private letter written at the same time as that already quoted, Bishop Oxenden mentions, as an additional reason why help should be given from without to the new diocese, that, with the exception of the city of Ottawa, the district is very poor. The S.P.G. is unable at present to afford any help to this scheme.

A want of a different kind but really of great urgency, which is

felt throughout Canada, is mentioned by Bishop Oxenden in a letter on the 6th of January, in these words :—

"It is very important that clergymen in England should, as far as possible, give *letters* to those emigrating from their parishes to any clergyman in the colony to whom they may present it.

"Quebec is the port at which emigrants arrive. Here they are exposed to danger, and as they go into the country they are still liable to be deceived. I have seen emigrants greatly injured whom, if I had known of their arrival, I could have directed to persons who would have dealt honestly with them.

"To meet this I would recommend the appointment of a Lay Agent at Quebec, who could meet the steamer at Riminiski, where the mails are landed, a distance of 160 miles below Quebec. He could go up with the steamer to Quebec where the emigrants land. In the journey to Quebec he could give them information, and guide them to whom to apply in the places to which they were going. The agent at Liverpool could send to the agent at Quebec by the purser of each steamer whatever information he might have concerning any of them."

When applying to the Society for a renewal of the grant made to the diocese, the Bishop wrote, on the 18th of January, from Montreal :—

"Everything is going on as well as I could desire in the diocese. The clergy are doing their work well, and there are several openings for fresh Missions, if we had but the men, and the funds to support them. We need about six more clergymen, at a cost of about 80*l.* a year each, to supplement the contributions of the people."

The Rev. W. Jones wrote, on Lady Day, from his Mission of Granby, that unusually severe frosts with heavy snow had made travelling exceptionally difficult, while a large amount of serious sickness, often resulting in death, kept him very busy. Attendance at church is good, but commercial depression makes it difficult to collect funds.

One of the oldest British settlers has recently died at Coteau du Lac. The Rev. T. A. Young wrote, last Lady Day :—

"He came over with his father when the country was almost in its primeval state. In the year 1805, at the age of ten years, he sailed

from Liverpool, and was wrecked on the Island of Cape Breton the day before the battle of Trafalgar. The next spring he came to Montreal, and, after spending a few years at the grammar school at Cornwall under the late eminent Bishop of Toronto, he settled in this neighbourhood, where he was engaged in commercial and agricultural pursuits till, a few years before his death, paralysis disabled him. I visited him regularly during his illness, and gave him Holy Communion. He was quite resigned, and died steadfast in faith and hope, being conscious to the last."

## QUEBEC.

DIMINISHED AID FROM ENGLAND. — ENDOWMENTS. — LENNOXVILLE COLLEGE.

AN increase in the number of candidates for Holy Orders in the diocese of Quebec, and in the contributions made towards their support, is the more encouraging as the Church in that part of America is suffering from poverty,—the richest portions of the old diocese of Quebec having been taken from it by the formation of the Sees of Toronto, Ontario, Huron, and Montreal. The congregations of which it consists being mostly composed of a few English sparsely scattered amongst the French of Lower Canada, and obtaining their subsistence partly by farming and partly by fishing, this diocese is considered to be now in the same condition as that of the American colonies when the Society was created for the religious instruction of Her Majesty's subjects beyond the seas, and the maintenance of clergy in the plantations, colonies, and factories of Great Britain. Bishop WILLIAMS wrote from Quebec on the 8th of February :—

"The stagnation of trade and employment throughout the country still continues, and the pressure of poverty thereby entailed comes home with greater severity to struggling families with every day of its continuance.

"The total amount raised for Church purposes in the diocese during the year 1876 is greater than that raised in the previous year. The difference has been caused by the large amount spent the year before last in church building. The annual subscriptions

have been kept up, but the contributions of the Missions towards the clergyman's salary have been collected with great difficulty.

"Arrangements were made for sending deputations to all the Missions during the last year, with a view to an increase in the stipulated contributions. But, in consequence of an almost universal remonstrance, and of the representations made as to the certain failure and the injurious effect of the attempt in the present depressed condition of the country, the re-assessment of the Missions was deferred.

"In illustration of the depression existing in Lower Canada, I may observe that the commissioner of a large land company, whose business it is to collect by instalments the purchase-money of their farms from the very class of people composing our congregations in the most prosperous part of the diocese, and whose duty to his employers requires him to remit nothing of payments due but what necessity compels, told me that his receipts last year were $20,000 less than in previous years."

Under these circumstances it was not without regret that the Society felt compelled by the urgent pressure of appeals from new fields to diminish its annual grant to this old diocese.

On the 9th of March the Bishop wrote that a conditional grant of 500*l.* from the Society's funds for endowments had been met by the following local contributions:—Lands given to the value of $2,800, and $9,129 given in cash; leaving only $900 to be raised. This has been done, and the Society's grant is added to the endowments of the diocese.

The diocese of Quebec was suffering greatly, and seemed likely to suffer still more, from a want of clergy. The Bishop met the difficulty with characteristic energy and promptitude. At the end of last November he wrote a letter which stated that—

"For many years it has been difficult in this diocese to find candidates for the ministry. The S.P.G. makes an annual grant to the diocese, from which four students receive each $150. The course of instruction occupies five years, so that provision is made for the education of not quite one clergyman in the year. Even this provision was in excess of the demand; and there remained a considerable accumulation of the unexpended grant. In consequence, the Missions have been largely filled from England, and have been frequently vacant for want of clergymen. The Mission of Shigawake is, and has been for two years, without a Missionary.

"I will now turn to the supply of candidates in the present. The ebb in the enthusiasm of our native youth has, I believe, ceased, and the flow

has begun. Besides the four maintained out of the S.P.G. grant, there are five candidates now studying for the ministry (having qualified themselves to matriculate at the University, but needing help during the course) whom, the unexpended grant being exhausted, we have no means to assist.

"This brings me to the consideration of our immediate prospect. It seems that we shall be compelled to confine our help to the four candidates partially maintained out of the S.P.G. grant; to withdraw our help from the five students above mentioned; and to decline all further applications for help for some time to come.

"The result must be disastrous. To repel candidates for Holy Orders whilst we are unable to fill the Missions of the diocese would be unfortunate. To check the zeal of our youth now offering themselves for the Lord's work would be more unfortunate still,—more unfortunate, because the chill would go near to extinguish hope in many excellent young men; because the chances of obtaining competent clergymen from England are diminishing continually; and because, however desirable it may be that there should be some infusion into our body of the piety and culture of the Mother Church, it is absolutely necessary for the healthy life of the Daughter Church that the clergy should in the main be drawn from her own ranks."

The Bishop urged that six friends should place at his disposal for this purpose $100 each for the next three years, or that twelve should give half that sum. The well-to-do laymen in Quebec responded immediately to the appeal, as is their wont, and satisfactory provision is now made for three years.

The Rev. Dr. J. H. Nicholls wrote, on the 17th of February, from Bishop's College, Lennoxville, that the list of S.P.G. exhibitioners for the diocese of Montreal was again filled for the first time for some years; and that there were several candidates from the diocese of Quebec beyond the number provided for by the Society's grant. A favourable account is given of the character and conduct of the students generally. The elder students have, as usual, been employed as lay readers, with much advantage to the Church in the neighbourhood. No steps have as yet been taken to rebuild the college. There are lecture-rooms in the wing of the college which was not wholly consumed by the fire, and the students are lodged in the village. This arrangement is felt to be inconvenient and undesirable; but no other plan is at present possible. Dr. Nicholls feels it to be no small matter for thankfulness that his work still goes on cheerily and prosperously.

Letters from Missionaries in this diocese tell a tale of perseverance in very arduous and difficult work. The record of such perseverance is in itself encouraging; for that energy and patience are, in themselves, success of a very real kind; nor are they without those

outward results which are generally considered marks of success. Thus the Rev. A. J. BALFOUR has throughout the year 1876 continued his work at Hatley, interrupted only for three weeks by severe illness. He wrote in last December :—

"My regular Sunday duty has been three full services at three different stations, involving a drive of twenty miles, and the superintendence of one and sometimes two Sunday schools.

"My third service is held at the village of Massawippi, on the shore of a charming little lake of the same name. There are here very few members of the Church, but our services are nevertheless very largely attended, the congregation being made up of people from some of the many surrounding denominations, or people who profess to belong to none. It is encouraging to witness their increasing interest and reverence. The choir, which numbers twelve or fifteen, includes not a single member of the Church, and yet they sing our hymns and chant our canticles with great heartiness. In compliance with a generally expressed wish I am now endeavouring to provide the congregation with *Hymns Ancient and Modern*, but the people being for the most part poor, the times hard, and not one in ten a member of the Church, I find it a little difficult to raise the money.

"In a few days an adult member of our congregation is to be publicly baptized into GOD'S holy Church; an example which may, I trust, be imitated by others. The number baptized and confirmed during the past year is comparatively small. Next year I have reason to believe that it will be very much larger. Already I have on my list the names of several whole families who have expressed a wish to be baptized.

"Last year I brought to our Bishop forty-one candidates for Confirmation. This year I had not intended to present any. But, with our Bishop's approval, a special service was held, when a Bishop of the American Church administered the sacrament of Baptism to an aged brother of his own, and the rite of Confirmation to this brother and a sister. A most interesting and impressive service it was. The Bishop being a native of this place, and highly respected, the church was densely packed by a mixed but appreciative congregation. Not only knowing the people personally, but knowing the difficulties, prejudices, and little objections entertained by many present against the Church, the Bishop, in a plain and earnest way, met them one by one, as few others could."

From his extensive Mission of St. Giles' the Rev. W. KING wrote in last March that, notwithstanding the cold, which set in with much severity on the 1st of January, he had travelled on the snow in the discharge of his duties to the parishioners, once travelling for eighteen days together.

The Mission of Ireland has received aid from the Society for nearly forty years. In a letter written from there on the 25th of last March, the Rev. T. L. BALL gives an account of its progress and its present condition, which is given, though in an abridged form, as a specimen of parochial progress in Lower Canada :—

"The Mission originally covered about 500 square miles, including the townships of Ireland, Halifax, Inverness, and Nelson.

"The first settlers were emigrants from Old Ireland. Now nearly half the land is owned by French-Canadian Romanists. So great have been the inducements to remove to the more favoured parts of Canada and the United States, that, at the most, only two or three of the members of large families have remained as settlers.

"From 1838 to 1852 the tract was travelled over by the Missionary and catechist, with all the hardships and privations attendant upon a new settlement in the rigorous climate of Lower Canada. Three churches were built, and three regularly constituted congregations organized as centres. In the latter year North Inverness and Nelson were set off, and, though placed in an independent position, they may still be regarded as an offshoot of this Mission. From this Mission scattered families in adjoining townships have also been visited, and for six years superintendence of a Mission in the township of Leeds was undertaken, as the Missionary at Leeds had to give much of his attention to the copper-mines, which employed a large force of men. In the year 1868 the Parsonage at Inverness, which had not been insured, was burnt.

"The Church numbers in Ireland 1,000 members, and 130 communicants; at Inverness 400 members and sixty communicants. The parish-school of Ireland, founded four years ago, is of the same grade as the model schools of the province. The average annual number of baptisms for the last five years has been fifty.

"I am convinced that much of the success, if such there be, of this Mission, is to be attributed to the zeal and energy of the first

Missionary, the Rev. R. Anderson, who was in charge from 1838 to 1847. I thank the Society for their continued kindness."

The Rev. W. KING wrote in June 1877, from his Mission of St. Giles, an account of visits paid to the sick, and of hard travelling at the end of May and beginning of June, when he accompanied the Bishop on part of a Confirmation tour.

## NIAGARA.

### AID WANTED FOR TRAVELLING MISSIONARIES.

IT is sometimes well to notice not only the work done by the Society, but also what it is obliged to leave undone for want of funds. Here is one instance of this. Special trials have forced the Bishop of Niagara, after doing all he himself can, to apply to the S.P.G. for aid towards the work of the Church in that new and struggling diocese, which was constituted only two years ago. The Bishop wrote from his diocese on the 11th of January :—

"I had fondly hoped that we should not be obliged to ask for assistance from any extraneous source for the support of our Missions, and specially not from your Society, burdened as it is by appeals from all quarters of the globe. I hoped that, by the extensive circulation of tracts treating of the duty of giving to GOD,—(of one of these we have distributed several thousands),—by preaching on the subject; by talking about it when I could do so opportunely; by Missionary meetings in every parish and Mission in the diocese, and by using every Christian method open to us of collecting money for our Missions,—we should be able to meet our requirements. But I have been disappointed. We fought the battle bravely; but we have been worsted. We have had a heavy burden thrown upon us. Nevertheless I feel that we should eventually have been able to carry our very heavy burden, had not a wise and gracious GOD seen well last summer to blight our fairest prospects, and to send the diocese very short crops . . . .

"This diocese contains twenty self-supporting parishes and twenty-seven Missions. In all except four cases we require the members of the Church in the several Missions of the diocese to contribute, on an average, three-fourths of the Missionary's stipend, which is 160*l.* for those in priest's orders, and 120*l.* in the case of deacons. If the

quarterly payment is more than one quarter in arrear, and the people, when notified thereof, do not pay up their arrears, the church is closed; and, in case of continuance of arrears, the Missionary is removed, and they cannot get another until all arrears are paid up. This system has worked well for about twelve years in the diocese of Quebec, for about six in that of Toronto, and for about twenty months in this new diocese. It teaches the congregations to contribute systematically to GOD'S service, and in course of time they form self-supporting parishes. The four exceptions mentioned above are what are known among us as 'travelling Missions.' They extend over a wide tract of territory, in which the people are so poor that we could not look for a guarantee from them. In these cases we give the Missionaries 80*l.* a year; but we expect the people to augment their incomes by contributions in money or in kind.

"One of these travelling Missionaries entered on a most unpromising field in July 1875. Since that time he has, from his sparsely-peopled district, presented nineteen persons for confirmation. He has secured a lot, with an old house on it, for a parsonage, which his people have made very comfortable for himself and his family. He has built a very nice little church made of gravel and water-lime, 60 feet by 30. It will accommodate 200 people, is free of debt, and complete in all its details. I consecrated it the day before yesterday. Of course a good deal of the money was obtained outside the Mission, but the bulk of it was contributed by the people or their personal friends.

"The stipends of our Missionaries are as low as they can possibly live on. They are obliged to keep a horse apiece, a wheel carriage for the summer season, and a sleigh for the winter. These, even where a man is his own groom, cost, I am told, not less than about 30*l.* a year. This, of course, reduces the stipend of the poor Missionary to 130*l.* per annum. Out of that he is obliged generally to pay house-rent, for it is only a very few Missions that have a Mission-house. How men manage to support their families on 130*l.* a year I cannot conceive. Very few have private means, and most of them are gentlemen accustomed to all the comforts, if not luxuries, of life. But for the good of souls they have devoted themselves to the work of the ministry, and they look to the Church for the necessaries of life. I ordained three deacons Priests last December, but was obliged to say that, in the present state of our finances, I could promise them nothing more than deacon's stipends.

"I do not think that our people whom our Missionaries are serving can be induced to do more than they are doing. In addition to the three-fourths of the Missionary's stipend which they are required to pay, they are expected to contribute, like the rest of the diocese, to the Mission Fund which supplies the other fourth. Sermons are preached for this fund three times a year, and collectors go round to every house. In some instances the Missions give in this way as much as they receive from the Mission Fund."

The Bishop begs the Society to make a grant of 320*l.* per annum for five years towards the support of four travelling Missionaries. This, with many other pressing appeals for help, the Society has been obliged reluctantly to refuse. Notwithstanding the recent increase of income, new applications come in more rapidly still; and the Society had only a surplus of 6,000*l.* for applications which would have required 44,000*l.* to meet them.

## HURON.

### PAROCHIAL WORK.—THE SYNOD.

"AMONG your twelve Missionaries," the Bishop of HURON writes from London (Ontario), on the 1st of March, "four are laboriously engaged in the county of Grey. All are faithfully and diligently doing the Master's work. I should feel truly thankful if the venerable Society would kindly continue the grant without any further reduction. I require at least fifteen more Missionaries to supply the remote and destitute portions of my large diocese. I pray that GOD may incline His people to aid the Society, which is doing so much good in our colonial empire."

The Rev. R. W. JOHNSTONE reports from his Mission of Kingsville, on the last day of 1876, that services have been regularly held in the three churches within the limits of his Mission. Each church is eight miles distant from the nearest of the others. Cottage lectures in the houses of settlers in back parts of the bush, and visits to men engaged in lumbering, form part of the Missionary's work here, and are appreciated by the people, who are very poor.

Signs of a deepening of the religious life among his people on the Mission of Meaford, seen as well in an increased number of communicants as in other ways, reward the labours of the Rev. Jeffrey Hill, who wrote, on February 28th, that on the last day of the

year 1876 the Bishop opened a new church in his district, and confirmed forty-nine of his people. One of Mr. Hills' churches is nine miles from where he lives; he also holds services at outlying stations.

Writing from Norwich on the 31st of March, the Rev. J. E. SANDERS reports improved attendance at church and school. There are very few Church-people; but a good many of those who are without come to the services.

Work in church, school, and house-visiting, is steadily carried on by the Rev. W. DAVIS at Wingham.

The Confirmation Classes and Bible Classes held by the Rev. Edward SOFTLEY are well attended. Singing classes have improved the church-music; and an effort is being made to build a new church. The congregations though zealous are small, as the population is chiefly composed of Germans.

The Rev. William HINDE, who undertook the charge of the pleasant but very extensive district of Clarksburg, at Midsummer, 1876, finds that his Mission is too large for any one clergyman to work properly. "There are several places in the Mission where a service every alternate Sunday might profitably be given; but this cannot be done, for my time is fully occupied already. The congregations of Holy Trinity and St. Augustine's are asking for a service every Sunday, and are willing to subscribe to the utmost of their ability if that is granted. Only yesterday a farmer offered to double his subscription and to give a site for a parsonage near the church at Williamstown, if they could have a service every Sunday, or a clergyman of their own." At the request of scattered settlers living "back in the bush" a service has been commenced for them every alternate Thursday evening. The service is held in a schoolroom, which is crammed. There are, on this Mission, six dissenting preachers, besides many local preachers. Many who are now Methodists were, a few years ago, Church-people. The Church has lost them by coming into the field too late. "Our hope for the future is more with the children than with them."

Scant crops and commercial depression have diminished the contributions of the people of Chatsworth towards Church work. Yet there has, at most of the places where service is held, been an improvement in the attendance. The Rev. George KEYS writes:— "It grieves and oppresses me to have three Presbyterian ministers, yea four, come in during these five years, and settle on one's borders, while the solitary standard-bearer of our Church must toil on till he

utterly fails to reach all the field, and must surrender the outposts. Still the work is growing in power, interest, and extent, even here."

The letters of the Missionaries which have supplied the above facts were all written at the end of March.

The nineteenth session of the SYNOD of the Church of England in the diocese of Huron, was held in the city of London on the 20th of June, 1876, and the three following days. On Tuesday, June 20th, Holy Communion was celebrated at 10 A.M. by Bishop HELLMUTH. The Bishop of Saskatchewan assisted in the administration, and the Assistant Bishop of Kentucky preached on the words, *This kind can come forth by nothing but by prayer and fasting.* At the meeting of the Synod in the afternoon, seventy-four clergy and seventy-four lay representatives answered to their names.

The Bishop in his address stated that he had, during the previous year, confirmed 1,078 persons, opened three new churches, baptized seven infants and seven adults, administered Holy Communion twenty-eight times, preached seventy-five sermons, delivered 104 lectures and addresses, attended forty meetings, and ordained eleven deacons and seven priests. Against this gain to the clergy of the diocese must be set the loss, by death, of two who are described by the Bishop as most estimable and faithful pastors. The constantly-increasing wants of a widely-scattered Church population which is rapidly growing, cause the Bishop much anxiety. While thankfulness is due for the supply of earnest men who are being prepared for Holy Orders in the Theological College, it is felt that many more are needed. The want of men, too, is apt to turn men's thoughts to the numbers chiefly, without sufficient attention to the candidates' fitness, intellectual and spiritual. To preserve the traditional character of the English Church and provide an educated ministry there is needed prayer to GOD, an earnest spirit amongst parents which will make them esteem the work of the ministry and gladly offer their sons for it, and an increase of liberality with less of self-will amongst congregations. The Bishop's weighty remarks set before us a curious picture of Church life :—

"Not unfrequently an individual connected neither with the vacant parish nor even with the diocese is consulted as to whom they ought to have for their minister. A clergyman is at once recommended by that individual to some male or female member of the vacant parish, as being far superior to any clergyman whom the Bishop has at his disposal.

This is readily believed, and a canvass is set on foot to secure his appointment, without regard to the just claims of as good and able a man who has long faithfully and successfully laboured for the good of souls. And although the proposed clergyman may not be personally or otherwise known to a single member of the vacant parish, yet the clergyman thus proposed by an 'outsider' must be appointed at all hazards, if but to demonstrate independence of the congregation. It is for you, my beloved brethren of the clergy and laity, to remedy this growing evil."

But, where the choice is referred to the diocesan, the requirements are often so unreasonable, and the remuneration often so inadequate, that the Bishop is constrained to say:—

"I have received letters from vestries, and deputations have waited upon me, asking for clergymen of the highest talents and qualifications for the smallest compensation conceivable. Oratorical powers and ministerial ability—nothing short of that which would secure the possessor of such talents the most lucrative charge and the widest sphere of Christian usefulness,—being alone deemed sufficient to meet the spiritual and intellectual requirements of the parish. Congregations which are able to pay the least are often those which are most captious as to the talents and acquirements which must adorn the minister whom the Bishop is to send.

"Others, again, demand the appointment of a clergyman *on trial*, and threaten to pay nothing towards his support unless he comes up to *their* expectations and high standard. I have not unfrequently to deplore the absence of good sense that is manifested in making such unreasonable demands * * * *

"I would add a word of earnest expostulation to my clerical brethren—especially to those who are young in the ministry. There is a temptation which can hardly be regarded as unnatural to a spirit of *restlessness*, if not an actual desire for change, a certain looking forward to the possibilities of preferment to a more desirable or remunerative charge. Let me exhort you, my beloved brethren, to resist and put away from your minds thoughts which must certainly tend to your unsettlement and dissatisfaction with the work which has been committed to you in the Lord's vineyard. A hankering after preferment is not only inconsistent with the self-denying character of the ministerial profession, but, if cherished, must beget a lukewarmness and flagging of zeal in your work which will rob you of your own peace of mind and joy in the discharge of your sacred duties, and detach from you the affections of your people as this estrangement of your interest betrays itself to them. Be sure that a single-eyed whole-souled devotion to the charge committed to you—humble and obscure though it may be—is not only the chief condition of usefulness and happiness in your work, but the truest qualification for ultimate preferment, when it may please GOD to call you to a more extended sphere."

But alongside of the evils which caused the Bishop to speak the words we have quoted, there are, happily, signs of religious progress. Notwithstanding financial difficulties, the diocesan treasury received during the year $12,219,43,—a sum larger by $481,81 than that received in the previous year. Even in these "hard times," many

congregations relinquished, entirely or in part, grants hitherto received from the Mission Fund, and this without diminishing their subscription to the Central Mission Fund—in some cases, indeed, even increasing it. The local contributions towards parochial objects have amounted, during the year, to $91,573,31, of which $46,578,20 has been for the stipends of the clergy. In the year 1871 there were in the diocese eighty-eight parishes and Missions, of which nine were vacant; in 1876 the number had risen to 102, of which twelve were vacant. There has been, during that period, an increase of fifteen parishes or Missions, forty-four churches, twenty-one stations, seventeen clergy, and a goodly number of parsonages.

Still, with the exception of London, where the increasing attendance at church has more than kept pace with the growth of the city, the progress is not so satisfactory as the above statistics might at first seem to indicate :—

"The census taken in 1871 [since then the population of many districts, and especially of many towns, has increased largely] showed a total church population in the diocese, exclusive of the cathedral city, of 102,689. The reports furnished by the rural deans report the total number of individuals, including children, who are under the pastoral oversight and care of our clergy, as only 45,221.

"The comparison reveals the lamentable fact that there are, residing within the territorial limits of our diocese, no fewer than 57,468 souls, avowedly belonging to our communion, to whom the ministrations of our beloved Church are not extended. Of the 144 townships composing this diocese—the greater number of which are very inadequately supplied—there are no fewer than twenty-nine in which neither church nor station exists; and yet these twenty-nine townships contained in 1871 a church population of 8,162; and, in addition to these, there are five other townships with 2,289 Church members, in which the stations are vacant. Thus there are, in all, thirty-four townships, or 10,451 of our fellow-Churchmen amongst whom no clergyman goes from week to week to minister the Word and Sacraments * * * *

"For my own part, so deeply do I feel the burden of this undischarged responsibility which rests upon us as a Church, that, unless the Synod can devise some means to lighten it, I can only relieve my conscience by solemnly and plainly setting before them as a body their bounden duty in the matter, and leaving the responsibility with them. It is for you, brethren, to make such a disposition of the resources at your disposal as shall best meet the most pressing exigences of the diocese. I charge you, in the various schemes that will be proposed for your decision, to have this weighty responsibility in the sight of GOD before your eyes."

After strongly urging both clergy and laity, especially those living in the richer and more prominent parishes, to increased liberality in the support of the Mission Fund of the diocese, the Bishop said :—

"I could easily at this time employ twelve or fifteen more clergy, could

I secure them and obtain means for their support. Many of our long-neglected settlements are stretching forth their imploring hands to us with earnest appeal."

The Bishop concluded his address by urging the need of intercessory prayer on behalf of the Church, and especially on behalf of her neglected members, and by setting forth the need of fostering a spirit of love.

In the proceedings of the Synod there is nothing which calls for special notice.

The number of the *Church Chronicle for the Maritime Provinces*, published at Halifax (Nova Scotia) on the 14th of June, records three events which are of importance to the Church in the diocese of Huron. The foundation-stone of St. Anne's Chapel—for the students in the Hellmuth Ladies' College—was laid on the 23rd of May: it is close to the college building, and has a beautiful view of the river and city. Next day the Bishop laid the foundation-stone of the church of St. James, Westminster, made necessary by the increasing congregation: the new church will have room for 500 worshippers. On the following day a crowded congregation witnessed the largest Ordination ever held in this diocese: five men were ordained priests, and six deacons.

## ALGOMA.

### NECESSITOUS CONDITION OF THE DIOCESE.

THE urgent needs of this extensive, new, and unendowed diocese are stated in the following letter written by its Bishop to the Society from Sault Ste. Marie on the 15th of April:—

"Having lately visited the Muskoka and Parry Sound Free Grant Districts, which form the southern position of the diocese of Algoma, where the spiritual destitution prevailing among the settlers, who are for the most part members of the Church of England, is very great, I feel constrained once again to apply to your Society for aid, to enable me to supply the crying want.

"Although it has been found impossible, under existing circumstances, to raise the Episcopal Endowment, towards which your Society promised a conditional grant of 1,000*l.*: and the raising of which was, on my former application, made a condition of my

receiving aid for Missionary purposes, I now, after more than three years' struggle, make bold to approach your Society on the following grounds :—

I. "Because, as Missionary Bishop of a strictly Missionary diocese, without any organization or funds wherewith to carry on the Master's work, I have it not in my power to supply the ministrations of the Church to the numerous Church families which have during the last six years been sent out from England, who are struggling against the difficulties of great poverty and early settlement in the bush, and utterly unable to support a Missionary; whilst the young members, far away from all Church influences, are growing up almost as it were without God in the world; or, to use the words of a Church-woman, who on a late occasion brought her babe a distance of sixteen miles to be baptized, and who, after telling the Missionary that she had neither attended a Church Service nor even seen a clergyman during the more than four years of her life in Canada, said, with tears in her eyes, 'We are living like heathens, my poor, poor babes.'"

II. "Because the members of the Church in the several organized dioceses which form the ecclesiastical Province of Canada, to whom I have to look for the funds to carry on my work, have still so much of actual Mission work to do within their own limits, besides supporting their own clergyman, that they cannot give what is necessary to carry on our Missionary operations in Algoma; more especially as, owing to the gradual withdrawal of your Society's grants from themselves, the calls for the support of their own work are proportionately increasing."

III. "Because, the fact that there are fourteen congregations, averaging from twenty to forty members, who have during the twelvemonths last past regularly met together on each Lord's Day for public worship conducted by a layman, encourages the hope that many more congregations might be organized, and kept together, if only the services of a Missionary could from time to time be secured to administer the sacraments, and by his occasional presence cheer their hearts, and at the same time strengthen the hands of the lay readers, until such time as they shall find themselves in a position to support a clergyman."

IV. "Because, seeing that a large emigration, comprised mainly of the poorer classes, *from England*, has during the last few years been steadily flowing into the Algoma, Muskoka, and Parry Sound Free Grant Districts, it is not unreasonable to expect that England's

Church should through your Society (which was originally constituted expressly, amongst other objects, for 'the maintenance of clergymen in the Colonies of Great Britain,') help to make that provision for the spiritual necessities of her migrating members, which it would have been her duty to provide for them if they had remained in the mother-country.

"On these grounds I make bold to ask for an annual grant of 600*l.* for five years, to be applied towards the support of four Missionaries in the Missionary diocese of Algoma."

We learn, from the number of the *Algoma Missionary News and Shingwauk Journal* printed at the Shingwauk Home on the 1st of April, that on the afternoon of Sunday, Janurary 28, Mr. T. Lloyd was ordained Deacon at Alport. On the same day the Bishop held morning and evening service in the Church of St. James, Gravenhurst, where on Monday evening he delivered a lecture on the history, doctrines, and position of the Church of England. At a vestry meeting on Tuesday financial arrangements were made, in accordance with which Mr. Lloyd is to receive $600, contributed, half by the congregation on the Mission, half by the diocesean funds. The Bishop left on Thursday to visit outlying stations, in two of which efforts are being made to build a church. One is under the charge of a lay reader. At another the Bishop appointed a layman "a probationer," we presume with a view to his becoming a lay reader "in a neighbourhood where, at present, no services are held by any denomination whatever."

The Home for Shingwauk boys, which was opened two years ago, has continued success in its good work; and a Home for Indian Girls is being founded. We read, in the *Algoma Missionary News* of April:—

"The land that has been purchased at Sault Ste. Marie as a site for the proposed new Home for Indian Girls is about two and a half miles distant from the Shingwauk Home, on rising ground, easily accessible from the town by the northern road. It is to be a stone building, with a frontage of forty-five feet, and a wing running back about fifty feet; and it is proposed to call it the Wawanosh Home, after the old chief, Wawanosh, at Sarnia, even as the Shingwauk Home has been called after the old chief, Little Pine, at Garden River. Already are there huge piles of stone and sand accumulated on the site, the Shingwauk team having been actively at work all winter hauling the stone from where it had been corded by the boys last fall. The carpenter also has been busy getting out the windows and doors, and there seems every probability that building will be commenced in spring.

"The idea at present is to build only the wing this summer. It is thought that in the fall a commencement may be made, provided funds are

sufficient, with about ten Indian girls, under a Lady Superintendent, who is expected shortly to arrive from England."

Substantial help is received by the needy diocese of Algoma from Canada, and specially from the diocese of Montreal.

## RUPERTSLAND.

PROGRESS.—EMIGRANTS.—NEW CHURCHES.—EDUCATION.

THE address given by Bishop Machray on the 23rd of May, when the Synod of the diocese of Rupertsland met at Manitoba, gives a very encouraging account of progress, material, moral, and, we hope, spiritual, in this diocese. The Synod commenced by Divine Service held at 10 o'clock A.M. in the cathedral church of St. John. In place of a sermon the Bishop delivered an address, published in the *Manitoba Free Press* of June 2, in which, after expressing thankfulness for a good harvest, he spoke of the bright prospects of the Province, saying :—

"Immigrants are coming in large numbers from the older provinces. The steamers are crowded. The result is very appreciable. Winnipeg is growing with marvellous rapidity, and other small towns begin to rise up, while a considerable population is being scattered over the face of the whole Province. Various questions that retarded the progress of the country are being settled. The railways have not been built with all the despatch we could have wished, but they are being constantly pushed on. The issuing of patents and the settlement of the reserves seem at length to be proceeding satisfactorily. We are no longer isolated. The telegraph has been carried for about a thousand miles to the west of us. The expenses of living are considerably less than they have been for some years. We can have in our houses the conveniences and luxuries of modern life."

This material improvement has helped the Church which had suffered long and grievously from the poverty consequent on the destruction of crops, year after year, by the locusts :—

"Within eighteen months five new churches have been built and opened for Divine Service (four of them being consecrated), and another church has been considerably enlarged. Four other churches are in course of erection. These are all within the Province, and represent contributions from ourselves of over $10,000. Outside the Province there has been a good deal done for the erection of buildings at Mission stations."

The people are also doing more than they have hitherto towards the support of their clergy :—

"One congregation is now entirely self-supporting. Most of our congregations will, this year, be paying part of their ministers' salary. Still, only a beginning has been made in the exercise of this duty, which is so important for the spiritual life of the people, on which depends our power of expansion, and even our very existence as a Church."

There is, indeed, urgent need for immediate and strenuous effort, if the Church in Rupertsland is to rise to the work to which GOD is manifestly calling her. She must look mainly to the aid from her own children, for Canada possesses no great wealth, and has continually fresh Missions of her own to receive the alms of her people, and though the old parishes in Rupertsland still receive 100*l.* each, or more, from one or other of the English religious Societies, yet for new Missions only grants of 50*l.* or 60*l.* can be looked for.

Speaking of primary education, the Bishop partly accounted for the small extent to which the laity in this diocese have supported their Church. He said :—

"Not many years have passed since the schools in the parishes throughout the Province were largely, indeed I may say mainly, dependent on the English Societies and friends that helped us. When, then, we look at the question of the support of our ministers, we must not forget how much our people have taken upon themselves in these few years past—years of many and special trials and difficulties—in raising salaries for schoolmasters, and, in some cases, in building schools."

No doubt is felt by the Bishop but that, as the population and wealth of the country increase, schools will spring up, in which the secular instruction will be good. The difficulty is to give in them religious education. The Bishop is convinced that this difficulty is not insuperable, and suggests means for meeting it.

As regards higher education, a satisfactory account is given of St. John's College. But to do its work thoroughly it ought to have room for at least thirty more boarders. Generous help given by one person has made it possible to commence building St. John's College for Ladies.

The passing of an act creating a University of Manitoba was referred to by the Bishop with much satisfaction. It gives degrees in arts, sciences, law, and medicine. It is hoped that St. John's College may be affiliated to this University. Colleges belonging to any religious body may be so affiliated, retaining their own internal government, and the power to establish a faculty for conferring theological degrees.

## SASKATCHEWAN.

### THE BISHOP'S JOURNEYS.—REVIEW OF MISSIONS.

LETTERS received from this diocese tell, as usual, of energetic work. The Bishop wrote from Edmonton on Dec. 20th :—

"I am now in the Mission of the Rev. Dr. Newton, which is from 450 to 500 miles west of Prince Albert Settlement, my temporary headquarters.

"I have made the journey by dog cariole over the snow. I left Prince Albert on November 29th, and reached Carlton on the 30th, Battleford on December 4th, Fort Pitt on December 7th, and Fort Edmonton on the 17th December.

"I had services at Battleford and Fort Edmonton with excellent congregations. At Fort Pitt I was, by appointment, joined by the Rev. J. A. Mackay, C.M.S. Secretary for my diocese. We are travelling together for the purpose of looking out for proper localities for new Indian Missions.

"I have camped out in the open air nineteen nights already, and expect to sleep in the same way every night except two or three for the next three weeks.

"I had a good meeting at Edmonton yesterday, when a church-building committee was formed. I promised aid towards the church from the S.P.C.K. to the amount of a hundred pounds."

In the Return made to the Society by the Rev. Dr. Newton at the end of last year, his new Mission of Edmonton is described as about twenty-five miles in extent, including Fort Saskatchewan, the Upper Settlement, Fort Edmonton, and Ling Lake. He writes :—

"We sometimes go beyond these places to visit the camps of government men whose duties bring them into this extreme north-west. In this section of the country the people are chiefly half breeds. The whole population is estimated at about a thousand. My own Mission consists of twenty-five families, with a varying number of Her Majesty's mounted police forces. During the year congregations have varied from ten to forty persons, the average attendance being about twenty. There are seven resident communicants, often increased by gentlemen on the Canada Pacific Railway Survey, and by others passing to the Forts of the Honourable Hudson Bay Company. From the newness of the Mission, no

candidates for Confirmation have been presented, though five at least are being prepared. Several unbaptized Crees frequently attend service at Edmonton proper, and receive the attention of the Missionary. From the scarcity of money in this place no offertory is possible, yet the people have paid their own incidental expenses, amounting to fifty-five dollars. Also, on a late visit from the Bishop, a most influential committee was formed for the purpose of erecting a small church near the Fort at Edmonton. The chairman is Colonel Jarvis, who is in command of Her Majesty's mounted police force in the district. Sunday Schools have been held at Edmonton and at the Upper Settlement. Besides, there are often week-day classes for religious and general instruction, all of which are chiefly managed by the clergyman."

Further details respecting that and other Missions are given by the Bishop of Saskatchewan, who wrote to the Society from Prince Albert Settlement (near Fort Carlton), in the North-west Territories of Canada, on the 22nd of February:—

"In estimating the progress which Dr. Newton has made, it must be remembered that he went into the EDMONTON district at a time when, after many years of work in the country, the Wesleyan Methodists had, in the absence of all Church ministrations, gained over the whole English-speaking population. Nearly all of these people were brought up in the Church in various parts of Rupertsland. At Victoria, which is about seventy miles east from Fort Edmonton, I was told that every family belonged originally to the Church. The Canadian Methodist body support a Missionary at Victoria, and another at Edmonton. Originally the Missions were supported for the benefit of the Indians, but the influx of settlers has so far changed their character that they may now be called ordinary Colonial Missions. I am not at all afraid of our Church work in the Edmonton district. The committee formed for building a church when I was there included all the people in influential positions, and some of the best settlers. The district is a magnificent section of country, containing vast forests of timber, immense beds of coal, land of excellent quality, and fishing lakes. The progress of the Settlement as yet is slow, simply because of the great travelling and freighting difficulties. The future depends largely on the opening of the Canada Pacific Railway, and also the placing of steamboats on the Saskatchewan. The history of the railway is no doubt well

known to you. It is a gigantic work, and its very magnitude has brought out difficulties that are serious enough in the eyes of a young country like Canada. But, though the work has not progressed so rapidly as was expected, yet it is going on, and sooner or later we shall reap the benefit of it. As yet only one line of steamers has been placed on the river. It consists of a boat that runs between Edmonton and the Grand Rapids near Lake Winnipeg; the goods are there landed and carried past the Rapids by land, and then shipped on another steamer running between the mouth of the river and Manitoba.

"I have much pleasure in being able to report the opening of a new Mission. Before the winter set in, a number of families left Prince Albert to form a new settlement on the SOUTH BRANCH of the SASKATCHEWAN, about twenty miles from this place. They were all Christian Indians who have been, for a number of years, living as settlers. At the recent Indian treaty they of course claimed their rights as Indians, which include among other things, a reserve of land. The number of families forming the band is forty, representing fully two hundred souls. They selected a Chief who is a most attached member of the Church of England. Thirteen families at once settled on the new Reserve, which is in a very fine section of country; the rest will follow in the coming spring. The whole of the people already on the Reserve are members of the Church, and I have reason to believe that the majority, if not all the remaining families, are so too.

"On the seventh of last November I issued, under the seal of the diocese, a licence to one of the heads of families to act as catechist and lay reader. His name is Mr. John Badger. He bears a sound Christian character, and reads both English and Indian. He can read the Prayer-book in Indian with great ease. His business is to hold services, which I find are highly appreciated and well attended. He reads the Church Service in Indian, and gives such remarks on a portion of Scripture as he finds himself able to make.

"I visited the Mission last week. We had Holy Communion—there being fourteen communicants; Holy Baptism—three children; Holy Matrimony—one couple; and a meeting about building a church. The people agreed to go to the woods to cut and draw logs for a small church with a chancel, and I agreed to send them provisions. I sent down 15*l.* worth of flour, beef, and tea, two days ago. I paid 2*l.* sterling per bag of 100 lbs. for the flour.

This will give you some idea of the financial difficulties that have to be met here in the present stage of the work; the price, indeed, was $10 per 100 lbs., which is exactly *2l. 1s. 2d.* The Chief and the people guarantee a church lot of land having eight chains frontage on the river, and running back one mile. There is every reason to believe that this Mission will be a very important one. No fewer than forty families of Christian Indians from Norway House, outside my diocese, and about a thousand miles from this place, have applied for leave to take their Reserve along with our people on the SOUTH BRANCH MISSION. They made their application to the Chief, he in turn applied to me, I communicated with the Lieutenant-Governor of the North-west Territories, who has replied, stating what steps must be taken. I do not know whether the union will be sanctioned by Government, but the application shows how the South Branch is esteemed as a field settlement.

"The cost of building the church will be met by funds contributed by friends in Canada, especially those connected with the Sunday School of St. James' Cathedral, Toronto. A small grant from the S.P.C.K. vote will probably be given.

"I think that this Misssion promises to be one of the most interesting in the diocese. It consists, at present, of Christian Indian settlers, of people reclaimed not only from idolatry, but from savage life, by the power of the Gospel. They are taking their place as law-abiding citizens of the Empire, making their living by ordinary industry, and conforming not only to the ordinances of Christianity, but to the habits and customs of civilized life. I could not help lifting up my thoughts in gratitude to Almighty GOD as I sat in Mrs. Badger's house at the Mission. It was clean and tidy in all its humble arrangements, and had two small book-shelves, on which the S.P.C.K. Prayer-books, both in English and Indian, and other publications of that most helpful Church Society, occupied a prominent place.

"I have very good news to give about your Mission here in PRINCE ALBERT SETTLEMENT. The Church can claim about two-thirds of the population of 600 persons. Since my return from Edmonton I have not been absent a Sunday, and I hope to be present every Sunday till a clergyman arrives. St. Mary's Church is at present seated with benches to accommodate 150 persons, when closely filled. Last Sunday I noticed that, both morning and evening, there was not a vacant seat. On the first Sunday in this month we had thirty-seven

communicants. The Sunday School numbers about forty, including a class for young women conducted by Mrs. Maclean. We have no organ yet, but every effort is made to secure good singing. The usual chants are sung, with an anthem. The choir meets for practice every Friday. We have three services every Sunday, at all of which I preach. One service is held at three in the afternoon in a house four miles from St. Mary's, where a second church, or a chapel of ease, is to be built. It should have been erected by this time had not the contractor failed to fulfil his engagement. I have taken steps to secure its being done during the coming summer.

"If I can only get a good efficient clergyman for the post, Prince Albert Settlement will be a strong Church centre."

Of this station Bishop MACLEAN wrote again to the Society on the 6th of March :—

"I have still further news of a cheering character to give of your Mission here at Prince Albert Settlement. On Sunday last we had fifty-one communicants, an increase of fourteen over the number in February. Most of those who were added came for the first time, after having had an interview with me. I rejoice to see tokens of increased earnestness among the people, not only in the comparatively large gatherings at our services, and in the addition to the number of communicants, but also to the fact that family prayer is beginning to be practised in houses where it was unknown before. I have gone from house to house urging the duty of family prayer, and supplying the people with an excellent form taken entirely from the Book of Common Prayer, a number of copies of which were kindly given me by the S.P.C.K.

"This only deepens my anxiety about getting an able, earnest, pious Missionary to take charge of the Mission. May GOD, in His goodness and mercy, open up the way. The S.P.G., in providing the salary, has removed all anxiety on that essential point.

"I have another cause of deep anxiety. The recent treaty made by the Government with the Indians has opened up a most promising opportunity for Missionary effort among them. In order to prosecute this work successfully we require trained native interpreters, schoolmasters, and catechists. At present we are almost entirely destitute of this class of helpers. A properly trained native helper should have undergone a course of education in the grammatical construction of his own Indian language. He should have been practised in

making translations from English into Indian and *vice versâ*, in writing Indian and English from dictation, as well as in original composition in both languages. Until something of the same means are taken to train the native of this country in his own Indian language as are found needful to train English people to speak, read, and write English correctly, we cannot expect to have really efficient native Missionaries. I have become more and more convinced that some kind of institution is needed in this diocese to give such training to those who are to act as native helpers in the work. The Church has now before her the opportunity of doing a good work among the Indians of this country. May GOD guide all who have any responsibility in the matter to plan the right measures, and to labour earnestly to carry them into effect."

Prince Albert Settlement is near Carlton, in the North-west Territories of Canada. The Church is making way here. The Bishop wrote from that Settlement on the 11th of May :—

"Last Sunday, forty-three persons were confirmed in St. Mary's Church here. There were several cases where parents were confirmed with their sons and daughters, and one case where two old people came forward with their son-in-law and two grandsons. On the same day I administered Holy Communion to sixty-seven persons in St. Mary's. On Easter Day two years ago I held my first Confirmation here, when fourteen persons were confirmed and there were twenty-five communicants. You will see evidence of progress since that time.

"The church was crowded both morning and evening last Sunday, at least 150 persons being present at each service. In our present state of population in this diocese a congregation of 150 is comparatively a very large one. We are forming new communities here, and that is a matter of deep interest—whether from a civil or an ecclesiastical point of view."

In previous Letters to the Society the Bishop wrote (see *Mission Field* for 1876, pp. 204 and 321) that a site in his diocese was to be 'laid off' for a town which was to be the seat of government for the North-west Provinces. A Letter written by the Bishop to the *Daily Free Press* appeared in the number of that paper published on the 14th of last December, and gave a description of his visit to BATTLEFORD, the new town, as yet little more than a name, situated at

the junction of the Battle River and the north branch of the Saskatchewan, which is looked upon as the future seat of government. The Bishop believes that it has two great advantages as a political capital for our North-west Territories—(1) its central situation in regard to the whole extent of the North-west Territories outside Manitoba and Kewatin, together with its removal from the American frontier; and (2) its easy access to an abundant supply of building timber and coal, which might be floated down from the Edmonton and Rocky Mountain district on the north branch of the Saskatchewan, by means of rafts or flat boats. The Bishop was much pleased at seeing the progress made in building the residence for the new Lieutenant-General of the North-west Provinces. Its site is the summit of the ridge that rises up behind the valley of Battle River. On the opposite side of the river he noticed the buildings to be used as barracks for the police. They were far advanced towards completion. He found about a hundred people at Battleford, chiefly artizans employed by Government. As this is to be a Mission Station of the Society, further information respecting it will, doubtless, be given by the Bishop.

## NEWFOUNDLAND.

### MISSIONS OF HERMITAGE, SALVAGE, WHITE BAY.—THE SYNOD.

LETTERS from Missionaries in this diocese set before us the pictures well known to all who are familiar with the Church's work in this inhospitable region, where cold, sickness, poverty and hardship, are cheerfully faced by these good soldiers of the Cross. On the last day of the year 1866 the Rev. Edward Colley wrote, from his Mission of HERMITAGE, of a trying year's work. His people at New Harbour, Réncontre, and East Cul de Lac, had suffered in spring and summer from intermittent fever, which materially interfered with their work, and caused much suffering, as some of them are very poor. He spent a fortnight with these afflicted people in May and a week in July :—

"In August diphtheria broke out on the eastern side of this harbour. We never had this disease here before, and it was so malignant that we were obliged to cut off the people on the east from those on the west side of the harbour, and to allow no intercourse

whatever. For weeks I was the only person from this side who could visit the stricken houses. As one after another died, the crew would bring the coffin to the windward side of the dwelling, and leave it at a little distance from there. Several times there was only one person capable of helping me to prepare the body for burial, to carry the coffin into the house, and, after placing the corpse in, to carry it back to the place where the crew had left it, whence they took it to the graveyard. Five families were attacked, and eleven persons died. The disease then broke out in Galton's, Finby's Cove, and Bay Despair; six persons died at the former place, and four at the latter.

"It was not until the 2nd of November that I was able to leave on my last pastoral visit on the western coast for the year. We left for Grole with a fair wind, and, after visiting several families, I said Evening Prayer, and preached from the words, *What think ye of Christ?*

"On April the 3rd there were Matins and Holy Communion at sunrise: eighteen persons received. During the day I examined the school, catechised the children, visited a few of the families, and at sundown said Evensong, baptizing two children, and preaching on the text, *Who loved me, and gave Himself for me.*

"Next day, after Morning Prayer, I went on to Pass Island, and we had what the fishermen call a 'dead-loppy time' but the distance is only four miles. I had not been on the island long, and was just proceeding to visit some of the people, when a messenger came to me in great haste. A man whilst out bird-hunting had carelessly put his hand on the muzzle of the gun in attempting to take out the charge, which he thought too heavy; it had gone off, and carried with it a good portion of his hand. One finger I was obliged to cut off; the others were saved, though most of the flesh was gone, leaving the muscles bare. It was well for him that someone was near who could bind it up, or he would have bled to death before the doctor could be had. The next day a crew took him to the doctor, and left him there till his hand should be healed. At night we had Evening Prayer, and gave notice for Holy Communion.

"On Sunday, the 5th of November, there was Holy Communion soon after sunrise: twenty-eight persons received. Morning Prayer and Litany were at eleven, when I preached from the words, *That Christ may dwell in your hearts through faith.* Evening Prayer was at half-past three.

"Morning Prayer next day was at sunrise. After breakfast I examined the school, visited from house to house, and said Evening Prayer as usual.

"On Tuesday, after early Matins, four men rowed me across the Bay. We had a beautifully moderate day, the first we have had since I left home. We arrived at Richard's Harbour about two in the afternoon. As soon as the fishermen came in and were ready we had Evening Service. I gave notice of a celebration of the Holy Communion, and preached on the first Lesson.

"Wednesday, Thursday, and Friday were exceedingly rough. We had Morning and Evening Service each day, with a sermon or an address. I also catechised the children and visited the people.

"On Saturday it was moderate enough for me to go on to Réncontre. Here and at New Harbour I spent over a week, and as it was exceedingly rough and cold, and the people further west were preparing to leave for their winter quarters with the first fine and moderate weather, I determined to return. On my way I stayed at Little Harbour, Bonne Bay, and Pushthrough, for the accustomed services and visits. In this place there are more than forty communicants, but only about thirty received, the others having gone to their winter houses, or rather huts, for they are little better.

"On Thursday, November 23rd, I left for home. We had a very dead time. At first the wind was fair, then calm, and finally a-head, which kept us beating about until near midnight.

"On St. Andrew's Day we had a special service, and made a collection for Missions.

"On Christmas Day we had an early celebration before sunrise. The church was tastefully decorated with firs, spruces, and palm-branches; everlastings were dispersed among the green. There was a second celebration at eleven; and the weather during the octave continued so fine and moderate that all the services were well attended each day."

Prolonged storms of unusual severity visited Labrador last autumn. It was estimated that about fifty vessels and 15,000 cwt. of fish were lost on that rocky coast. The Rev. H. M. Skinner, writing on the 18th of December from his Mission of SALVAGE, expresses thankfulness that none of his people had lost either their vessels or their cargoes. Still, even to them, the gales brought hardship and suffering. The inhabitants of Salvage Bay are finding the advantage

of supplementing the fisheries by agricultural labour to a greater extent than they have hitherto done. At Gooseberry Island both pastor and people find great comfort in the use of the new church. At Flat Island there has not been a church as yet, but one was being built which would, it was hoped, be ready to receive the seats in March, 1877. Mr. Skinner adds :—

"I am endeavouring to extend my usefulness by acting as chaplain to the members of the Society of United Fishermen here; a society which aims to advance not only the temporal but also the spiritual interests of its members.

"I am thankful to be able to report an increase of twenty-six to the roll of communicants, although some others have been removed by death."

Extracts from the journal of the Rev. William Netten, which reached from October 8, 1876, to the end of last March, show that Church services and other work are regularly kept up in the Missions of CATALINA.

From the Misson of St. Thomas in the town of St. JOHN, the Rev. Thomas M. Wood, who has, for more than forty years laboured in the work of the ministry in Newfoundland, wrote, on the 31st of March, that he continued to pay many visits to sick and whole in town and country, but chiefly during the fine weather :—

"My assistant, who is the younger man, does much more—including hospital and penitentiary work—within our district. He is also Secretary to the Church School Board, member of the Executive Committee of Synod, takes an active part in temperance movements, works the Sunday School successfully with the help of kindly-disposed teachers; he has for some time had the sole charge of preparing about a hundred candidates for confirmation, knowing the young best, and having more regular health and strength to meet them in the winter season.

"I have cause to feel thankful to Almighty GOD that, with but one exception, I have equally shared the Church services on Sunday and on Friday nights. Our daily eight o'clock prayers for the students and others at this end of the town I have to forego in winter."

The Rev. Robert Temple has sent an annual Report of his Mission of WHITE BAY, which reached London in June. He writes from Bett's Cove, a large mining settlement, where he has been

obliged to spend the winter, owing to the illness of Mrs. Temple. He says:—

"As soon as the weather was settled, in March, I walked across the country (two days' walk) into White Bay, and made a rapid circuit of the whole place, meeting everywhere a hearty welcome, and anxious inquiries as to our expectation of coming to live among them as usual. It is a happy thing when there is so general an attachment to a clergyman, and it will be very sad if circumstances should be so ordered as to leave this Mission vacant for any length of time. As to the events of last summer [the summer of 1876], it is almost too late to say anything about them; but I visited all parts in the Mission boat, accompanied by my wife, who found the voyages beneficial to her health in the warm weather.

"I must now write a line or two about Bett's Cove. The Mission (if it be continued) is taken from the upper part of the Tilt Cove Mission, and includes all between Indian Burying Place and Hall's Bay, to which last point the Exploits' Mission reaches. All the upper portion is almost given over to Wesleyanism, and, except in Nipper's Harbour and Bett's Cove itself, I have but a very few families of people. In Nipper's Harbour the numbers are just about equal, half Wesleyan, half Church-people. We have here a little old church, a relic of ancient days, and the Nonconformists have a new half-finished meeting house.

"Being a small place and much neglected, I have tried hard to get a foothold here this winter, and I think that I may be able either to leave a *locus standi* for the next clergyman, or to raise up, if I remain, a more decent congregation.

"A young friend, who is a clerk in a mercantile house in the harbour, assists me in my absence, not by reading service, but by keeping Sunday School, which is as useful, if not better. He had over forty children till last Sunday, when the Wesleyans instituted an opposition school, and even then he had thirty. There is also a small Day School. We are hoping soon to restore and improve the church if it be not too much shaken.

"Bett's Cove itself is a large and rapidly increasing place. The proprietor is a most energetic man, has worked marvels of business in two years, and there are upwards of a thousand persons of all ages, mostly single men, whose families are away living in mess houses, or boarding with the few families which have houses of their

own. These people are very much mixed as regards religion. My winter census gives me about 460 Romanists, 300 Church-people, 180 Wesleyans, with a few Presbyterians, Baptists, and others. But the numbers are very fluctuating, as the workmen are continually coming and going. Things are in too unsettled a state for Church matters to make rapid progress; and there appears to be no time for anything but business. There is a mixed school under a Presbyterian teacher, and the schoolroom is allowed to be used for service by myself and by the Wesleyan preacher alternately. There is no church as yet of any sort; but the erection of three buildings is spoken of. It is very difficult to get the people to church and the children to school, partly from their want of inclination, but chiefly from the overwork, which is incessant at present until the works are more complete. The staff is composed of very kind and gentlemanly young men, one of whom is a lay reader, and takes my place when I am absent.

"I shall visit my old Mission in July, and, if compelled by circumstances to resign, shall always look back to my twelve years' work as the happiest part of my ministry, and regret that it cannot be longer. For there is not a spot on earth so homelike as Western Cove Mission of White Bay."

As this sheet is at press, we receive tidings of the meeting of the DIOCESAN SYNOD at St. John's on June 26th. The second Bishop of NEWFOUNDLAND has resigned on account of his physical inability to carry on the work of the diocese. Bishop Kelly was Coadjutor-Bishop for nine years, and Bishop for a year all but three days. The Synod has requested the Archbishop of Canterbury, the Bishop of London, and the Secretary of the S.P.G. to select a successor to Bishop Kelly; and has expressed its opinion that the new Bishop should be, if possible, a Graduate of a British University, and should not have been in charge of a Mission in Newfoundland.

## BRITISH COLUMBIA.

### THE BISHOP'S SURVEY OF THE SOCIETY'S MISSIONS.

MOST of the letters from Colonial Bishops which are printed in this number of the *Mission Field* were written when application was made for help from the Society. They therefore for

the most part look forward to future schemes rather than back upon work done, and the account of what has been done in the Society's Missions in such dioceses is necessarily derived from the letters of the Missionaries only. Bishop Hills, however, in a letter written from Bishop's Close, Victoria, on the 8th of March, though he makes application for a grant, gives also a general survey of the state of the Society's Mission in British Columbia. He writes:—

"I am hopeful that the work of the Church has strengthened during the year.

"Though the aggregate European population is much the same as during the last ten years, yet a beneficial change is in progress by the departure of many of the gambling, unsettled, and alien classes, and by a corresponding influx of *bonâ fide* settlers, British subjects, who have come, not in eager haste to be quickly rich by gold-mining, but to find homesteads for their families, and settle down to steady industry.

"All our country congregations have therefore improved. At the same time, as yet the financial ability of the people has not improved, indeed the depression is still great, and it is very hard to obtain contributions for the general support of the Church. I hope, however, that, by means of Missionary Associations which have been formed, a deeper interest may be created, and a larger amount of local aid evoked.

"For the first time I was able last year to obtain from our principal parishes and missions a direct contribution to the work of the S.P.G.,—a slight expression of the deep gratitude which we ought to feel towards the Society, and, what is very desirable, a mode by which each member of the Church may contribute to the Missionary work in general. * * *

"In September last I visited the Indian work at Lytton and Yale. At an early celebration at Lytton there were 68 native communicants. I baptized here six adults and two children, and confirmed 53 persons. The baptismal register shows 330 baptisms in nine years: the greater part of these have been during the last four years, for our catechumens had a five years' probation. I have confirmed 192 persons, and there are 100 communicants. There is great increase of intelligence, and the faces of our baptized Indians show a marked superiority over those of the heathen.

"While preaching on the text *Come unto Me*, I called upon the

unbaptized to come forward, and pressed the invitation so lovingly made to all, however bad they had been. Two sorcerers stood forth amidst great excitement, and one of them, under strong emotion, declared that he had not been a careless observer, though he had held back so long. He had noticed that first came the clergy, then the word of GOD, then the house of GOD, then prayer, then the Sacraments (counting them on his five fingers). Steadily had they come and they were working strongly. He could no longer resist, he was now a believer in all these, and from this moment would have himself and his family prepared for baptism. He spoke all this in an excited way, standing on the seat, then advancing from seat to seat, unconscious that he was pushing aside those who sat upon them. The service lasted four hours. This incident stopped further remarks which I was going to make, and instead we all knelt down and prayed for the converted sorcerer, Te-wal-pet-ya, that he might be further enlightened and helped from above.

"A very heavy responsibility now rests upon the Church. These Christians must be carefully shepherded. They live in villages some distance apart. The Christian children must be educated as such. The great want is a central Institution to which native pupils might be sent to be trained for certain periods, and from amongst whom a native ministry might spring. Some attempt at this has been made, but the expense was too great to allow it to be continued.

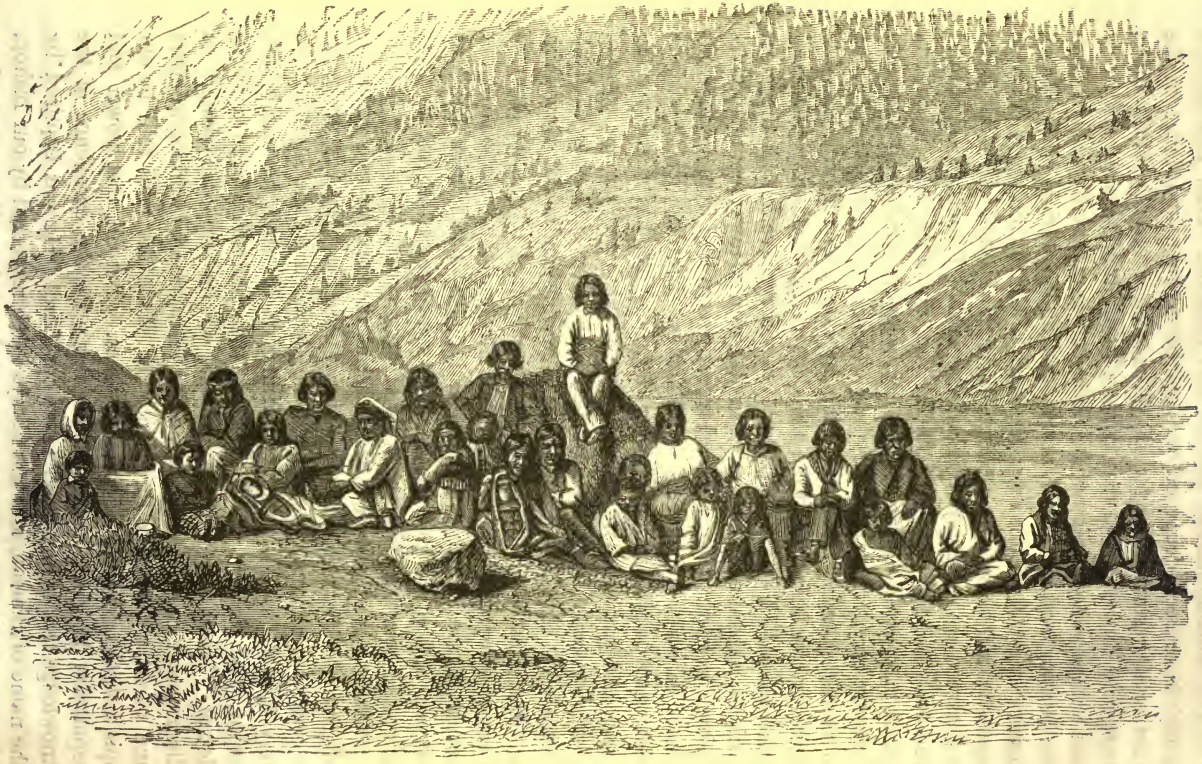
"About fifty miles from Lytton are the Nicola Lake tribes—about 600 souls. Mr. Good cannot attend to them and keep up his other work. They require a Missionary for themselves, as Mr. Ditcham, Mr. Good's assistant, must be at Yale, fifty-seven miles this side of Lytton. I held service with the Yale Indians, amongst whom Mr. Ditcham is working well: about a hundred were present."

The Rev. J. B. Good, in letters written from Lytton on the 31st of last December and the 11th of April, while deploring the lack of labourers, by which opportunities which may not offer again are being continually lost, gives a cheering account of the work actually done. Of Christmas services on his Indian Mission he wrote:—

"Out of a hundred and thirty native communicants, seventy-five assembled from parts far off and near at the early celebration on Christmas Day. The most indifferent spectator could not have gazed on that scene in the underground church, which forms our winter

place of worship without interest and emotion. How that interest would have been deepened and quickened by a knowledge of the past and present character of those who reverently knelt there, hungering for the Bread that cometh down from heaven! Scarcely one is there who might not be described as a brand plucked from the burning, and yet each is now clothed and in his right mind. Intelligence beams from this eye: the mark of God's children is on these open, manly brows. Catechize them, and you will find them acquainted with the mysteries of the faith. Preach to them, and you will find that they understand you, and that there is nothing which their grand tongue will not express more tersely and vigorously than our own. See that hoary-headed chief and patriarch kneeling in patient joyous expectation side by side with the wife who has been his true help-mate from the days of his reckless youth—how transformed! For the last eight years they have, on all the great festivals, walked over forty miles in all weathers to present themselves before the Lord. The wife had recently recovered from a dangerous illness, in which I had sent her medicines. I said to her, 'You were nigh unto death, Sarah, the other day, but GOD has raised you up again, and you are here to give Him thanks: tell me the story of your recovery. Did your faith fail? Did you seek unto enchantments, as of old?' 'Oh no, dear sir. My husband said, "Have faith in GOD: trust in Him," and He upheld me. It was the hour of Evening Prayer, Quolsopale had gone to lead the devotions of our people in the church which he had built. The church bell was ringing, and I was praying, when JESUS appeared to me in great glory and beauty: He assured me of my recovery.'

"There was absent from our gathering the form of one venerable pilgrim who had rarely missed in years gone by. His eyes had seen a great salvation: a month ago he departed to the land that is very far off. Blind, aged, and leaning on his staff, he was bright, happy, and cleanly. This poor old man had once been a spirit-doctor. Many a story I have heard of his supposed powers of discernment and clairvoyance, and his reputation for working wonders and cures, which quite throw into the shade the tales told by our spiritualistic devotees of present times. But all that power and reputation he came to count but dung, for the excellence of the knowledge that is in CHRIST JESUS our Lord. He was baptized by the name of Simeon, and was always much respected by our Bishop, whom good old Simeon in turn regarded with boundless admiration.



CONVERTS AT LYTTON, BRITISH COLUMBIA.

Now, will it be believed that this poor blind chief used, with trembling limbs and staff in hand, to grope his way from Nicomede to Lytton, a distance of eleven miles, often in the dead of winter, over a road that strong men might at times hesitate to encounter? He would remain over the Sunday, with often not more than a hard crust for sustenance, and slowly and painfully wend his way home. Such a living epistle as this, of devotion, zeal, understanding, and uprightness, with his peaceful and triumphant death, reads us a lesson which we shall do well to lay to heart.

"Now these seventy-five communicants with their several histories, telling each, in a way more or less striking, the same tale of man's degradation and the saving powers of GOD, are only the advanced body of a mighty army. On the Sunday before Christmas over three hundred souls were gathered to hear of GOD and to learn His ways in the underground church. Here for five hours we prayed, preached, and persuaded men. The people were packed as close as herrings in a barrel. The heat was intense, and one's physical exhaustion fearful. But it was good to be there. If numbers of both sexes could, at such a season, walk to church as far as across the largest of our counties in England, surely it was not for me to complain of fatigue."

In estimating the work done on this Mission, it is not to be forgotten that it is carried on in the teeth of the ungodliness, infidelity, immorality, and opposition, not only of the Chinese, but, too generally, of the white population. Nor must we fail to remember the inadequacy of the staff which here, as in so many other Mission stations abroad, checks progress. Mr. Good believes that, if his Mission stations were sufficiently and suitably manned, the Church might, in five years, marvellously multiply her powers of extension :—

"Instead of a solitary Missionary here who has to fill a dozen offices, and is ever sighing that he cannot be ubiquitous, there ought to be six Missionaries with trained lay agents to carry on the teaching of the young, and the preparation of native helpers, who would spread the glad tidings far and wide."

A second letter written by Mr. Good from Lytton on the 12th of April, reports continued and even rapid progress towards the conversion of the race with which he is chiefly concerned—the Lytton Indians. One hundred and twenty-five persons, most of them

adults, were baptized by him on Easter Day. His church, which is far too small for those who flock to it, is inconveniently crowded, while many have to stand outside the doors. An earnest appeal is made for funds to enlarge it, and for the labourers who are needed, if the work is to be adequately attempted :—

"This great field loudly calls for the help of brothers and sisters, who, unfettered by worldly care and family anxieties, and furnished with a sufficiency of means, might develop here one of the most successful institutions of the Church abroad, in which they might minister to the sick, educate the young, and train native helpers for the work of the ministry; educating a people of infinite capacities and boundless ambition, who should stand forth as a part of the remnant which the Lord hath saved out of the countless tribes of the western world who have disappeared from the face of the earth. But till such good times dawn upon us, it is clearly my duty to work on in patience of hope, and to bide GOD'S time."

We are encouraged to exercise this patience of hope, as well by religious considerations, as by looking back at what, with the very small agencies employed, has been already effected. In a paper which appeared in the number of the *Pacific Churchman*, published at San Francisco on the 19th of last April, Mr. Good gives a general account of the method and results of his work on the Thomson Indian Mission. He writes :—

"My chiefs, captains, and watchmen, together with a choice body of willing evangelists (all of them Indians), relieve me of nine-tenths of the drudgery (if I may use the word), though it is not the less blessed toil, leaving to me the spiritual direction and edification of the body as a whole. I would not, for the first three years, allow our people any symbol during the time of worship save a simple Latin cross; and many of our meetings were held in the open air—in nature's grand cathedral,—my object being to wean them from their former superstitious notions and dependence on mere outward forms, and to teach them to 'worship GOD in spirit and in truth.' They had got in previous years a smattering of ultramontane Romanism, mingled with a very primitive idea of worship, taught them by the early Hudson Bay officers; and when they sent to me that simultaneous and exceedingly touching cry, *Come over and help us*, it seemed to me that they must be led, like children, out of the

darkness and bondage in which they had been so long held. But in leading them thus to clearer light, I was not forgetful of what Arnold so well remarks :—

"'There is no more provoking confusion than that which is so often made, between the magnificence and beauty of the Romish Church and its superstition.'

"On entering the church now the visitor would be struck by the pictorial as well as the symbolic aspect of the sanctuary. For, since these things are now understood in their true relationship and importance, and they know that the design of all is to lift up all hearts to GOD, we are no longer afraid. Yea, as our service proceeds, we occasionally interpolate to an extent which might startle one who did not regard the idiosyncrasy of natives and the logic of facts. As, for instance, when, repeating the creed, we come to the solemn word *crucified*, the whole congregation fall on their knees, and, with eyes and hands uplifted, chant, in fervid tones, that glorious time-honoured undying song—

"'Rock of ages, cleft for me,
Let me hide myself in Thee.'

"And, at Eastertide, at the words, *He ascended into heaven*, they all burst forth with the jubilant strain—

"'But the pains which he endured; Alleluja!
Our salvation have secured; Alleluja!'

"And I may here observe as my most matured conviction—based on long observation and experience,—that it is almost impossible to exaggerate the beneficial effects produced upon people just emerging out of the darkness of heathenism, by following stedfastly the order of the Christian year :—

"'Yes; if the intensities of hope and fear
Attract us still, and passionate exercise
Of lofty thought, the way before us lies—
The annual course of God's great mystery,
The WORD made Flesh. On that with piercing eye
The angels gaze. On that the church invites
Her sons to linger.'

"It is by this ever-recurrent 'lingering' that our people are silently adding 'line upon line,' and are being built up 'a holy temple unto the Lord.'

"But let me more particularly detail the outward method and

order of this process of inward edification. Our first certificate granted to the inquirers runs as follows :—

"'This is to certify that ———— belongs to the above mission. [The Lytton Anglican mission.]

"The next step is to become an accepted catechumen. Applicants are admitted, on their own request and by the approval of the whole congregation, by a special office, in which, after versicles, addresses, and vows, taking each by the right hand, we address them as follows :—

"'We receive this person into the number of our Catechumens, bidding (him) welcome in the name of the Lord. The Lord be merciful unto you, and keep you, and make you do as you have promised, that He may bring you into His household of faith, and you may evermore remain His own.'

"Then all present burst forth with a stirring *Gloria*, and the certificate of the second degree of advancement is presented, as follows :—

"'Lytton Anglican mission. This is to certify that ————, after trial, has been admitted a Catechumen of this mission, Signed. No—, date———.'

"To advance to the higher degree of admission, into actual covenant with God by the laver of regeneration and covenant responsibility, an adult candidate must have given proof that he is indeed turning from the vain idols and pursuits of his former carnal state of wickedness and sloth, to serve the living and true God in repentance and faith; and the sacred ceremony is always conducted with much solemnity and order, following closely the primitive practice.

"The Confirmations, as administered by our chief pastor, are amongst the most affecting memories of the past; and few, we think, could witness one such scene unmoved. How many a thrilling story one could tell concerning individual members of this emancipated host.

"That man, Peter Shako, with the long moustache so rare amongst the Indians, and of strong caste of features, was once a murderer, noted for his deeds of daring and cruelty. He was early attracted to our ministry, and began to exhibit a good deal of untempered zeal. When our life was threatened by a furious fanatic, he went boldly and brought him as a prisoner before us, having previously disarmed him. But he himself, soon after, fell into the very sin for which this man had been rebuked, and for a year he defied our

efforts to restore him; clinging to his evil way, and acting as though seven devils had got possession of him, he was a terror to the Church. Yet prayer was made unto GOD for him without ceasing; we waited in patience and persevered. About this season four years ago, when holding a succession of revival services in the underground dwelling, quite a number of hardened cases were convicted of their unrighteousness, and were compelled to own that GOD was amongst us of a truth. Suddenly, whilst thus engaged amidst a crowded congregation of from two to three hundred earnest inquirers, our attention was directed to the descent of our erring brother down the central notched pole, by which alone ingress and egress is affected, followed by his old wife, whom he had repudiated for another woman. Silently he came, and silently we watched, in fear and hope. Kneeling with his wife in the centre of the house, with hands devoutly raised and streaming eyes, they together prayed that touching prodigal's lament which, from the first, we have used as an introductory anthem or introit, *I will arise and go to my Father;* and there was joy in heaven and on earth. From that time that man has not looked back. We baptized him by the name of Peter. He is a most successful native evangelist, and only to-night we were comforting him with the words of the repentant David, *Then shall I teach Thy ways unto the wicked; sinners shall be converted unto Thee.*

"Again, note that quiet yet active watchman, with the beautiful countenance and mildly beaming eye—whose hair has the curl of the Sandwich Islander, different from the long lank locks of his fellows. For years he used, in bad weather, to carry on his shoulders a poor crippled brother Indian a distance of five miles to and from the house of GOD, who had otherwise painfully crawled on hands and knees, which he constantly did, the whole of this distance, when his friend was not at hand to carry him.

"This sad and shrivelled child of suffering was taken to his rest last year, and represented in himself one of the sublimest instances of the power of GOD'S grace triumphing over human infirmity and weakness. You might see Intahah (the watchman's name) entering the church with his precious burden, and depositing his suffering brother so tenderly at the altar steps where he could best see and hear, and then, after service, joyfully taking him on his shoulders and as joyfully bearing him home. It was a touching illustration of the apostolic precept, *Bear ye one another's burdens;* and was it not too

a rebuke for our own want of readiness and will to do and suffer for JESUS' sake? Yes! 'Shame on us, selfish Christians,' when a matter light as a feather can deter from the path of duty, while this recently enlightened savage would crawl, while every step was agony, five miles to the house of GOD, and a good brother would stop to carry him when he could not force his way. Katch-katch-ketch-a-kock, poor, lame, yet rejoicing, will go in before many of us into the kingdom of our Father.

"Though we were withdrawn to-morrow, this work would live on: for, instead of one, we have a hundred torch-bearers holding forth the word of life.

"To deprive one of our people of his certificate, and to put him for a time outside the fellowship of the brethren, is felt to be the severest punishment, and the most humiliating degradation. When such a one, after atonement has been made for the fault committed, is restored, he has learnt a lesson of discipline which he seldom forgets.

"The verse with which we conclude our Lenten native service this evening may bring this paper to a fitting close:—

> "'Lord, on the Cross Thy Arms were stretched
> To draw Thy people nigh,
> Grant us, O Lord, that Cross to love,
> And in Thine Arms to die!'

"I commend myself and my people to the prayers of all faithful readers."

Of the work of the Society's Missionaries on other Mission stations in this diocese the Bishop of Columbia, in the letter quoted at the beginning of this paper writes:—

"A new church is in course of erection at Comox, through the efforts of the Rev. J. X. Williams, the present building being insufficient to accommodate the increasing congregation. At Chemainus in Cowichan the Rev. D. Holmes is commencing his third church. At North Saanich a site has been offered and accepted, and I hope that, in the course of this year, a church will be erected, through the exertions of the Rev. F. B. Gribbell. At Trenant and Burrard Inlet churches are also projected in consequence of the increased interest created through the ministrations of the Rev. H. S. Newton."

It is satisfactory to learn that notwithstanding the schism caused in Victoria in 1874 by the defection of Mr. Cridge, notwithstanding also the creation in Victoria since that date of four other organizations, Congregational, Baptist, Episcopal Methodist, and Infidel, whose adherents are generally drawn from bodies external to the Church, the cathedral congregation has of late years grown steadily in strength. The Bishop writes :—

"Our cathedral Lent services have not, at any former time, been better attended than this year. The Holy Communion is celebrated every Sunday. A Chinese school numbering over twenty adults has been for some time in active operation. A body of lady visitors are zealously at work. Besides the cathedral services, the cathedral clergy hold services Sunday by Sunday at eight country stations within twenty-five miles of Victoria, at which the aggregate congregation exceeds that at either of our town churches.

"I am anxious to strengthen the educational work in connection with the cathedral, and have made application to S.P.C.K. towards the building and endowment of a college to be called Christ's College, and a college school, of which the nucleus is our present Collegiate School, which has sadly fluctuated through want of endowment.

"Since I last wrote I have appointed the Ven. Archdeacon Wright to the Archdeaconry of Vancouver, and the Rev. H. H. Mogg, B.A., late scholar of Pembroke College, Cambridge, has been added to our staff."

## JAMAICA.

### ESTABLISHMENT OF A THEOLOGICAL COLLEGE, ETC.

THE eighth Synod of the "Church of England in Jamaica," met, at Montego Bay, on August 31, 1876. From the journal of its proceedings printed by Messrs. Henderson, Kingston, Jamaica, we learn that the first morning was occupied by Divine Service at Trinity Chapel, which was held at eleven, and followed by celebration of Holy Communion. Archdeacon Campbell preached. On the 4th of September the Synod was closed by the blessing given by the Bishop of Kingston. There is nothing in the Acts of this Synod which calls for special notice here.

The Report of the Diocesan Finance Board for the year 1875

stated that, during that year, the total contributions sent in by all the congregations amounted to over 9,436*l.*, which does not include amounts raised by congregations for their own local expenses, schools, charities, and missions. In the year 1870 the S.P.C.K. promised 5,000*l.* towards an Endownment Fund for the future Bishop and clergy of the Jamaica Church, subject to the condition that 25,000*l.* be raised from contributions in Jamaica, and securely and permanently invested before the full 5,000*l.* could be drawn from the Society. Two thousand pounds of the amount voted by the S P.C.K. are not yet secured, nor can that sum be claimed till 7,000*l.* more has been raised in Jamaica. It is urged that a special effort be made to collect this sum. Notwithstanding the difficulties, financial and others, which impede progress in Jamaica, way is made. Thus in the number of the *Jamaica Church Chronicle* published at Kingston last December there is a prospectus of a Theological College to be opened there at the beginning of the present year, for the training of clergy and catechists for the service of the "Church of England in Jamaica":—

"The estimated expenditure for each student, for board and lodging, will be 30*l.* per annum. The Committee does not undertake to defray any part of this charge, unless in the case of candidates of special fitness who are proved to be unable to meet it.

"Candidates who are admitted as students of the *first grade*, if they obtain the College Certificate of that grade, will be accepted by the Bishop as candidates for Deacon's Orders, and, if approved, will, after serving the usual canonical period satisfactorily, be accepted by the Bishop as candidates for Priest's Orders.

"Candidates who are admitted as students of the *second grade*, if they obtain the College Certificate of that grade, will be accepted by the Bishop as candidates for the office of Deacon Schoolmaster. Such students, before being admitted to the college, will be required to sign a declaration that they agree to serve permanently in the office of Deacon Schoolmaster, unless specially invited by the Bishop to offer themselves as candidates for Priest's Orders after several years' probation. Students of this grade distinguished for proficiency may be admitted by the college authorities to examination for the certificates of the first grade, or for admission to the first grade during the college course."

The May number of the *Jamaica Church Chronicle* states that the actual work of the Theological College began on the 1st of February. The house, one rented for the purpose, is in Spanish Town, near the Cathedral, where the four students who are in residence attend service at 7 A.M. daily. The Rev. C. E. Douet, Rector of Spanish Town, is Principal, and the Rev. H. Scotland, as resident tutor, superintends the general work of the pupils. Help towards the

expenses of the College has been received from the Christian Faith Society as well as from friends in England, and is promised by the S.P.C.K.

The Bishop of Kingston, in a letter printed in the April number of the *Jamaica Church Chronicle*, describes the consecration, on the 7th of March, of the Church of St. Alban in the Santa Cruz mountains :—

"Large amounts have been contributed from local sources towards this good work, though not without the liberal aid of the S.P.C.K., to which the Church in Jamaica, more particularly since our disestablishment, has been so deeply indebted. The church has been doubled in size by the addition of a second parallelogram crossing the first at the eastern end, forming the centre and arms of a cross, of which the new chancel is the head, while at the west end is the new octagon baptistery. As I entered on the day of consecration the building thus enlarged, gaily decorated, as was fitting, with the foliage and flowers of the garden and the field, crowded with happy faces, and resounding with the music of song, hearty and loud, from the skilled and the unskilled, yet sweet and true, it needed not that I should remark the architectural effect to make it look beautiful in my eyes. But it deserves to be said that the whole has been well and tastefully done. I was assisted in the service by eight of the clergy. There was a large attendance of all classes; the ceremony had long been looked forward to; the weather was perfect. On the morrow the spiritual consecration was completed by the confirmation of fifty young persons, well prepared, as their answers proved, and serious in demeanour, who dedicated themselves to the service of God.

"I must not forget to mention Mount Hermon, at present in Mr. Woodrow's charge, though causing a heavy addition to his other duties, and greatly interfering with them. Through his influence a new chancel of modest proportions has been added to this picturesquely situated little church. On the 9th of March I had the pleasure of first consecrating it, and then receiving at the altar-rails seventy-two persons, of various ages, carefully prepared for the sacred rite. Thus have two churches been, by the same minister of CHRIST, materially and spiritually enlarged. He is much beloved."

A new chancel has been finished and consecrated at St. Mary, Woodford, where the schoolroom has also been enlarged, and other useful works finished, at the cost of 320*l.*, almost all of which has been paid. At Nain the church is being enlarged by the addition of a chancel in the shape of a heptagon of mason-work eighteen inches thick. This will make the church ninety feet in length. The congregation at Nain are working well, and give much free labour. A new schoolroom is being built in this district, at a distance of three miles from the church.

In March the Bishop confirmed at Porus, Suidas Vale, and Point Hill, 37, 28, and 59 candidates; also at St. Mary's, Santa Cruz, where 223 persons were confirmed—probably the largest Confirmation

ever held in the diocese for the members of one congregation. On Easter Day there were 688 communicants at this church.

Mr. Kilburn gives in a letter printed in the May number of the *Jamaica Church Chronicle* an account of true Missionary work, from which it does not appear that Moore Town suffers, as do many districts in the island, from the prevalence of Obeahism. He writes :—

"My visit to Moore Town was a very agreeable one. On Sunday last about 300 people assembled in the church, of whom some ninety-two remained to Holy Communion. Since my last visit a great deal has been attempted in the right direction—that of putting the house of GOD in substantial repair. The roof, a very large one, was thatched, and, in a climate like that of the valley of the Rio Grande, no thatched roof can last very long, especially if the pitch be not very steep. The whole of one side has been close boarded and shingled, and I am told that the greater part of this has been done by the private munificence of a few of the members. This is a very gratifying instance of the deep interest which some of the Maroons take in the welfare of their church. Some barely do their duty, if so much, while many others give much-needed help in the shape of labour, or lumber, or shingles. The other side of the roof will take 11,000 shingles : many of these are already on hand, and all hard-wood, principally mahoe, strange to say.

"Mr. Hammett has decided to pave, and, when he can command the requisite funds, terrace the floor. I believe this is necessary, as the wood-ants proved very destructive to the last wooden floor, although I fear that in such a damp climate a terraced floor will be uncomfortably chilly all through the wet months.

"I observed that Mr. Hammett has erected a large school-building near his own residence, and I believe this is only a step to a larger and more substantial structure. All these things show that a great deal of energy is being expended amongst these Maroons, and I trust that, by the blessing of GOD, the influence of this labour of love will be felt long after we have been called away.

"Yesterday I made a stay at four different settlements for the purpose of administering the Holy Communion to old and infirm or sick members."

On St. Mark's Day one who had ministered to a congregation of Anabaptists in Spanish Town was admitted to the Holy Order of Deacon in the church of St. Michael, Kingston. On the other hand, it must be recorded that, a few months previously, the incumbent of a parish in this diocese left the Church to join the Anabaptists. On the 8th of April two deacons were ordained Priests in the parish church of Kingston; and on the 25th of January one who had been a catechist in the diocese of Antigua was made Deacon. These facts, and the opening of the Theological College, give encouragement, which will be seen to be much needed, when we remember that, since the 1st of January, 1870, when the Church

in Jamaica was disestablished, no less than *thirty* clergy have died or retired; and that the congregations which they served, far from being able to contribute towards their future endownment, have had suddenly to provide for their own immediate necessities and the support of their clergy.

## ANTIGUA.

### GREAT VALUE OF THE SOCIETY'S AID.

ONE special use of the help by the Society, is that it enables parishes and dioceses to tide over periods of sudden trial or exceptional difficulty. Instances of this are given in a letter written by the Bishop of Antigua on the 12th of January:—

"I thank the Society for its generous addition to the grant for the current year (see *Mission Field* for June, page 238). The assistance extended to the disendowed parish of St. Philip, and the district of All Saints' in Antigua, by the transfer to them of the allowance made in the last two years to St. George's, Dominica, will be a great help.

"The death, in 1876, of the Rev. J. A. Gittens, for twenty-eight years Rector of St. Ann's in St. Kitt's, has thrown another parish upon voluntary support, and I cannot be too thankful that from the unappropriated 70*l.* placed at my disposal this year, I have thus been enabled to apply 50*l.* at once to assist in making up the salary of the Rev. B. N. Branch, who has given up an endowed district in Barbados to accept this rectory, and who entered on its duties on the 1st of November.

"The remaining 20*l.* I assign to the Rev. W. S. Serres, of Nevis, whose stipend for 1876 we have been unable, on account of failing crops, to make up.

"I yet hope that the 80*l.* so kindly granted for this year to the Rev. C. C. Culpeper, of St. Kitts, to pay a lay assistant in his two large and laborious parishes, will effect this important object, although up to the present time I have been unable to secure to him the services of such a man as he is in quest of—one who might, after a year or two, be admitted into holy orders, and become his curate."

The Bishop urges that none of the grants for his diocese be diminished in the year 1878, and that the allowance made to the rector of St. James', Nevis, be increased in that year:—

"This small but populous island, with its six churches and nearly 5,000 Church-people, is making a harder struggle to support its Church than any of the presidencies. For, first of all, of its three rectors, one appointed after disendowment is wholly dependent on voluntary support; and a second, succeeding to his second parish after the act was introduced, has a vested interest in an allowance of only 133*l.* from the colony, whilst all other expenses in maintaining the ministrations of the Church are thrown on the congregations. And, secondly, a series of unfavourable seasons and reduced prices of the staple products, has brought numbers of estates to the verge of ruin, while on not a few it has irretrievably fallen. One proprietor, remarkable not less for his generosity than for the number of his acres, has been the chief contributor to the Church during its first three years of self-dependence; but the properties have been so steadily unremunerative for that period, that he has, for the present, been constrained to reduce his annual subscription from 160*l.* to 40*l.*; whilst there are very few others that have now the means of contributing at all. The labouring population share in the reverses of their employers; and many of them are seeking a subsistence in other and in some cases foreign colonies.

"But, with the exception of this presidency, the efforts to raise the stipends of the disendowed clergy—already nine in number—and to meet throughout the diocese the withdrawal of salaries of subordinate teachers and church officers, and of all provision for repairs of churches and other expenses, have been attended with a measure of success which has exceeded our hopes. Such of the proprietors as have not been steadily sinking their little capital in the cultivation of their estates, have, as a rule, cheerfully contributed, and everywhere (excepting only in Nevis) the subscription of one penny per week from each labourer has realized an amount which we could never have anticipated. The list of such subscribers in two of the cures considerably exceeds a thousand, and in many it produces at least half the amount raised from all sources together. However, what to me has been the most encouraging feature in the present condition of the churches, is the interest in their continued maintenance manifested by the laity at large. The Church Councils in the several

presidencies find no difficulty in attracting to themselves lay representatives of intelligence and influence from each congregation; and the incumbents are everywhere assisted by vestries who throw themselves heartily into the cause. The poverty of the islands is, indeed, the chief if not the only cause of our anxiety; and it is this which obliges me still to come before the Society in the guise of a petitioner."

After three years of local effort the contributions made to the endowment fund of the see barely amount to a thousand pounds, nor is much likely to be added to that sum at present. On the 24th of February, the Bishop of Antigua reported to the Society the unexpected death of Archdeacon Read:—

"This, to me, afflicting loss is aggravated by the fact that the Archdeacon was Rector of the largest, and by far the poorest parish in Antigua. It occupies two-thirds of the southern side of the Island, the cultivation of which, for the production of sugar and other staple exports, has been abandoned, so that only three of the estates are cultivated by their proprietors, while large populations of negroes are driven to seek a maintenance only by the cultivation of their provision grounds."

The Bishop urgently appeals to the Society for 100*l.* per annum for these poor people, and for other necessitous districts, which will, it is believed, be able, in a few years, to support the ministrations of religion without aid from without, but which cannot do so now.

## NASSAU.

### DEATH OF A MISSIONARY BY DROWNING.

THIS diocese, in which an extraordinary amount of devoted labour has been, and still is, day by day, offered to GOD, has, in addition to the loss of its Bishop, to bear the sudden removal by death of a hardworking and much loved Missionary. The Rev. H. S. Crispin wrote to the Society from St. Thomas' Rectory, Grand Turk, in the Turks Islands, on the 23rd of March:—

"The Rev. D. R. WAIT, Deacon in charge of St. George's, East Harbour, a settlement twenty-two miles from here, had been spending some time on board a Nova Scotia schooner anchored in the harbour. He left the schooner to try the capabilities of a small boat

upon which he had been asked to pass an opinion. He was unaccompanied, and was using an oar in lieu of a rudder, a method of progression which, from the character of the boat he was in, would necessarily be somewhat dangerous, especially as he was also using a small sail. It is supposed that a sudden lurch must have thrown him overboard. The body was not recovered till the morning of Sunday, the 18th. As soon as it was found a boat put off for Grand Turk, and I left at 7 P.M., arriving at East Harbour by five next morning. The funeral took place at twelve. The little stone church, much of which had been built by Mr. Wait's own hands, was crowded, and long after I had left the cemetery I could hear the heart-rending sobbing of many voices. Mr. Wait was much loved in his parish. It was entirely through his energy that the present church was built; and, besides his spiritual work, he was very efficient as a doctor. It will be difficult to fill his post. He leaves a widow and two little boys utterly unprovided for. His stipend was very small, and the people are so poor that they have only subscribed about a quarter of the 30*l.* which the Bishop expected they would be able to muster.

"It seems as if Mr. Wait had some presentiment of approaching death. He had spoken much about it, though in excellent health, and had given many minute directions about his funeral, and other matters; besides which his manner during the last few days had been noticed as unusually quiet and recollected." While on board the schooner he had been reading a deeply devotional book.

The writer of the above letter asks for our prayers on behalf of the bereaved parish, of Mr. Wait's widow, and of his two little sons, one five the other two years old.

Mrs. Wait has arrived in England and is in great need of assistance for the supply of immediate wants, and to enable her to obtain some position whereby she may maintain herself and children. Contributions will be thankfully received by the Secretary of the Society.

## STEPS FOR THE ELECTION OF A BISHOP OF NASSAU.

THE seventh session of the Diocesan Synod met at Nassau on the evening of Tuesday, June 12th. The meeting was preceded by an early service with celebration of Holy Communion, and Evening Prayer with sermon in the Cathedral. The meetings

were held in the Church Hall, where thirteen clergy and eleven lay representatives were present. During a vacancy in the See the clergy and laity in Synod are authorized by Canon 7 to transact all necessary business pertaining to the Synod, but are prohibited from altering any of the Canons. The chief business was felt to be the consideration of the steps to be taken for the election of a Bishop to fill the chair left vacant by the lamented Bishop Venables. Both orders passed unanimously the following minute, which places on record the estimate formed as well of the late Bishop as of the loss which the diocese has sustained in his death by men who know both Bishop Venables and the Bahama Islands thoroughly :—

"It having pleased Almighty GOD to remove, by death, on the eighth day of October last, the Right Reverend Bishop Addington Robert Peel Venables, Lord Bishop of Nassau, this Synod, while humbly and reverently bowing to the Divine will, desires to avail itself of the first opportunity since its election to express its gratitude and thankfulness to the Great Head of the Church for having sent so good a steward of His mysteries amongst us; and also to record its deep sorrow for the loss which the Church in this diocese has experienced by his Lordship's removal from this sphere of useful and active labour, extending over an episcopate of thirteen years.

"The Synod would take this opportunity of recording the profound appreciation which it entertains of the beauty of his Lordship's character, exemplified in works of charity, in earnest devotedness and self-sacrificing zeal in the discharge of his high and holy duties, and in his untiring efforts to extend and advance the operations of the Church, as well as to promote the education of the people of this diocese."

The following resolutions, which declare the method selected for filling the vacant See, and give the reasons why it was adopted, were passed by the clergy unanimously, and by the lay representatives with only one dissentient vote :—

"Whereas the Archbishop of Canterbury is the chief Bishop of the Mother Church of England, and has shown his concern for the permanence and welfare of this diocese by associating with himself some of the West Indian Bishops, in a public appeal for the endowment of the See; and whereas the West Indian Bishops are necessarily conversant with the requirements of the Church in the West Indies, and (through personal intercourse with our late Bishop) with the special difficulties and features of her work in the diocese, and may soon be united with the Bishop of Nassau in a Provincial Synod :

"Therefore, *Resolved*, that the most Reverend the Lord Archbishop of Canterbury and the Right Reverend the Bishops of the West Indian Dioceses be nominated to select and appoint a suitable person from the clergy of the Church in England to fill the vacancy caused by the lamentable decease of the late Bishop.

"*Resolved*, that his Grace the Archbishop of Canterbury be humbly and respectfully requested to communicate with the West Indian Bishops,

and invite them, on behalf of this Synod, to join with him in this charitable service."

What provision is being made for the maintenance of a Bishop in this diocese, which, from the remote position of many of its barren islands, the poverty of its populations, and its recent disendowment, may be truly spoken of as "scattered and peeled"? Words spoken by the Rev. R. Swann, deputy-president, in his address delivered at the commencement of the Synod, answer the question. He said:—

"We have reason to be thankful for the generous spirit in which the dying appeal made by Bishop Venables for his diocese has been met both by the Church Societies, and by individuals. Including 1,700*l.* invested during the life of the late Bishop, the Episcopal Endowment Fund now amounts to nearly 7,000*l.* The interest of this, together with 200*l.* per annum granted by the Society for the Propagation of the Gospel, will provide a stipend for the Bishop of rather more than 500*l.* a year.

"The efforts made here and in England for the purchase of the late Bishop's house having been successful, a residence is provided for future Bishops.

"Persevering efforts must still be made to increase the income thus provided to an amount adequate to the position of the Bishop of so large a diocese. When we bear in mind what has been done towards the endowment of the Bishopric, the formation of a Clergy Sustentation Fund, and the endowment of parishes, during the past eight years, we have solid ground for encouragement. I am persuaded that a loyal obedience to the Canon which requires the payment by every Church member who has arrived at years of discretion of a minimum sum of 4*s.* 4*d.* per annum towards Church endowment would, in a very few years, enable us to overcome the financial difficulties brought upon us by disendowment. This Canon is intended to bring home to every one a sense of responsibility for religious privileges supplied. We must not expect the Church's wants to be met by liberal gifts from the wealthy few, but by systematic contributions, though small in amount, from the mass of her members."

On Wednesday, June 13, after passing the resolutions relating to the selection of a Bishop, with others of less importance, the *Te Deum* was recited, and the Synod was prorogued to July 2, 1878. The above account of its proceedings is abridged from *The Nassau Guardian and Bahama Islands' Advocate and Intelligencer* of June 16, and June 20, 1877.

## TRINIDAD.

### MISSION WORK AMONGST THE COOLIES.

BISHOP RAWLE, applying to the Society for a grant of 40*l.* towards work amongst the numerous Hindu coolies in his diocese, wrote on the 23rd of March:—

"The Society kindly voted me 150*l.*, to be met by an equal sum, as salary for a Missionary to the Hindus in my diocese.

"To my grief, the poverty of my people, struggling with the difficulties of disendowment, prevented me from availing myself of the Society's grant. It was distressing to be in the midst of heathens (they now number 20,000) without the means of evangelizing them.

"Since March last I have employed as catechist a Christian Hindu, and through his agency forty adults have been prepared for Baptism, and most of them for Confirmation and Holy Communion."

The Society has found means to support the catechist.

## GUIANA: INDIAN MISSIONS.

THE Missionary at Bartica Grove, the Rev. W. H. Campbell, wrote on the 31st of December a report of the Indian Missions of the Upper Essequibo and Magarruni Rivers for the year 1876. The steady progress which he mentions is the more remarkable as the aborigines, who had for many years enjoyed seasons of almost uninterrupted prosperity and plenty, had for eighteen months been sorely tried. Famine and disease had reduced their numbers, and the remnant, emaciated by hunger and by fever, were scattered over the country, seeking a precarious existence by hunting and fishing. Under these trials the catechists have shown zeal, energy, and self-denial. It is doubtless owing, in great measure, to their exertions past and present, that Mr. Campbell is able to write:—

"We are deeply thankful to be able to say that we have not heard of a single instance in which our people have had recourse to the *Piai men* or Indian sorcerers, in their want and sickness. And this is remarkable: for an Indian usually believes that the Supreme Being is too good to inflict pain or sickness on His creatures. That they consider the work of the *Imawari*, whom it is therefore his interest to propitiate. So deeply engrained is this belief in their minds that they call suffering '*the evil spirit's arrow*.' We thank God that former things have passed away as we remember, with deep thankfulness, many a death-bed in the forest, on the Mission lands, and in the hospital ward of this settlement, which bore witness to the reality and strength of the faith of these children of the forest in Him, Who came to seek and save them. Often, as, with his relatives and friends, we knelt round the hammock of the dying, and as calm words of prayer, breathing resignation and hope, rose to our Father

in heaven, we contrasted the present with the past. Then the Indian *Piai man*, with his *marakka* (calabash or gourd) full of small stones, was in attendance, making night hideous with his horrid noise and din. Then, alone by the patient's hammock, enveloped in tobacco fumes, he might be heard yelling out his exorcisms, shaking his rattle, or singing a rude chant to the evil spirit, while the terrified neighbours listened afar off. Then the poor sufferer, deserted by friend and relative, passed away without a word of comfort. He entered the dark valley full of fear, or clinging to a refuge of lies."

Miss C. Richardson, the devoted labourer on the Mission of Thessalonica, had been suffering for many months from severe illness. A travelling Missionary for the Upper Essequibo and its tributaries is much needed, also a catechist at Bartica Grove.

During the past year Mr. Campbell baptized 113 infants, and 141 adults.

The Bishop of Guiana, after a short visit to England made for the benefit of his health, sailed for Guiana on the 2nd of July.

## MISSIONS OF THE AMERICAN CHURCH.

(*From the "Daily Express" of June* 27, 1877.)

THE following facts about the foreign Missions of the American Church are culled from the latest reports. The number of foreign "stations" is 47—twelve in West Africa (Liberia), nineteen in China, six in Japan, nine in Haiti, one in Greece (Athens), and one in Palestine (Joppa). The whole number of labourers is 111, of whom three are Missionary Bishops, one the "Bishop of the Haitian Church," twenty-six are priests and deacons (foreign and native), two are physicians (one at Wauchang in China, one at Osaka in Japan), fourteen are American women, and the remainder are native catechists and teachers. The clerical part of these labourers is thus distributed:—In Liberia, under Bishop Penick, are seven clergy; in China, under Bishop Schereschewski (a converted Jew), seven; in Japan, under Bishop Williams, four; in Haiti, under Bishop Holly (a negro), eight. The work at Athens is still restricted to the aiding of the large schools conducted, most usefully during many years, by the Rev. Dr. Hill and his wife. There are three candidates for Holy Orders in Liberia, sixteen in China, and (about) four in Haiti. The financial depression from which the United States have been suffering has been prejudicial to the cause of Missions, and the Church has been unable to meet appeals for more labourers, which have come from the fields she has entered abroad.

## ENGLISH CONGREGATIONS ON THE CONTINENT.

OUR readers will learn with regret that the Bishop of Gibraltar, who is now in the south of France, has been for some time in a state of health which makes rest absolutely needful.

In 1862 the Society resolved to resume a branch of its work—which, indeed, was amongst the first that engaged its attention when it was originally founded in 1701, but which had been suspended for a long time—the care of English Congregations on the Continent. In the last century such congregations were composed of residents whom trade compelled to live abroad; but the modern love of travel, for which facilities are now so freely offered, has dotted the Continent with numerous congregations, the component elements of which change almost every Sunday. The action of the Foreign Office in withdrawing the assistance so long given to Embassy and Consular Chaplaincies has thrown many congregations, with few or no rich members among them, on their own resources, and given an increased influence to this department of Church work.

The CONTINENTAL CHAPLAINCIES COMMITTEE, which was appointed in 1862, with power to add to their number, has continued the work. It manages its own small funds, and receives a small annual grant from the General Fund of the Society, applicable only to the maintenance of those Chaplaincies "where there are large numbers of British sailors, labourers, or other British subjects of poor condition."

These may be grouped as the first division of Chaplaincies which are connected with the Society. Those at present receiving grants from this Fund are as follows:—Athens, where the Chaplain visits the ships in the Piræus; Caen, where the Rev. J. Trevitt has revived the work of a Chaplaincy long suspended, and ministers to the sailors as well as to the few resident members of our communion; Havre, Lisbon, Marseilles, Ostend, and Patras, where the chaplains, especially at the busy seasons, find their hands full of work for the benefit of the crews of the ships. Among the permanent Chaplaincies on the Society's list, grants in aid are made to Cologne, Darmstadt, Frankfort, the Spa, where Divine service could not be maintained without external assistance: other Chaplaincies, such as

Baden-Baden, Dinan, Ems, Freyburg, Rome, and Stuttgardt, are self-supporting. At thirty-five other places services are held during such portions of the year as tourists visit them ; in some places—as for example, Pegli, Rapallo, and Spezia—the season commences with Autumn and extends into the late Spring ; in others, services are held for only the few weeks when Alpine heights are the scene of the brief holiday of hardworking Englishmen. In some few places the churches are vested in the Society. This is the case at Baden-Baden, Dinan, Pegli, Rome, S. Moritz, and Wildbad. Churches are about to be built at Mürren and Pontresina, which will be vested in the Society ; and the Church of S. John at Mentone is about to be vested in the Society.

The adequate setting forth of the character, ritual, and teaching of the Anglican Church before the eyes of the Papists and Protestants of Europe is no insignificant factor in the problem of the reunion of Christendom, and it is hoped that the services in the various Chaplaincies are offered, always with reverence, and where possible with all lawful adjuncts which tend to give dignity to our worship. The Holy Communion is celebrated every Sunday in every Chaplaincy.

At this time hundreds of persons are reaping the benefit of the labours of the Continental Chaplaincies Committee, and profiting, it is hoped, from the services thus provided for them while travelling for health and recreation. We would remind them that these services are not maintained by the General Fund of the Society ; this is devoted to Missionary work among the heathen and to Pastoral work among our colonists. It would be a misuse of the alms which represent the self-denial (frequently) of very poor persons to apply them to the support of services for the comfort of those whose comparative wealth justifies them in indulging in the luxury of foreign travel ; the people who derive benefit from these services may be fitly called upon to maintain them—and this, it must be admitted, they do not do. A small subscription to the Continental Chaplaincies Fund from each person who comes within the range of its labours would enable the Committee to undertake operations on a larger scale, and to meet many applications to which, as things are, only unfavourable answers can be given.

## THE SOCIETY'S ANNIVERSARY.

ON the morning of Thursday, June 21, Holy Communion was celebrated by the Archbishop of Canterbury, in ST. PAUL'S CATHEDRAL, on behalf of the Society. The Bishops of London, Hereford, Llandaff, Bangor, Grahamstown, Bishop Piers Claughton and Bishop Crowther, were present. The Bishop of Bath and Wells preached. His text was: *The multitude of them that believed were of one heart and one soul* (Acts iv. 32). In the unity of the apostolic Church—unity of faith, unity of love, unity of discipline, unity of purpose and action—the Bishop saw one reason of the rapid spread of the Gospel in its earliest days:—

"The disciples prayed all together, they brake bread together, and when they parted for their several works they were set in motion by one heart and one soul. Apostles, priests, and brethren, all spake the same thing, and all were of one mind, they all pulled in one direction, all wrought for one and the same end—the glory of God and the work of the Church. * * *

"What have we to show like that blessed unity, that union of love in CHRIST? When a bewildered heathen would turn from his idols, or a proud Mohammedan is shaken in his self-reliance, or a Buddhist begins to yearn after God, instead of one Church, one Creed, one ministry of the Word and Sacraments speaking to him with one voice of JESUS and His great salvation, he is perplexed by a voice from Canterbury, another from Rome, a third from Geneva, a fourth and fifth from the London Missionary Society, the Wesleyan Missionary Society, and so on."

Disunion was the first hindrance to the acceptance of Christianity which the Bishop mentioned. The second was the modern multiplication of articles of faith, as contrasted with the few and simple creeds of the early Church. These are connected, for the appending of additions to the Christian faith is one great hindrance to unity.

Yet progress is made. The Bishop specially alluded to the spread of the faith in Africa, and to the work accomplished in the East by the ladies sent out there by the Ladies' Association of the S.P.G:—

"In the diocese of Madras, we are told by one of the ladies, a most extraordinary desire has been suddenly expressed by high caste heathen people to have their girls taught. While of Japan we are told that it is open to the Church, if the Church is ready to occupy it."

We cannot give to these waiting populations the faith we have received, unless we are of one mind in the Lord. We must labour, then, after unity and love; and we must be careful not to add to the faith which we have received from GOD, doctrines of men.

On St. Peter's Day there was a celebration of the Holy Communion in about a hundred churches in London, and in many churches in the country, in connection with the 176th Anniversary of the Society, and a Special Service at 7.30 P.M. in WESTMINSTER ABBEY. The musical portion of this service was undertaken by members of the

choir of the Association of Lay Helpers for the diocese of London, to whom the Society is greatly indebted for their valuable assistance on this and previous occasions. The sermon was preached by the Rev. Canon Duckworth, from St. John vi. 8 and 9; in the course of which the preacher testified, from his own personal observations in India, to the great and wide-spread good already accomplished by Missions in India, and to the great value, as aids to Missions, of the civilizing and educational agencies which are promoted and maintained by the Indian Government. The sermon is published by the Society.

## NEW PUBLICATIONS.

FOUR new pamphlets have just been printed by the Society, to which we would call the attention of our readers: 1, The *Wants of the Colonial and Missionary Church* (pp. 24), in which are stated plain facts from all parts, showing good cause for a united effort to increase the income of the Society this year. 2, The striking sermon, *Making ready for Christ*, which was preached in behalf of the Society by Canon Duckworth at Westminster on 29th June (pp. 16, price 2*d.*). 3, The remarks made by the Standing Committee, at the request of the Bishop of Calcutta, on the resolutions of the Conference of Indian Bishops last April: this is entitled *Diocesan Organization in India* (pp. 14). And 4, *A Companion to the Annual Report* (pp. 30); being an alphabetical list and description of the 120 Bishoprics in the Colonies and in America, with other statistical and historical information. It will be appreciated by all who have to speak or preach for the Society; and by others who desire accurate information on the present condition of our Church in Foreign Parts, and on the progress of the work which the Society has supported for nearly two centuries. Three maps are included in it, and it is sold for sixpence.

## APPEAL FOR INCREASED INCOME.

THE wants of the Colonial and Missionary Church are so great at the present time as to render a Special Appeal absolutely necessary. Through GOD'S goodness, Missionary activity has been quickened of late years; new fields of work are now opened; Bishops and Missionaries from every quarter of the world unite in pressing them on the attention of the Society for the Propagation of the Gospel in Foreign Parts. The Society, though more liberally

supported now than at any former period, feels deeply the utter inadequacy of its resources to the claims made upon them; and takes this method of casting the burden and responsibility of such appeals upon the whole Church of England, of which the Society is only the handmaid and instrument in this one department of the service which the Church owes to its Divine Master.

The practical proposal which the Society ventures to make is that its members and friends in every diocese should join, under the auspices of their Bishop as a Vice-President of the Society, and with the help of their Diocesan Representatives and Organizing Secretaries, in making a new and united effort to raise the contribution from each diocese to the Society's General Fund by one-half of its present amount. Large as this may seem, it is not more than the claims of the Church abroad require, nor more than the Church at home could afford as an annual offering in the great cause of the propagation of the Gospel of CHRIST.

It will be shown in the following pages that the Society's General Fund, which amounted last year to 90,751*l.*, was liable to the following claims :—

I. Required for support of existing work . . . . . £88,117
II. Required to complete endowment of nine bishoprics. 57,000
III. Applications received this year for additional grants. 44,152

The claims under the first head are imperative, absorbing the General Fund. The claims under the second and third heads are of many different degrees of urgency; but all are such as the Church of England is ordinarily accustomed to acknowledge as just claims upon her alms. It is very undesirable that nine bishoprics should be unendowed. But it is to the applications under the third head that the Society desires chiefly to call the attention of Churchmen. It is obvious that to meet these claims the income of the Society under the head of General Fund ought to be increased by about fifty per cent., or to be raised from 90,000*l.* to 135,000*l.* The day, we feel assured, is past in which Churchmen can be content to allow the burden of collecting money to fall upon the Bishops of the Church abroad. Too many noble lives have already been wasted, too many vigorous intellects have already been robbed of their strength, by this weary work of begging.

The Church has prayed for the enlargement of the Kingdom of GOD. GOD has answered her prayers. New doors are being everywhere opened.

Is it possible that the Church of England, with all her wealth, can grudge the money which is required to carry into effect His gracious purposes? Shall HE ask, and man refuse to give?

When HE thus summons us to go up and possess the land, shall we, for lack of one strong, united effort, despise the call of the GOD by Whom we are created, the Saviour by Whose life-blood we have been redeemed? (From *Wants of the Colonial Church.*)

## REPORTS RECEIVED.

Reports have been received from the Rev. A R. M. Wilshere of the Diocese of *Capetown;* G. J. Woodward of *Madagascar;* J. C. Betts of *Goulburn;* H. H. Brown of *Auckland;* W. King of *Quebec;* and D. S. Ritchie of *Nova Scotia.*

## MONTHLY MEETING.

THE Monthly Meeting was held on Friday, July 20, at 19, Delahay Street, Bishop Piers Claughton in the Chair. There were also present Earl Powis, Bishop Staley, the Very Rev. and Hon. the Dean of York, Archdeacon Harrison, P. Cazenove, Esq., *Vice-Presidents;* Rev. B. Belcher, W. Cadman, F. Calvert, Esq., Col. Childers, Col. Dalton, Rev. J. W. Festing, C. L. Higgins, Esq., Rev. J. H. Moore, Lieut.-Gen. Tremenheere, C.B., W. Trotter, Esq., S. Wreford, Esq., Rev. R. T. West, *Members of the Standing Committee;* and A. Allnutt, Esq., Rev. E. J. Beck, H. Bigsby, Esq., J. Boodle, Esq., Rev. I. A. Boodle, V. G. Borradaile, H. B. Bousfield, R. H. N. Brown, C. Bull, F. J. Candy, Esq., T. Copeman, Esq., T. Edye, Esq., Rev. Dr. Finch, J. F. France, Esq., Rev. C. D. Goldie, J. G. Holmes, W. W. Howard, H. M. Ingram, Edgar Jacob, W. H. Lyall, T. O. Marshall, H. Mather, J. F. Moor, J. H. Moore, G. T. Palmer, J. H. Snowden, Hon. A. C. Stanley, W. J. Stracey, Dr. Townsend, James Weston, Esq., Rev. J. H. Worsley, C. H. E. Wyche, and C. F. Wyatt-Smith.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the end of June :—

### A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

| January—June, 1877. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|---|---|---|---|---|---|
| | £ | | £ | £ | £ |
| I.—GENERAL . . . . | 13,717 | 7,184 | 2,040 | 22,941 | 41,350 |
| II.—APPROPRIATED . . | 1,551 | — | 1,873 | 3,424 | 5,996 |
| III.—SPECIAL . . . . | 11,667 | — | 1,011 | 12,678 | 21,329 |
| TOTALS . . | 26,935 | 7,184 | 4,924 | 39,043 | 68,675 |

B.—*Comparative Amount of* RECEIPTS *at the end of June in five consecutive years.*

| I.—GENERAL. | 1873. | 1874. | 1875. | 1876. | 1877. |
|---|---|---|---|---|---|
| 1. Subscriptions, &c. . . . | £12,618 | £12,455 | £12,964 | £13,274 | £13,717 |
| 2. Legacies . . . . . | 5,846 | 9,912 | 3,231 | 7,826 | 7,184 |
| 3. Dividends . . . . . | 1,470 | 2,191 | 2,020 | 1,907 | 2,040 |
| | 19,934 | 24,558 | 18,215 | 23,007 | 22,941 |
| II.—APPROPRIATED . . . . . | 4,092 | 6,112 | 3,416 | 3 974 | 3,424 |
| III.—SPECIAL . . . . . | 5,067 | 10,917 | 7,967 | 17,408 | 12,678 |
| TOTALS . . . . . | £29,093 | £41,587 | £29,598 | £44,389 | £39,043 |

3. The Standing Committee gave notice that they would recommend at the next Meeting the election of the Rev. Canon Bailey as a Vice-President on his resignation of the office of Warden of St. Augustine's College, Canterbury.

4. The following gentlemen were accepted for Missionary work :—Rev. G. Forneret and Mr. E. E. Wood for Saskatchewan ; Messrs. Keelan and Christopher for Guiana, Mr. Bailey for Madagascar, Messrs. Inman, Shepherd, and Jones, of St. Augustine's College, for India ; Mr. Thompson for Isles des Los ; Messrs. Osborne and Maclaren, of St. Augustine's College, for Missionary work generally ; and Rev. J. H. Geare for a Chaplaincy at Honduras.

The Rev. R. C. Dickerson (Upton) was appointed Organizing Secretary for the Archdeaconry of Hunts *vice* the Rev. H. J. Wale resigned.

5. A grant of 12*l.* per annum for two years was made to assist in the education of F. Abé, eldest son of the late Rev. F. W. Abé, of Borneo, at Denstone School.

6. A grant of 12*l.* was voted for certain repairs at the Memorial Church, Constantinople.

7. Resolved that the sums now in the hands of the Society's Treasurers on account of the Transvaal Bishopric be transferred to the Colonial Bishoprics Council.

8. Resolved that the sum of 2,000*l.* voted by the Society in July, 1876, towards the endowment of the Lahore Bishopric, be transferred to the Colonial Bishoprics Council.

9. Resolved that the Seal of the Society be affixed to a Declaration setting forth that the Society holds the glebe and graveyard of St. Mark's, Barbados, in trust for the Church for ever.

10. Authority was given to the Standing Committee to transact business of importance during the recess.

11. The Rev. J. Frewen Moor proposed the resolution of which he had given notice—

"That it is desirable to raise a Special Fund for the Education of Children of Missionaries."

The Rev. H. B. Bousfield seconded it.

The Rev. G. T. Palmer proposed the following Rider :—

"And that the Standing Committee be instructed to prepare a plan for providing for the maintenance and education of the children of Missionaries."

The Resolution was carried, and the Rider was withdrawn.

12. The Standing Committee reported that they had considered Col. Childers' Resolution in reference to Continental Chaplaincies, and that they had agreed to ask for certain information from places where there is no church as to the suitability of the accommodation provided, and that the Chaplains should be asked if they have any suggestions for the improvement of the general arrangements of the Chaplaincies.

13. The Secretary read an Address just received from the Synod of the Church in Newfoundland, thanking the Society for the assistance given to that diocese for 174 years, and was requested to thank the Synod for their cordial address [*see below*].

14. All the Candidates for election were incorporated.

15. The following were proposed for election in November next :—

Rev. W. S. Lach Szyrma, St. Peter's, Newlyn, Penzance ; Rev. J. Wollaston Ward, St. Mary's Clergy House, Cardiff; Rev. H. D. De Brisay, 12, Bradmore Road, Oxford ; Rev. Edgar Summers, Grammar School, Abingdon ; C. Alfred W. Rycroft, Esq., 85, Eaton Place, S.W. ; Rev. G. D. W. Dickson, St. James-the-Less, Westminster ; F. A. Wiggins, Esq., 9, Porchester Terrace, W. ; A. A. Vansittart, Esq., Cambridge, and Rev. R. C. Swan, Hothfield, Ashford, Kent.

Notices of the following Legacies have been received :—

| | £ | s. | d. |
|---|---|---|---|
| Coates, Peter Eaton, Esq., Stanton Drew, Somerset | 1,000 | 0 | 0 |
| Harris, Edmund Robert, Esq., Whinfield, Preston, Lancaster | 200 | 0 | 0 |
| Trebell, Mr. Thomas, Abbotsham (reversionary) | 5 | 0 | 0 |

## ADDRESS FROM THE SYNOD OF THE CHURCH OF ENGLAND IN NEWFOUNDLAND TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

(*Referred to above.*)

WE, the Bishop, Clergy, and Lay Delegates of the Church of England in Newfoundland, in Synod assembled, desire to express to your venerable Society our deep sense of gratitude for the fostering care so long extended by it to the Church in this colony.

The circumstances of Newfoundland have been and are peculiar. In the infancy of the colony it was the policy of England to discourage permanent settlement, and the thousands that year by year

visited the island in the prosecution of its fisheries would have been wholly destitute of the ministrations of religion, if your Society had not extended to them its care. Since the country has been permanently settled measures have been adopted with a view to mature some organized principle of ecclesiastical government, and much was done in that direction during the long episcopate of Bishop Feild; but still the work of the Church is greatly impeded for want of means; the increase of funds does not keep pace with the increase of population, and except for the aid of your venerable Society, even now the work of our Church would be paralyzed. The mention of Dr. Feild reminds us of the special debt we owe to your Society in relation to that holy man, whose righteous life and ceaseless labours have caused his name to be honoured by all people of every denomination, and his memory to be held in veneration by every Churchman in the diocese. Towards his annual income your Society largely contributed, and we know that he deeply appreciated your sympathy, which cheered him in his difficulties and encouraged him in his labour.

One hundred and seventy-four years ago your Society sent the first Missionary to Newfoundland, and from that time to the present the colony has never ceased to be the object of your care, not only in the support of the Bishop and Missionaries, but in many other ways.

At the present time you are assisting in the support of thirty-six Missionaries, at an annual expenditure of about 4,000*l.*

Besides this outlay for Missionaries, you have contributed largely towards the building of the cathedral and churches, parsonages and school-houses. You have assisted in maintaining the Church ship, and for nearly thirty years you mainly supported the Theological College.

In a word, Newfoundland has received since the formation of your body in 1701 support from your funds to the extent of more than 290,000*l.* sterling.

How can we adequately acknowledge our gratitude for such bounty!

In thanking you for your past liberality it must not be supposed that we ignore the absolute necessity for your continued assistance. In truth, we cannot well exist without it. With the utmost strain upon local resources we are unable to overtake the growing requirements of the population. Much of our wealth is carried to and centred in Great Britain, from whence we may hope that some of it may return to us through the agency of your Society.

We fully acknowledge our obligation to relieve your funds, nay even to supplement them; and we have endeavoured to make some provision for our own requirements.

The Churchmen of Newfoundland and Labrador now number nearly 60,000 souls, scattered over a seaboard of nearly 3,000 miles.

Our annual collections made in the Island for Church purposes are in fair proportion to the means of the people. We have assisted in establishing a fund, amounting to 10,000*l.* for the support of our future Bishop; another fund amounting to 6,000*l.* for the endowment of the Theological College; another amounting at present to 3,681*l.* for the completion of the Cathedral, besides the erection and support of churches, schools, and orphanages.

And yet there are Missions extending along a seaboard of hundreds of miles over which but one clergyman can be placed, and many settlements where the ministrations of the Church are not performed more than once in a year, and sometimes not so frequently. These neglected Christians are principally our own countrymen, and are earnestly desirous of the means of grace, so impossible to be extended to them, except through the material aid your Society supplies.

Your watchful care over the Church in this diocese justifies us in believing that your valued Secretary will gladly consent to be associated with His Grace the Archbishop of Canterbury, and the Lord Bishop of London, as a body to whom we have on this occasion, by an Act of the present Synod, delegated the office of selecting a chief pastor over this diocese.

When seeking on a former occasion for a Coadjutor-Bishop we adopted a similar course, and we trust that your Secretary will again be kindly disposed to give us his aid, and thus, as it were, perpetuate the connection between Newfoundland and the Society for the Propagation of the Gospel in Foreign Parts, which we hope may become still more intimate as years pass by.

THOS. M. WOOD, Ecclesiastical Commissioner,
*Chairman.*

JOSEPH F. PHELPS,
*Clerical Secretary of the Synod.*

G. T. RENDELL,
*Lay Secretary of the Synod.*

THE

# MISSION FIELD.

The field is the world. The seed is the Word of God.

SEPTEMBER 1, 1877.

## CALCUTTA.

### DIOCESAN CHURCH CONFERENCE.

A SUPPLEMENT to the *Indian Church Gazette* for the 7th of July contains a full account of the first stage of the proceedings at the first Church CONFERENCE for the Diocese of Calcutta. It assembled on Thursday, the 5th of July —only a day before the regular publication of the *Gazette;* so that we must wait for the next mail before a complete report of the transactions can be received.

The Conference was opened by a special service in the cathedral at 6 P.M., and at 7 o'clock the members were all assembled in the north transept, to the number of about 100—the laity being in the proportion of two to one of the clergy.

The Bishop of Calcutta opened the proceedings by a brief statement of the circumstances which had led to the Conference being held; and, having expressed the satisfaction he felt at having been permitted to inaugurate the Conference, he proceeded to explain the particular subjects upon which discussion would be invited. And at the close of his remarks the Bishop requested those present, as faithful members of the Holy Catholic Church — as Christians striving to build up GOD'S Church in India—to rise and join him in repeating the grand exposition of their common faith contained in the Nicene Creed.

The recital of the Creed ended, the Bishop called upon the Rev. A. O. Hardy to read the first paper, which was upon the

subject of the constitution and objects of Diocesan Synods in general. In the course of an able summary, from ecclesiastical history, of Church doctrine upon the subject of councils and synods, Mr. Hardy pointed out the particular functions which Church conferences are intended to discharge, and the particular needs they supply; and then proceeded to apply the principles thus arrived at to the especial requirements of the diocese of Calcutta, contending that the facilities for intercommunion afforded by a conference were urgently demanded by the contemporary circumstances of the Church in India.

An interesting discussion followed Mr. Hardy's paper, which served to bring out very strongly the almost, or indeed entirely unanimous, opinion of those present as to the great advantages of diocesan synodical action.

At 8.20 P.M. the Bishop summarized the points elicited by the discussion of Mr. Hardy's paper—a discussion in which the following speakers (including two Hindus) took part :—Sir W. Herschell, Mr. Fergusson, the Revs. K. M. Banerjea, S. B. Taylor, W. R. Blackett, W. Ayerst, B. C. Choudhury, E. K. Blumhardt, D. T. Barry, and Messrs. W. Waterfield and W. H. Ryland.

The general opinion certainly seemed to tend towards the desirability of making the diocesan conference of India a permanent institution; and while we wait for the further reports of the subsequent proceedings on this occasion, we cannot doubt, from the tone of the Calcutta Conference, that there appears every likelihood of this result being realised.

### MISSION WORK IN THE DIOCESE.

Two reports from the Rev. J. Reuther, received too late for full notice, give an encouraging account of the work on which he is engaged in ST. SAVIOUR'S Mission, in the city of Calcutta.

A large portion of Mr. Reuther's reports is occupied with an interesting account of the progress towards full Christian enlightenment of two young Muhamedans who have been received as catechumens. They belong to the class of servants—a class which Mr. Reuther finds to be as a rule the most difficult of access of all the native population at Calcutta; and their progress appears all the more gratifying on this account, and it may be hoped that Mr. Reuther's next report may contain the news of their having received Holy Baptism.

Writing from BARRIPORE, the Rev. Wm. Drew gives an account of a journey he made in the spring to the remoter districts of his Mission. He appears to have been considerably hindered by unfavourable weather and other untoward circumstances, but succeeded to a certain extent in the object of his journey. Speaking of the general state of feeling prevalent in the communities he visited, he states his opinion that a good deal of discontent which he found is due to the fact that the temporal welfare of the Protestant communities suffers by comparison with that of the much cared for members of the Roman Catholic communion. The feeling of discontent is also ascribed by Mr. Drew to the want of a good chapel, and also to the inefficiency of the late native reader, who, Mr. Drew says, "though painstaking, had neither force of character nor ability enough to command the respect of the people." We are sorry to hear that Mr. Drew found that there was "a rampant spirit of disloyalty abroad, which encouraged restless minds to fasten upon anything and everything as a ground of objection." We hope that Mr. Drew's experience was exceptional in this respect. Notwithstanding all the difficulties of his work, Mr. Drew still hopes that progress is being gradually made; and we sincerely hope, with him, that his hands may be strengthened by a permanent increase in the staff of his fellow-workers—a result which Mr. Drew himself believes is necessary to insure anything like efficient pastoral supervision.

From HOWRAH the Rev. B. C. Choudhury reports that the Mission is being carried on in its various organizations very much as usual. An excellent head master has been provided for the school, and the progress of the scholars appears eminently satisfactory. In his pastoral work Mr. Choudhury finds the chief difficulty in the doubt which overshadows the interpretation of the Church's rules of discipline and ritual, so that with no very readily ascertained Church law, schisms and other pernicious results are produced.

From CHAIBASA, Singbhoum, the Rev. F. Krüger sends three very encouraging reports. The following is his summary of work accomplished last year:—

"Six schoolmasters have been employed in one Mission, and three readers. Divine Service has been held in the following villages—Katbari, Sasopiri, Kendrey, and Tukria, in which villages we have chapels. Fifty-nine persons were baptized . . . . Holy Communion was celebrated eighteen times, with 561 communicants."

The following incident aptly illustrates the feeling of the natives in regard to conversions. On the 10th of April of the present year Mr. Krüger tells us that he called upon a native who was inclined to embrace Christianity. "His wife was not then at home; but when she heard about the will of her husband, she . . . . became so angry that the poor fellow got a good beating from her. Catching his hand, she went away with him, and he followed like a sheep."

The following account of native Missionary effort at CAWNPORE will be read with interest, as showing the need of educated men in dealing with Indian free thought. It is from the pen of Bábu Biswas, head master of a well-known school in Cawnpore, who, after stating that his usual preaching station is the public bathing-place, where he is sure to get a good gathering of people, writes thus:—

"I also visit the houses of almost all the respectable and well educated persons in the city, *i.e.* from the sub-judge to a lower grade clerk in any of the offices here. These men take great interest in holding religious conversation with me. Some of them read the works of Strauss, John Stuart Mill, Huxley, and other works of a similar nature; and in order to meet their objections I read these anti-Christian books myself, and at the same time lend them such books as refute the objections raised by the infidel writers alluded to."

Mr. Biswas gives a very interesting narrative of one educated Bábu's conversion, a young man with whom Mr. Biswas became acquainted in a hospital ward at Cawnpore, and who, after some hesitation, freely embraced Christianity, and received Holy Baptism a few days before his death in the hospital.

From the important station of ROORKEE an interesting report has reached the Society of work effected during the first quarter of the present year under the superintendence of the Rev. F. H. T. Höppner. The long contemplated transfer of the orphan boys from Cawnpore to Roorkee was accomplished during Mr. Höppner's return journey from attending the Bengal Conference at Bishop's College on the 1st of March. The lads, thirty-three in number, were handed over to Mr. Höppner's charge by Mr. Dunne, of Cawnpore; and after a railway journey which greatly interested the boys, Roorkee was reached on March 10th. "The boys," writes Mr. Höppner, "are quite a novelty to the inhabitants, who are delighted to see them walk out in the evenings two and two behind each other; they call them 'the Christian regiment.' Some of them still bear the effects

of the famine from which they have been rescued visible in their faces or constitution . . . . but on the whole they look tolerably well . . . . Four of the biggest boys have been apprenticed in the workshops, and two or three more will (D.V.) follow soon."

The preaching in the bazaars, of which an account was printed in the June *Mission Field* (p. 189), was being continued with every sign of successful results.

"It is a consolation," adds Mr. Höppner, "to see that people are not altogether indifferent in respect of the preaching of the Word. It is manifest their hearts are touched very often; they cannot withstand the force of the Word of GOD. Yet to break through is not so easy as one might suppose: for they have to give up *all*. Still it is an encouragement to see that some break through, and in the face of their countrymen and friends confess the Name of Christ. So we have a young man of twenty-one years of age as an inquirer or catechumen, who has a great desire to learn the principles of Christianity and become a Christian; he is making very good progress, and we trust he will soon be ready to receive Holy Baptism, for which he has applied several times already . . . . He has become a Christian for the salvation which he cannot obtain in his Hindu religion."

The sixth annual report—that for the year 1876—of the CHANDA AND CENTRAL INDIA MISSION has been forwarded to us, and we regret that space will not permit any but the bare acknowledgment of the good work which this excellent Mission is effecting. The report contains accounts of Mission work in process of being carried on in the fourteen stations of the Mission, each of which is under the superintendence of its respective catechist. Of the important area thus occupied by the Central India Mission, it must suffice to say that in each case the work appears to be in a praiseworthy condition; and we heartily hope that fresh successes may attend the efforts of the catechists under the superintendence of the Chaplain. This Mission is independent of the S.P.G.

In the same report is an interesting account of the Mission which was set on foot by the late Bishop Milman in 1868, with the intention of evangelizing the Gonds, or aboriginal tribes of Central India, and which now has for its station a locality called CHIKALDA, twenty miles north of Eilichpore. The organization of this Mission falls under the practical management of the chaplain at Berar, the Rev. H. Haden, who, without being able to report any definite

evangelistic conversions, is sanguine of ultimate success in the work on which he is engaged.

The Rev. R. R. Winter of DELHI has been advised to recruit his health by a visit to England next year. It seems a providential circumstance that the first Missionaries proceeding from the CAMBRIDGE UNIVERSITY MISSION, the Rev. Messrs. Bickersteth and Murray, will probably reach Delhi some months before Mr. Winter's departure. The admirable system of missionary work already organized in Delhi is described by Mr. Winter in a paper which we reprint on pages 380—388.

During the five months ending May 31st twenty-four adults were baptized, of whom only two were women, while the men were nearly all quite unconnected, so far as their temporal interests went, with any Christian influences; so that their motives in seeking to be received as converts were, it is to be hoped, wholly disinterested in this respect. Of the converts, fourteen were drawn from villages varying from fifteen to thirty miles' distance from Delhi. "The movement among these converts," writes the Rev. R. R. Winter, "sprang from one man, in a village on the Agra road. He influenced others in his own and neighbouring villages; a catechist was then sent to itinerate among them; and thence, quite spontaneously, they offered themselves for baptism, and after preparation were accepted." In striking contrast with these disinterested conversions is the condition of others whom Mr. Winter visited in the spring of this year:—"The weavers who were baptized, some by the Rev. Lala Tarachand, some by me, between 1872 and 1874, are in an unsatisfactory condition. I think their original motives were not good, and that the catechist in charge led them to expect various advantages, when these were not forthcoming; so that as soon as their caste-fellows brought pressure to bear upon them they became careless . . . I expect a great weeding will have to be made."

In other respects the work appears more satisfactory. Agencies for evangelistic work and for educational purposes were being multiplied in the district. Among others, "the generosity of an English gentleman enabled us to open a shop for the sale of vernacular and English books early this year. Of this only half the expenditure falls upon the Mission, as the Punjab Religious Book Society is always ready to pay half the cost, and to supply books at a cheap rate for book-shops."

The Zenana Mission at this station is making remarkable progress.

The lady in charge of it—Mrs. Seymour—has now 108 pupils, with a staff of native teachers, who under her superintendence visit the district systematically. The municipalists of Riwaree showed their appreciation of this most valuable department of Mission work by giving a site for a house and Rs. 1,000 towards the cost of building it—the rest of the expenditure being defrayed out of the liberal grant made to the Delhi Mission by the S.P.C.K.

The following extract from Mr. Winter's journal describes the visit of Bishop CALDWELL to this district:—

"Easter Tuesday.—The past five days have been peculiarly interesting, partly owing . . . . to a visit from Bishop Caldwell of Tinnevelly, accompanied by Dr. Strachan, the S.P.G. Madras Secretary. The Bishop preached on Good Friday morning . . . . The church was well filled, and the people were much impressed with his earnest sermon, adapted to them in a way which his thirty-nine years' Indian experience made doubly telling . . . . On Easter Eve we had a festival service, with processional hymns and some baptisms—nine adults and three children. I have never seen the church so well filled at an evening service . . . . We had a glorious congregation on Easter Day, the Bishop preaching again; the church crowded in every corner, and 115 communicants . . . . Soon after Easter the leading member of the congregation, Professor Ram Chandra, made the liberal donation to the Delhi Native Pastor Fund of Rs. 100 (to the fund invested in Delhi), and Rs. 1,000, sent to the Bishop of Calcutta, to be re-invested for the same purpose there."

In a letter dated April 19th, the Bishop gives us his own impressions of what took place on this occasion. He writes:—

"We were very much interested in what we saw of the cities and Missions in the North-West . . . . but of all we actually saw, the work at Delhi, carried on by Mr. and Mrs. Winter, of our own Society, gratified us most. We there saw what can be done, even in this part of India, by energy, earnestness, and determination, combined with perseverance. We found that no fewer than eighty-nine adults had been baptized during the previous year, and on Easter Eve, whilst we were there, ten more adults were baptized. We should regard such an ingathering with delight, even in Tinnevelly. Besides other sermons and addresses, it gave me much pleasure to give an address to the Mission agents employed in Delhi and the neighbouring country, who were assembled for the purpose,

and who reached the large number of forty-four—a number reminding me again of Tinnevelly—not including the masters in the high school."

Two events of local interest furnish matter for the report of Mr. Cameron from TEZPORE in ASSAM,—one, the death of the first convert of the Mission, Benjamin Nonku Sing, who was baptized on the 19th of September, 1850, and who died last Ash Wednesday. The other event is the ordination of Mr. J. Isaacson, which we sincerely trust may be fraught with blessing to the people among whom his lot is cast. The Rev. S. Endle, the zealous and able Head of the Assam Mission, returns to India this month after a very short visit to England.

From THAYETMYO in British Burmah the Rev. C. H. Chard sends an interesting account of the state of the Mission, written on the point of his departure thence to the more important station at Mandalay, temporarily vacated by the Rev. J. Fairclough. Mr. Chard was anxious to see the Mission school put upon a more effective footing, and points out the disadvantage that would arise in regard to the prospects of evangelizing the population, if the Government were to take the school into their hands, when of course secular instruction would be their primary, and, indeed, sole object. That the heathen scholars are well affected towards Christianity, the following incident proves:—"On Christmas Eve," writes Mr. Chard, "the boys turned out in a body and went into the jungle and fetched in flowers and evergreens for the decoration of the station church. And early on Christmas morning, whilst the ladies and soldiers were putting up the decorations, a long stream of these boys poured into the central aisle, each with trays of roses and the best flowers they could procure from the gardens of the neighbourhood. I learnt that they had been clubbing their 'pice' together for some time previously, and had bespoken these flowers of the gardeners in order to make an offering to the church at Christmas. It was a sight to see a crowd of Burmese—mostly heathens, alas!—in gayest silks streaming into a Christian church with offerings of the choicest flowers for the Feast of the Incarnation; and it made me regret deeply that I had not done more for their spiritual enlightenment, that the offerings might be laden with the odour of devotion to the true GOD and Father of us all."

In justice to Mr. Chard it should be added that though sent and supported by the Society as a Missionary to the heathen, and though

specially qualified for that work by his knowledge of the Burmese language, he has been constrained for years to devote his time to the English soldiers and civilians who want a Chaplain for Thayetmyo and Prome. Under these circumstances it is satisfactory to learn that some native Christians owe their conversion to the influences received at school.

Another important point touched upon in Mr. Chard's last report from Thayetmyo is the urgent need of paying especial care to the subsequent *edification* of converted natives. "Have we any right," he pertinently asks, "to set about persuading these people to believe in GOD, and, having gathered them out of the surrounding heathen population into the Church, leave them without provision for their pastoral care? It is cruel in the extreme, and very injurious to the Name of Christ; for they being thus left too often find the pressure of the heathen influences in which they live too strong to be resisted." The remedy Mr. Chard desires is the appointment of a wise and really efficient catechist, and as Thayetmyo must be left for a considerable interval without a Missionary, this remedy seems certainly to be urgently needed.

Miss Barr's carefully managed arrangements appear to be producing excellent results in the all-important sphere of female native education, under the supervision of Mrs. Chard, in this district. Of twenty or thirty girls attending Mrs. Chard's girls' school, eight are boarders, whose parents have pledged themselves to permit them to continue three years in the boarding-school. The influence for good which is thus brought to bear upon the girls is, as might be expected, very considerable, and productive of results that extend even to the friends and relatives of the children; while the baptism of the boarders has of course the immediate consequence of rendering Miss Barr's work with them, in the daily routine of a Christian household, far less anomalous than hitherto.

Mr. Chard gives an encouraging account of the work of the Ladies' Association in Thayetmyo; and we sincerely hope that the flourishing condition of this department of Mission work, conducted by a Committee of five ladies, may be sustained and increased.

An extract from the Record Book of St. John's College, RANGOON, dated 22nd May, 1877, contains a very encouraging statement of the admirable and laborious educational work carried on under the Rev. John E. Marks. A confirmation was held by the Bishop

of Calcutta in the College chapel at that date, when fifty-six candidates were presented; and the Bishop expresses his approval of the condition of the school in terms of the warmest commendation. Of the actual number of scholars, Mr. Marks writes on June 14th, "We have now reached a stage in the College when we can receive no more pupils either as boarders or day-scholars. We have 450 pupils, of whom 96 are boarders." Of the result of baptizing some of these, Mr. Marks states that this, "so far from diminishing, seems to cause the number of scholars to increase."

In reference to the Bishop's visit, the following will be perused with interest. Writing on June 21st, Rev. James A. Colbeck says: "The Bishop's visit has, I think, been productive of great good. . . . Practically two Missions have been separated off from the College and put under my care.

"(1) *The Tamil Mission of S. Gabriel.*—This is in Rangoon. We have long had regular services for the Tamils, and as they showed signs of zeal we have encouraged them. At present we are trying to build a church. The Bishop has sanctioned the scheme; the chief commissioner has promised a site; the congregation of Tamils has promised Rs. 1,700 (or 170*l.*), and we hope to get help from friends."

He goes on to state that members of the congregation are offering various gifts for the church, and that others have promised to subscribe Rs. 50 per mensem for the salary of the newly-appointed sub-deacon. "It is a great joy to see so much zeal and earnestness. I trust it is all real and genuine."

(2) Speaking of the *Burmese work*, intrusted to his care by the Bishop, Mr. Colbeck tells us he is on the point of taking up his residence at Kemmendine—a large Burmese village, close to Rangoon, where the Missionaries have applied to the Government for an acre of land as a free grant, and are in hopes of being able to erect a temporary chapel with the help of the Christian Burmans.

"Purely Missionary work—*i.e.* not schools—will be carried on here, and those of the Kemmendine people who are desirous that their children should learn English will have to send them to St. John's College at Rangoon. The Tamil Mission, as soon as the church is built, will be self-supporting, it is hoped."

Of the Burmese Mission (St. Michael's), Mr. Colbeck tells us that it is in process of formation. Till he took the new house

there were converts but neither house, school, chapel, nor church. These and all other requirements, however ambitious, will, Mr. Colbeck believes, be supplied sooner or later; "and if not," he concludes, "why, then, self-denial will be learnt by all concerned."

## VISITATION OF BURMAH BY THE BISHOP OF CALCUTTA.

The *Indian Church Gazette* for July 7th contains a detailed narrative of a visitation tour of the Bishop of Calcutta at the end of May and the beginning of June last.

The Bishop's original intention had been to visit Moulmein for Trinity Sunday, afterwards returning to Rangoon, to proceed up country on a short visit to Prome and Thayetmyo; but a reversal of this arrangement was rendered necessary by changes in the sailings of the steamers, of which the time-tables had given no previous warning.

We must content ourselves with the following outline of dates and places, referring our readers to the *Gazette* for a full account of the various incidents of the visitation.

The Bishop's party left Rangoon for Prome by the new railway early in the morning of Friday the 25th of May. Prome was reached late the same evening, and the Bishop received a hearty welcome from the members of the small English community, headed by Colonel MacMahon, Deputy Commissioner. An excellent Church feeling appears to prevail among the few English residents, and Major Dunn, executive engineer, has already drawn up plans for the erection of a church. The next morning was spent in various good works by the Bishop, and at 11.30 the river gunboat *Irrawaddy* was in readiness to convey his party up the river to Thayetmyo, which was reached the same evening (Saturday) at 5·30. Trinity Sunday, May 27th, opened with parade service at 7 A.M., when the Holy Communion was celebrated and a sermon preached by the Bishop. Evensong was said at 6 P.M. A Confirmation, followed by an inspection of the S.P.G. boys' school, the regimental school, the hospitals, cemetery, and S.P.G. Ladies' Association girls' school, sufficed to occupy most of the hours on Monday the 28th; and at daybreak on the 29th the start to Rangoon was effected. Tuesday, Wednesday, and Thursday were occupied in the journey, with short stoppages *en route* at Prome and Henzada. Rangoon was reached on the afternoon of Thursday, May 31st, and soon after daybreak the next morning the Bishop embarked on the *Busheer*, bound for

Moulmein, which was reached the next day, June 2nd. Sunday, the 3rd, was occupied by a succession of services, the Holy Communion being attended by thirty-two communicants. Monday witnessed the inspection by the Bishop of the church, cemetery, and orphanage at Moulmein, and a Confirmation, at which sixty-six candidates were presented, in the evening. Dinner with the commissioner, Colonel Ardagh, and a reception at Mr. Macleod's, brought the day's work agreeably to a close.

## ORGANIZATION OF THE DELHI MISSION.

THE following interesting essay is from the pen of the Rev. R. R. Winter, and we are sure the readers of the *Mission Field* will be glad to see it reproduced in our pages :—

I have been asked to write a paper[1] on the "Organization of Mission Work." "Organization," I suppose, is nothing but an answer to some grave questions that must arise in the minds of thoughtful people, *i.e.*—

1.—How can we adequately bring the work of the Christian Church to bear on the enormous population before us?

2.—What means can we use to touch the minds of the people, so as to get into real contact with them, and call out their sympathies?

3.—What can we do to make our work such that it will not depend on one short-lived generation of Missionaries, but be capable of bearing deep-rooted and lasting fruit in the future?

I do not wish to trouble the Conference with theories, but will simply give an account of the mode of work we have found practically useful in and around Delhi.

I. The Mission when it was re-founded after the Mutiny by my very dear friend Mr. Skelton, Fellow of Queen's College, Cambridge, early in 1859, found before it a city population of 150,000 (since risen to 165,000), with 3,148,858 people in the towns and country districts. Nothing could be better than the local habitation chosen by Mr. Skelton for the Mission; placed well in among the people, near enough to one of the city gates to ensure fresh air, yet, owing to the spread of large suburbs beyond the walls, almost in the centre of the population, it enables the people to feel that we

(1) Paper read at the S.P.G. Mission Conference held in Bishop's College, Calcutta, on February 28th, 1877.

are one with them and they with us. In choosing a site for a Mission, there are, I would venture to think, three most important points to be aimed at; it should be near the people whom we wish to influence; it should not be among the houses occupied by the English residents, as natives will be too shy, or too indifferent, to run the gauntlet of *chuprasies* and servants at other houses in hunting for the Missionaries, and it should be permanent, so that the people, especially those from the country, may make sure where to find us.

After securing this site we began to feel that in many places the Mission forces, whether the working staff or the congregation, were too much centralized; we therefore determined not to gather the Christians into one centre, but to leave them scattered over the city to be small centres of life in their own neighbourhood. Perhaps, as some one said years ago, they may not be stars, but only humble farthing rushlights; but still, relatively to the surrounding darkness, even that light is welcome and visible; further, they acquire greater stability of character by battling with surrounding difficulties; they retain their national customs and lose that dependence, narrowness, and cliquism which is too often characteristic of Indian Christians. After gradually extending various Mission agencies over all parts of Delhi, we determined some two years ago to give a more definite form to the system, and therefore divided the city into eight "parishes" or districts, all bound together, yet each the centre of its own work and organization. Delhi easily lends itself to this division; outside the walls there are three large suburbs, each of which forms a compact and definite charge; the position of the city gates naturally denotes four more districts, while St. Stephen's Church and the neighbouring school, hospital, and Mission houses point out the eighth division, which forms a natural centre round which the others gather. Each of these districts we have placed in charge of a head catechist, who lives among the people, and is responsible for the work among both Christians and non-Christians. He has under him "readers" and school-teachers; in each there is a school for the higher and middle orders, and one or two for the lower orders; the women, high and low, are visited by the Zenana Missionaries and native district visitors; and in six of the divisions a place is set apart for public worship. These are mostly small upper rooms and school-houses; only one, the Chapel of the Resurrection, being properly fitted up and officially licensed. Two weekly services

are held in each parish, *i.e.*, on Sunday evening and one week day evening; while all are gathered together for Sunday morning service and Holy Communion in the central Church of St. Stephen the Martyr. I will now leave the city to complete the topographical division of our work. First, we have to provide for the villages within a radius of ten miles from Delhi. Recent converts have gone to their villages, and have stirred up their friends to ask for instruction. We have now converts in six villages, where a year ago there were none; for these people we send school-teachers under the superintendence of the catechist whose city parish lies nearest to any particular set of villages; thus each has some rural work in addition to his other duties, and a whiff of the pure fresh air of the country does them all the good in the world. Then comes the more distant district, with large towns varying from 20 to 50,000 people, at distances of from twenty to 100 miles. If this great tract of country were roughly divided into three, each ought to be in charge of an ordained Missionary, or following the Master's example, two ought to be sent; there would thus be about a million of people in each division. The Society, however, being unable to provide the men, we have had to grapple with the difficulty as best we might; therefore under the direct sanction of Bishop Milman (to whose help, advice, and sympathy, at once so hearty and so loving, all church workers owe an untold debt of gratitude), we formed a plan by which European Zenana Missionaries are sent to teach the women and open girls' schools, while catechists carry on the work among the men. We occupy now, in varying degrees of efficiency, six branch Missions, which in their turn have thrown out ten substations. Aided by the Ladies' Association, and owing to the liberality of the S.P.C.K., we have been able to send Zenana Missionaries to two of the chief of these towns; three more are crying out for ladies, but we have no funds. We intended, in the same way, to send a medical lady to each chief centre, but this too our poverty has thus far hindered. These country districts border on one another, so that the work of each set of men dovetails into that of another, and a network of Christian teaching, of some kind or other, is spread over the country.

Before proceeding further, it will be understood, that though I am bidden to describe the work as a whole, yet that it is shared in by no small body of fellow-workers, more especially by my only ordained colleague, Mr. Tarachand, by the two Medical Missionaries,

by twelve ladies of the Zenana Missions, and by those in charge of the boys' schools.

II. I have ventured to show you how we topographically map out the work before us; there now remains the far more difficult question as to how to influence the various classes of the people.

Let us see what the classes are among whom we have to work. Without any wish exactly to obliterate the broad distinction of male and female, one does find practically that there are three divisions of Indian humanity, each demanding a separate mode of approach, *i.e.* the men of the better classes, the secluded women of the same, and third, the low-caste people of both sexes. We have had to try to solve the hard problem of how we can get down into the minds of these people, so as to make them *care for* us and our message, so that our work may not be a mere scratching of the surface, but such that it will reach down to the heart of human feeling. In such a case, I think we should try to come before the people, not merely as the preachers of a new religion, a capacity in which they care for us little enough, but as friends and sympathisers, and that we should aim at benefiting *the whole man*, not only part of him. This brings me to the educational part of our work: for boys of the better classes there is St. Stephen's High School, in the chief street of the city, with branches in each of the eight divisions; these contain 900 boys, and form a great sphere of usefulness not only in the actual teaching given, but in the friendship formed with the boys, who may be attracted to us by visiting their homes, by talking with them out of school, and by treating them, *mutatis mutandis*, as we would English school-boys: thus a man of the right sort will impress his mind on a large number of boys and young men as they pass through these schools. This is not the place to enter on a vindication of Mission schools. I would only say—

1*st.*—That they are almost the only means of reaching the better classes of the people.

2*nd.*—That without influencing the minds of the young it appears a hopeless task to elevate a nation.

3*rd.*—That this is a special way of storing up forces which will steadily gather strength, till they influence the minds of future generations, and thus form a preparation for the future acceptance of all that is manly, vigorous, and vitalizing in the religion of Christ.

For the education of Christian boys a small boarding-house is attached to the High School, which, if properly developed, may be

of great value for the future; this has its distinct Christian discipline, and the boys help to form St. Stephen's choir; but for all matters of ordinary schooling, I think, it gives them better manners and wider minds, and makes them grow up more in sympathy with their own countrymen, if they mix with their non-Christian schoolfellows.

Then comes a branch of work so closely bound up with the real success of schools for boys, that the two should ever go hand in hand,—I mean the education of the women. This we carry on in a variety of forms: first, Zenana teaching proper, *i.e.* teaching secluded women and girls in their own homes; second, schools for very young girls; third, two normal schools for training native women as teachers; fourth, an industrial school; and fifth, a school for the European and Eurasian children of the station. This is additionally useful, as it is attended by the native Christian girls, and a small boarding-house is attached to it. This is not yet a success in a financial point of view, for the better classes of Christians make it a *sine quâ non* that the superintendent should have been educated in England, and we cannot afford the importation. Over 700 women and girls are taught by these various agencies. With regard to the welfare of Zenana Missions generally, I think it essential that they should not form a separate institution, but that they should be part of, and closely bound up with, the general Mission. Out of the three presidency cities, ladies who do not work under the superintendence and protection of the Missionaries do not win the confidence of the mass of the people. Also it is most important that they should be guided by a married lady, otherwise they may teach in improper houses and serve to make vice more attractive, or they may become involuntary causes of that very intrigue, the fear of which induces many respectable families to avoid female education. I would also add that care should be taken not to allow Zenana visiting to dwindle into tittle-tattle, or the interchange of a few pious phrases and a text or two; but ladies should take a definite scheme of studies to the women, if they desire to elevate their social or moral standing, or to give them an impulse towards a living and intelligent Christianity. To keep the staff in good health, a branch Zenana Mission has been opened in the hills where they can recruit their strength without idleness.

I now come to what I ventured to call the third division, the lowest classes. Distinct work for the evangelization of the poor, and suited to their character and circumstances, has been found to be not without results. These people are peculiarly accessible, and

they are heartily glad to receive visits as they sit over their long day's work, shoe-making, or weaving, or what not. We have schools, numbering 650 boys among them, of the simplest description, giving the merest elements of teaching. The boys leave young to help their fathers, and therefore the local catechist frequently holds afternoon or evening school for grown-up young men, after which they attend evening service in the little chapel, or what does duty as chapel, of their district. These simple and short services form a prominent part of the work among these people. They are attended by the heathen around, who thus at once get direct teaching and become acquainted with Christian worship. In this manner mutual prejudices are lessened, and building up the Church and gathering in outsiders go on, as I think for mutual stability they ought to do, hand in hand. This is how we try to get at the masses: "masses indeed, and yet, singular to say, if with an effort of imagination thou follow them into their clay hovels, the masses consist of units, every unit of whom has his own heart and sorrows." In addition to the above agencies, systematic public preaching is carried on. This always takes place at the same place on the same day of the week; thus the people know where to find us; the audience is of a less hap-hazard description, and the same hearers are often present month after month. Public preaching is carried on also by Hindus and Mussulmans, and is thus quite an institution of the place.

Connected with this branch of our duties, the catechists and other agents come every Monday to talk over their work, by no means the least fatiguing of a Missionary's duties. We English feel with Carlyle, "Rarely should a man speak at all, unless it is to say that thing that is to be done, and then let him go and do his part in it and say no more about it;" but how many of our workers have yet come to that stage?

We should, however, do little to win the hearts of the people if ignorance and degradation were the only kind of suffering we tried to relieve. So long ago as 1863, my wife, finding so many cases of physical suffering in the Zenanas, determined to do what she could to relieve simple cases by giving out medicines, and nursing the sick in epidemics of fever and cholera. This, however, was beyond her strength, and while at home in 1865 we got some friends to raise funds for a medical mission to women. There are now two agents—a medical man paid by the Society, and a German lady

paid by this private association in England. This work is carried on under three heads: women and children of the better classes are attended in their own homes, others come daily to the dispensary, where also we take a few in-patients, and seventeen women are trained as professional nurses. The wide influence and popularity of the medical mission are shown by the fact, that in the nine months ending December 31st, 1876, 6,169 separate cases were relieved, with an aggregate of 19,629 attendances. We have every evidence that the work is, professionally, successful; and in a long chain of slowly working causes, I know nothing more likely to win the hearts of people to Him "Who went about doing good, and healing all manner of sickness."

We have also a small refuge for fallen women, the only one of the kind of our own Church in this presidency. Women of all religions are admitted, and their caste is not interfered with, but they generally become Christians, and marry respectable husbands.

III. With regard to the permanency and ultimate success of work, they can, I think, be best secured by agencies for training workers. We have, therefore, besides the native normal schools I have mentioned, a small school for training young European women as Zenana and school teachers. This is the only training institution of the kind in Northern India, and if not deprived of its funds, which appears lamentably probable, it may supply regularly trained Church of England teachers to all that part of the country.

The training of catechists and readers is another matter of most vital importance. The men attend a weekly class held by the Rev. Lálá Tarachand; but over and above this, we both feel that they need regular and systematic teaching, secular as well as doctrinal. I can conceive nothing more likely to spread a knowledge of the Christian faith far and wide, where Europeans or natives of high education are too few, than a thoroughly well-trained band of itinerants and other agents, working under the guidance of the ordained Missionaries—not that I would withhold ordination from them, but I would wait till they feel the inward call to that more complete and permanent devotion to the service of their fellow-men. It is surely more statesmanlike to use the material at hand, and do all in our power to mould, purify, and elevate it, than to be ever gazing for succour at those white chalk shores of old England, whence it seems hopeless to look for more than a thin stream of Missionaries.

This leads me to a very essential part of organization—that of funds. Let those engaged in Missions labour as hard as they will, it is simply impossible for them to raise enough money for a supply of teachers equal to the demand. A burden heavier than they can bear is thus thrown on the Missionaries over and above their legitimate work. What I want is that our societies at home should get a firm grasp of this idea, of a large employment of a trained native agency under superintendence;—the native Church is too small to give much, English people have endless other calls, and we can hardly expect Hindus and Mussulmans to pay for their own conversion. It is worth noticing that the catechists of the Church Missionary Society in the Punjaub receive a third more pay than ours in Delhi; their Zenana Missionaries receive a higher salary; their Amritsur Mission, with neither more varied work nor covering a larger sphere, received in one year Rs. 25,000 from their Calcutta committee against only Rs. 13,000 spent on Delhi. One possible cure of this very radical evil would be a plan of "half endowments" started by that great organizer, Bishop Gray of Capetown, thus *half* the income of everything would be permanently secured.

At the risk of being very wearisome, I have tried to show you the general system by which we attempt to win the hearts, and attack the misbeliefs, of the people intrusted to us; but there is one centre in the line of attack without which, I venture to think, much of the rest is useless, and that is the Church itself. I feel that our work in the distant districts and the neighbouring villages, and in the city parishes, all centre back on the life springing from the Church, whether the services in St. Stephen's attended daily by Christians and non-Christians and its weekly communions, or the corporate life of the congregation. With the object of getting the people to look on the Church as a living brotherhood, we have aimed at getting them to consult on their own local affairs, and on matters concerning the general welfare of the community. Thus each city district, where there are a sufficient number of Christians, annually elects two representatives, while the senior Missionary appoints a third; these men help the local catechist in cases of discipline, and in discovering the character and motives of new candidates for baptism; all these representatives, with a few other leading men, form a Church council for the whole congregation. Our custom is to meet, at the least, every St. Andrew's Day. This is but in an embryo condition, and requires being carefully worked

out. Particularly also let us obtain the co-operation, advice, and sympathy of the English residents of our stations by committees or any other means in our power—that in this respect also ours may be the work of the Church, not of a part of it. It is impossible to touch to-day on the important subject of the Native Pastorate, but I am convinced that the organization of the Church is the soul of the organization of Missions.

It may be objected that in the system I have described, and in the principles on which it is based, over-much time and thought is devoted to indirect agencies. Yet it is by such processes that we can get down to the minds of the people; only by long and friendly intercourse can we discover that truth that lies in their minds and in their systems on which we can build and bring out for use—

> "Though truths in manhood darkly join
> Deep seated in our mystic frame,
> We yield all honour to the name
> Of Him Who made them current coin."

Archbishop Whately says, "The man that is in a hurry to see the full effects of his own tillage must cultivate annuals, not forest-trees." Let us then work on principle and not haphazard, and aim, by a careful preparation of men's minds, to lay deep and broad those foundations on which may be built a strong and all-embracing Church in the future—a preparation which will lead not to the growth of an ignorant Christianity in place of an irrational superstition, but which will lead to the lasting elevation, spiritual and mental, of the people of India, and make them better men and better citizens.

In this as in all great work for the good of men, we shall have untold perplexities and disappointments; but they will all the more make us look up to Him Who says, "I will be exalted among the heathen; I will be exalted in the earth." It is a matter of vital forces, and we need not doubt but that the pure, keen light of Christianity will absorb what is good and destroy what is base in the minds and religious systems of the people around us.

## THE RESOLUTIONS OF THE INDIAN BISHOPS.

THE following correspondence has been published, and will prove interesting to the readers of the *Mission Field.*

I. From the Bishop of Durham to the Bishop of Calcutta :—

"BISHOP AUCKLAND, *28th of May*, 1877.

"MY LORD,—His Grace the Archbishop of York has forwarded to me a copy of the Resolutions adopted at a conference of Bishops held at Calcutta on March 8th, and has informed me that it is your request that each of his suffragans should express directly to yourself, and not through him, the judgment they formed with reference to those Resolutions. I must own that I have read them with very great regret.

"Their object, when stated in plain words, seems to me to interfere needlessly and unwisely with the great Missionary Societies for whose past work the Conference records its high appreciation; to claim for the Bishop a dangerous increase of power, and to deprive the inferior clergy and catechists of that rightful liberty of action which they have hitherto exercised with due regard to the laws and customs of the Church of England. I deem it very probable that the so-called Anglican Synod of 1878, before which you state that you intend to bring these Resolutions, will readily confirm them. For that Synod will have the same essential defect in its constitution which attaches to the Calcutta Episcopal Conference, viz., that it will consist only of Bishops, and that the inferior clergy and laity will have no voice in its decisions. And it needs little knowledge of human nature to predict that a Synod consisting only of Bishops will not be loath to stretch to the utmost the limits of episcopal power. But the recent lamentable events in the Diocese of Colombo, and the attempt on the part of the Bishop to 'coerce' his clergy by the exercise of despotic authority, have, I trust, opened the eyes of the Church to the danger of intrusting to any Bishop, or *informal* court held by the Bishop, an arbitrary power which can so easily be exercised for the destruction, and not the edification, of a native church gathered from among the heathen.

"I therefore confidently hope that these Calcutta Episcopal Resolutions will be generally condemned by laity and clergy, and firmly resisted by the great Missionary Societies which have hitherto conducted their operations with the hearty sanction and approval of the Episcopate, and with loyal regard for the principles and practice of the Church of England, of which they are the faithful handmaids and representatives in so many distant parts of the world.

"Believe me to remain yours faithfully,

"C. DUNELM.

II. From the Bishop of Calcutta to the Bishop of Durham :—

"THE PALACE, CALCUTTA, *July 10th*, 1877.

"MY LORD,—I have to acknowledge the receipt of your letter of the 28th of May, in which you express so strongly your disapproval of the Resolutions passed at a meeting of the Bishops of this province, and a copy of which I forwarded to you through his Grace the Archbishop of York. I should hardly have thought it necessary to intrude myself further upon you had your letter been a private one, but as you have thought it right to publish your letter to me, it is due to the Bishops of the province and to the public that I should reply to it.

"You think, my lord, that the object of these resolutions, when stated in plain terms, is—

"1. To interfere with the Missionary Societies.

"2. To claim for the Bishops a dangerous increase of power.

"3. To deprive the inferior clergy and catechists of that rightful liberty of action which they have hitherto exercised.

"I, my lord, had certainly no such object in view. The relations between the Church Missionary Society and one of our Bishops have been unhappily disturbed. As far as I can see, those relations have never been accurately defined, and such rules and regulations as exist are too vague and indefinite to be of any use. When all goes well everything depends upon a good understanding between the Bishop and the Committee: when a difficulty arises there is nothing to which we can appeal for a settlement. Hence it seemed desirable to obtain a clearer statement of them. I know that Mr. Venn was anxious for something of the kind, and I am convinced that it would be to the advantage of all concerned. In thinking that the Pan-Anglican Synod might give us help in the matter, we thought that such a body of men as will then be present must bring to the subject a vast amount of experience, and might help us to the providing of some simple remedy against the chances of *recurring* misunderstandings.

"Then, my lord, as to the laity, you have altogether overlooked the clause in which we ask the Bishops to bring the subject, if possible, before their dioceses—that is, the clergy and laity. If you have not seen your way to doing this, I have no desire to say more; but for myself I have had during the last week a conference, at which these subjects have been discussed. We assembled in a transept of the cathedral, the clergy of Calcutta and the neighbourhood, native as well as European, chaplains and missionaries of both Societies, the Committees of both Societies, and the laymen who are communicant members of the Church councils, laity in the proportion of two to one to the clergy, and such conferences I hope to hold at other centres of the diocese. I do desire to know what the whole Church thinks upon the subject, laity as well as clergy.

"And now we have said, in the meantime, pending the fuller consideration of these matters by the Church at large, and having been asked to give an opinion upon certain points, we consider—

"That the Bishop undoubtedly is the person who in the last resort is responsible for the teaching given and work done by teachers who work as Church workers. And is this not the mere statement of a fact? If he is not responsible, who is? You will observe that we say 'in the last resort;' that is, however much we may delegate our responsibility and discharge it indirectly, still ultimately it falls upon the Bishop. I fear that we cannot avoid it. I must ask you to forgive me if I take a liberty in appealing to yourself personally. In your diocese, my lord, whom do you consider to be responsible in these matters? I know that you have felt it to be your duty to do things in the matter of refusing to licence curates to certain clergy in your diocese, and I will not think otherwise than that it has been painful to you to find yourself obliged so to act, but I ask upon what grounds have you brought yourself to perform these painful duties, unless upon the grounds of that solemn responsibility which you have felt to rest upon you for the teaching given and the things done in your diocese in the Church's name?

"Our next resolution says that appointments of lay agents for spiritual functions should be made with due regard to the *ultimate right* of the Bishop to give or withhold his sanction. This only follows naturally upon the former, for if he is responsible for the teaching of the clergy who have been examined and approved and ordained, *à fortiori* he must be responsible for the teaching of laymen. And, my lord, it should be known (which, perhaps, it is not in England), that laymen, as catechists,

are in Mission work often placed in charge of a Mission station, and perform all the spiritual functions which belong to the diaconate. And the same responsibility rests upon the Bishop, I imagine, with reference to the services, the places in which services are conducted, &c.; but here again we have only said that 'the ultimate right of the Bishop to be consulted' should be recognized, and that as a matter of order, my lord, not as a matter of tyrannical supervision.

"It only remains for me to point out (and I do hope that the English public will take note of this) that after having expressed our opinion upon these points which were laid before us, we did not conclude our deliberations until we had given expression to our opinion that something was needed to balance all this, and accordingly, while feeling that the ultimate responsibility of deciding, &c., on these matters rests with the Bishop, that responsibility should be shared with the clergy and laity, and especially as to the making inquiry into facts in dispute. We resolved that synodical action in some form was required and some kind of court to supply the place of the ecclesiastical courts in England. I am satisfied, my lord, that in all this we acted upon the old principles and were following the old paths, and were endeavouring to express our desire that clergy, laity, and Bishops should take their proper places, and perform their proper functions, and discharge their proper responsibilities in the body of the Church in this province. We shall most humbly and most thankfully accept any suggestions which may be offered to us to prevent our going astray in these solemn and anxious matters.

"And now, my lord, again and again I ask you to forgive me if I seem to have spoken too freely to one so much my senior. Yes, my lord, God knows that I am not unmindful of the danger of speaking and acting as 'a novice.' But oh, my lord, I intreat you as a father to come forth to our help, not to fan the flames of strife and uncharitableness, but as a true daysman and peacemaker. Let me say solemnly that your call to 'firm resistance' is a call to a state of things which I dare not write about. All friends of the Church Missionary Society know that nothing keeps them in harmony with the Church's organization except a cord of mutual confidence and good understanding—a cord which even in the episcopate of such a man as Bishop Wilson was subjected to a serious strain, but which in these more anxious days is hardly enough to trust to. I am confident that a frank and generous meeting of each other might end yet in a satisfactory basis for future operations. Let us believe that we want to be right and to be put right, and then help to put each other right as God has taught us. So deal with our resolutions, and we shall thankfully receive your help, and God will bring us to the right, but we can never be right nor ever be at peace if we are to follow you in a firm resistance to each other's approaches.

"Once more pardon me if I have gone beyond the bounds of what is respectful, and believe me, yours most faithfully in Christ.

"EDWARD R. CALCUTTA."

III. From the Standing Committee of the Society for the Propagation of the Gospel in Foreign Parts to the Lord Bishop of Calcutta:—

"19, Delahay-street, Westminster, 28th June, 1877.

"MY DEAR LORD—1. Your letter, dated March 30th, was acknowledged by the Committee on its arrival, and I am now desired to send a more detailed reply.

* * * * *

"4. Your lordship has kindly invited the Committee to consider and make suggestions on the Resolutions to which the Bishops of your province agreed in March. The Committee approach the subject of those Resolutions with diffidence. The questions involved therein must be settled in process of time by the gradually accruing experience of the organised branch of the Church in which they occur, respect being had to the practice of the parent Church. The settlement of such questions can be only indirectly influenced by an English corporate society, constituted to receive and manage charitable funds for the support of spiritual work abroad.

"5. Your lordship refers to the Society as a 'voluntary association;' and the resolutions point to it among the 'societies which have voluntarily laboured in the name of the Church of England.' May we be allowed to represent that the Society for the Propagation of the Gospel is not a voluntary combination of persons spontaneously coming together? After prolonged consideration by Convocation of the state of Religion abroad, and on the request of the Primate of All England, the Society was called into existence by the Sovereign, and its powers, object, duties, and responsibility are defined by charter. It is accountable directly to the highest authorities in Church and State; and, as such, it has been chosen at various times to be the organ of official communication with the clergy in foreign parts. It is constituted on the basis of authority, not subscription. No person can enter the Society merely of his own will, nor can any member quit it when he chooses. And its work, in like manner, was not left to the arbitrary selection of the corporate Society, but was committed to it by that combined authority of Church and State which all Christians are taught to obey, and which in fact assigns position and duty to many other delegated authorities throughout the empire.

"6. We think it best to state what have been the relations of the Society for the Propagation of the Gospel to diocesan organisation at different periods.

"(*a*) When the Society was first instituted in 1701, diocesan organisation was in its lowest condition. The American colonies had to look across the Atlantic to the Bishop of London as their diocesan. Then the Society exerted its influence for eighty years, but in vain, to procure resident Bishops for America. Yet from the beginning it instructed the missionaries to consider themselves as 'a body of brethren of one and the same Church, united under the superior Episcopal order.' All the missionaries were ordained and licensed by a Bishop. The same principle was affirmed subsequently in the Society's bye-law that 'every missionary be subject to the Bishop or other ecclesiastical authority in the land in which he is employed.'

"(*b*) The Church in India passed out of that period when it had a resident Bishop. In 1825, at the instance and by the instrumentality of Bishop Heber, a 'Diocesan Committee of the Society for the Propagation of the Gospel' was set on foot in Calcutta; and the Society's grant for the diocese is placed annually at the disposal of this committee, to be administered in accordance with certain rules. By its rules, the members of that Committee are chosen by subscribers in Calcutta; the Bishop *ex officio* holds the influential position of president; with the Bishop rests the appointment and location of the missionaries, on the recommendation of the Committee; the appointment of lay-agents is arranged between the missionary, and the Committee over which the Bishop presides. It is the practice when questions of ritual or discipline occur to refer the missionary and his congregation to the Bishop. There are Diocesan Committees of the same description in the other dioceses in India.

"(*c*) There is a third period in which the relation of the Society to the Church is once more modified. In most of the Colonial dioceses the corporate life of the Church and diocesan organisation have been much more fully developed than is at present the case in India. The Society places its grants for those dioceses at the disposal jointly of the Bishop and a committee appointed by the Diocesan Synod. If they fail to agree on any point the question is sent home and settled by the Society. But the influence of the Society in a fully organised diocese, on those rare occasions when it is exerted, is simply that of friendly suggestion or moral suasion, not of authority.

"In this period, as in the two preceding, clergymen in England who are required for the service of the Church abroad, and are to be supported by the Society, receive their appointment from the Society, subject to their previous approval by a Board annually appointed for that purpose by the Archbishops of Canterbury and York and the Bishop of London.

"7. In each of these three stages of the corporate life of the Church, which represent, so far as concerns India, the past, the present, and a future—viz., when the diocese has no resident Bishop, when it has a resident Bishop without synodical organisation, and when it has a resident Bishop with a completely organised representative assembly capable of speaking authoritatively the mind of the diocese,—in each of these the Society has found no great difficulty in adapting its rules and proceedings to the actual condition of the diocese. The responsibility and the rights of the Bishop have been intentionally recognised by the Society in the successive stages of diocesan organisation. Rules and practices have been altered from time to time, as was required by the increasing development of corporate life in foreign dioceses. But the committee do not gather, either from the Resolutions III. 1, 2, 3, or from your lordship's letter, what are the alterations, if any, which those Resolutions were intended to suggest in the actual practice of the Society in its relation to the Indian dioceses.

"8. With reference to the Resolutions on the Consecration of Churches :—The Committee are aware by experience of many difficulties which in foreign countries beset the consecration of churches for ever, and which in most countries are properly considered sufficient to prevent any other ceremonial than a solemn Dedication by a Bishop or his deputy. But they know no reason why the Church in India should not be subject to the wholesome English rule, whereby no clergyman is allowed to use habitually any place for the celebration of Holy Communion without a licence for that place from the Bishop.

"9. With reference to the Resolutions on Synodical Action and Ecclesiastical Courts :—Unwilling as the Society is to express any opinion on questions which are not strictly within its sphere, yet it has substantially shown its appreciation of the introduction of synodical action and of Church government based on consensual compact. It has deliberately and uniformly chosen in all dioceses where a duly constituted Synod exists to adopt a body appointed by the Synod, and to vest in that body with the Bishop the administration of its annual grants. In some parts of India local Church Councils have already grown up, which may admit of being treated as a step towards synods. The Society looks to a self-supporting, self-governing Indian Church under Indian Bishops as the end and aim of the missionary work which it sustains, and all experience leads us to think that the way to that end will be found to lie through the establishment of synods in dioceses of manageable size, and through the recognition of consensual compact as the basis of Church government. But the

subject of ecclesiastical courts is one which, the Committee think, will require the careful consideration of the Church in India.

"10. Reviewing the Resolutions as a whole, the ground of them, if we rightly interpret them, is that your lordships feel strongly the necessity of bringing the Missions of the Church in India more directly and more effectually under Episcopal influence in order to the advancement of the Kingdom of Christ. That is the feeling which led the Society last year to express its desire that, as a rule, each of the large and flourishing Missions should have at its head a Bishop conversant with the vernacular tongue and the habits of the people, subordinate as a Suffragan to the Metropolitan, having an independent salary and a diocese co-extensive with the Mission. One such Bishop at least should be established for each of the principal vernacular languages of India; and in course of time one in every large city. Such a plan gradually carried out would tend, we think, effectually to bring India within the fold of Christ. The only real converting power is the Spirit of God, and He works when and where He listeth. But many instances in the history of eighteen centuries seem to convey two lessons to the Church—namely, that there is danger to pure religion and morality in any permanent and growing concentration of extensive territorial influence in one spiritual authority; and that there is a real connection between the progress of the Gospel and the putting forth by the Church of small but self-contained outposts: in other words—the increase of the Episcopate in the midst of heathen lands.

"I remain, my dear lord,

"Yours very truly,

"W. T. BULLOCK."

IV. The Committee of the Church Missionary Society have also published a Minute on the Resolutions of the Indian Bishops, but on account of its length we cannot reprint it in these pages.

The Resolutions referred to in the foregoing correspondence have already appeared in the *Mission Field*, but we reprint a portion of them here.

On Thursday, March 8th, 1877, at a Provincial Synod held at Calcutta, at which the Metropolitan of India presided, and the three Suffragan Bishops of Madras, Bombay, and Colombo were present, in the course of other business transacted, the Synod deliberated upon the relation of the Missionary Societies to Diocesan Organisation, and arrived unanimously at the following resolutions:—

"We, the Metropolitan and Suffragan Bishops of this Province, desire to record our high appreciation of the work done on behalf of the Church of England by the great Missionary Societies which have voluntarily laboured in her name.

"In view of the revival and extension of the corporate work of the Church, we feel the necessity of considering and more accurately defining the relation of those Societies to Diocesan Organisation.

"We further consider that the question of the conditions under which Lay Agents are to be employed in the Church is one which demands the serious attention of the Church at large.

"Pending the full consideration of these important subjects, we resolve—

"1. That the Bishop of every diocese is in the last resort responsible for all teaching given, and all practical work done within his diocese in the name and under the authority of the Church.

"2. That in accordance with this principle, every appointment to the discharge of spiritual functions in the Church ought to be made with due recognition of the ultimate right of the Bishop to be consulted on such appointment, and to exercise a veto on the same.

"3. That it follows from the same principle that like recognition ought to be accorded to the ultimate right of the Bishop to be consulted with regard to any change in the management, order of service, or place of worship of any congregation."

The Resolutions of the Indian Bishops formed the subject of a question on July 23rd in the House of Commons, as will be seen by the following extract from the Parliamentary report:—

## "THE INDIAN GOVERNMENT AND MISSIONS.

"In the House of Commons on Monday, July 23, Mr. A. MILLS asked the Under-Secretary of State for India whether the attention of Government had been called to certain Resolutions passed at a Meeting of the Indian Bishops, held at Calcutta on March 8, to the effect that all appointments to spiritual functions in their dioceses ought to be made with the recognition of the right of the Bishops to exercise a veto on the same:

"Whether the powers thus asserted are within the limits prescribed by statute 53 Geo. III. c. 155:

"And whether an exercise of authority over the Missionary Clergy in India on the part of Bishops paid out of Indian revenues and appointed by the Secretary of State is consistent with the policy hitherto adopted by the Imperial Government of entire abstention from all official interference with the religion of the natives of India."

"In answer to Mr. A. MILLS,

"Lord G. HAMILTON said,—'The Indian Government has invariably abstained from interfering with the religion of the natives of India, nor does it give to any person acting under it authority to do so. In those cases where missionaries are clergymen of the Church of England they are, like all other such clergymen, subject, by the operation of the letters patent, to the authority of the Bishop in whose diocese they are officiating; but no secular assistance or recognition is on that account given by Government to any missionary undertaking. No alteration is proposed or contemplated by the Imperial Government, neither have we any official cognizance of the Resolutions alluded to by my hon. friend.'"

## MADRAS.—MISSION WORK.

THE elevation of a working missionary to the high office of a Bishop; and the existence of a Bishop with delegated authority and the modest salary of 600*l.* per annum are new facts in India, and will provoke severe criticism from a merely English point of view. Many Englishmen have not yet relinquished the old prejudice, that a clergyman if he chooses to be a missionary to the heathen and to accept, with his eyes open, half the ordinary remuneration of a clergyman, must be of course a narrow-minded enthusiast, imperfectly educated, and unendowed with the spiritual and intellectual gifts which would qualify him to lead men. Great sacrifices for the Unseen GOD and life-long self-denial are seldom made, and not generally appreciated. And many Englishmen are not yet sufficiently acquainted with either the Primitive Church or the modern Colonial Church to be aware that the advantages of appointment directly by the Sovereign, and the social position of a peer of the realm, may be safely dispensed with where they cannot be had.

But how will these new facts appear to the unsophisticated nature of South India?

The consecration of Dr. Caldwell with an episcopal charge in Tinnevelly has evidently given supreme satisfaction to some and probably to all of the Christian congregations of the district. Thus the Rev. J. L. Wyatt, writing from EDEYENGOODY, under date 23rd June, 1877, states that he had recently returned from a journey he had taken in the company of the Bishop, to the district of RAMNAD [see *Mission Field* for June, 1877, pp. 211-213.] "The Bishop," Mr. Wyatt states, "was received most enthusiastically everywhere. The people evidently appreciate a Bishop, and especially one who can talk to them freely in their own language. They seem to look upon him as their own; as one appointed for themselves." Of the work going on at Ramnad, Mr. Wyatt takes a very hopeful view; the old Mission seems to be gaining new life; accessions to Christianity are taking place; and although, with a population of 12,000 heathen, the number of Christians must appear numerically very inconsiderable, yet there is everything to encourage the hope that God is blessing the work, and that the leaven which is there will make its influence apparent by and by.

The difficulties in front of the Rev. W. Kay and the Rev. W. Blake, in the work they have recently undertaken in connection with the long-neglected COMBACONUM Mission are strongly represented in their report under date April 1877. After a careful endeavour to satisfy themselves as to the present condition of the Mission by personally visiting the various centres of the work, they have formed, we regret to see, a very unfavourable opinion. "The Christians in connection with the Mission," they write, "number eighty-two men, 107 women, and 163 children. These, with the exception of the small congregation in Combaconum (numbering seven men, ten women, and six children), are scattered amongst the villages; . . . . they are Christians, it is to be feared, only in name, differing little, if at all, in morals and general habits of life, from the heathen amongst whom they live. On visiting the different congregations for the first time after our arrival here, we found that, with a few exceptions, they were unable to repeat even the Lord's prayer."

This unpromising condition of things obtains, it appears, throughout the various departments of the Mission organisation. Of the several catechists at the various stations Messrs. Kay and Blake give very unsatisfactory accounts for the most part. These catechists appear to be nearly all persons whose previous education is in hardly any way such as the importance of their present position requires, and their efficiency is open to the gravest doubt.

The practical remedies which Messrs. Kay and Blake suggest for this unfortunate state of things are two in number: (1) the establishment of two or more Anglo-Vernacular schools in towns adjacent to the villages in which the present congregations reside; and (2) some considerable changes in the staff of the native resident teachers.

In their own personal work, Messrs. Kay and Blake have spared no pains in making use of their opportunities for evangelising the population; and by making themselves known to the English-speaking natives at Combaconum, they hope shortly to be in a position to commence a course of lectures in English, and otherwise to spread true enlightenment among the natives.

The Rev. J. M. Strachan sends an urgent request for a Missionary to take charge of the Telugu Mission in KURNOOL. The district is at present under the charge of a good native catechist superintended by the Rev. Mr. Clay, whose proper district lies at a distance of eighty-six miles from Kurnool, so that he cannot of course do more than pay a very rare visit to the latter place.

In the same report, Dr. Strachan sends a good account of the Vepery Mission Seminary at SULLIVAN'S GARDENS, Madras; the college is full, and the students promise to become useful and zealous Mission agents. The annual Theological Examination was just over at the time of Dr. Strachan's writing (6 June), and the examination papers, which he appends to his letter, represent progress, we should suppose, of a very unusual kind, among the students for whom they were intended. The following questions, selected from the paper on Church History,—period from Accession of Constantine to the death of S. Leo—are a fair specimen of the attainments required in the students :—

"I. Do you remember any facts recorded in this portion of Church History which militate against the modern doctrines of Papal Infallibility?"

"II. Write a life of S. John Chrysostom."

"VIII. Give a list of the ecclesiastical historians that lived from 300 A.D. to 500 A.D."

## BISHOP CALDWELL'S FOURTH EVANGELISTIC TOUR.

THE consecration of Dr. Caldwell and Dr. Sargent to be Assistant-Bishops in the Diocese of Madras has not had the effect, and was not intended to have the effect, of causing them to cease to be the living examples and leaders of active evangelistic work, the true work of Missionaries, whether bishops or priests, in their several districts. The fact of Dr. Caldwell's consecration will not have diminished the interest of our readers in the great evangelistic movement upon which Dr. Caldwell had been engaged for some months immediately preceding his consecration, in his Missionary tours throughout the province of Tinnevelly. No apology need therefore, we feel, be offered for reproducing the following extracts from his fourth journal, dated February 1877 :—

"After leaving Tuticorin at the end of October, I returned to Edeyengoody. . . . The place I selected was Kulasek-hara-pattanam, the second seaport town in Tinnevelly. I found the government officials there as accessible and friendly as usual, but the mercantile community very bigoted and hostile. There is a large Muhammedan population there, who seemed resolved neither to listen themselves nor to allow the Vellalas to listen, even if they were inclined to do so, which they were not. The Muhammedans seemed to have been stirred up to special zeal for Islam by a book against Christianity which had recently been published by a retired Muhammedan official. Notwithstanding all our efforts, the number of people that attended our meetings was exceedingly small, and those that came seemed wholly unsympathetic. At length after a few days they determined not to attend the meeting any longer, and a combination was formed to prevent any person from attending who wished to do so."

Finding that this combination gained strength, Dr. Caldwell left the place for the present, and returned to Edeyengoody.

The 18th of January was marked by the arrival at Edeyengoody of the Rev. Luke Rivington, who had arranged to devote two months to the good work of endeavouring to rekindle the ardour of the native Christians in the S.P.G. districts of Tinnevelly. His endeavours seem to have been very successful so far as the district round Edeyengoody was concerned; his addresses were listened to with attention, and there were other signs of successful results.

It had been Dr. Caldwell's wish to proceed with Mr. Rivington on his tour amongst the other Christian stations, but on the eve of his departure with him, a remarkable incident occurred to change his plans. This was the receipt of a letter from certain young Hindu inhabitants of a district called Alvâr Tirunagari, who represented a very strong desire for a visit from Dr. Caldwell to the district in which they lived. The journal continues :—

"I could not but conclude that this letter was the prognostic of some remarkable opening. I had never received any such request before . . . from any high caste heathen town or village. It was like the appearance in a vision of the man of Macedonia, saying 'Come over and help us.' . . . I made arrangements, therefore, to go there as soon as possible."

On arrival at this new sphere of work, Dr. Caldwell was pleased at being welcomed by the writers of the letter, six in number, past or present pupils in the Anglo-vernacular District Schools.

His entrance, next morning, into the town itself was marked by quite a startling pageantry. "The people were waiting to escort me into the town; and all the accessories . . . . elephants . . . . banners . . . . musical instruments, belonging to the temple"—which, Dr. Caldwell states, is the holiest Vaishnava shrine in Tinnevelly.

The new sensation caused by this triumphant "entry into a Hindu town was," continues the Doctor, "as nothing in comparison with the new sensation I experienced when I went . . . . to deliver my first public address . . . . It was evident that something more was meant than mere civility. . . . . The place was no other than the great *mandapa*, or entrance-hall, of the temple itself, a hall better built and loftier than such places generally are, with ninety-five lofty monolith pillars, and the history of Rama painted all over the roof. . . . . The number of heathens present was between 400 and 500, by far the largest assembly of high caste heathens I have yet addressed. After some lyrics had been sung, and I stood up to address

the assembly, I could scarcely believe my eyes. What I saw was so unlike anything I had experienced before or expected here, that I could scarcely believe it was real. . . . . Here . . . . in this Brahman-ridden, bigoted place . . . . every difficulty seemed to have been removed out of the way. The people of the place had not only shown themselves more civil and friendly than those of any other place I had visited, but here they were assembled in unusually large numbers to hear what it was well-known would be a Christian address,—the place a sacred Brahmanical hall, and the majority of the persons present Brahmans, with Vishnu's mark conspicuous on every forehead."

The success attending this meeting was so remarkable that Dr. Caldwell sent a messenger to Mr. Rivington, to ask him to come and help in the evangelising work thus inaugurated. This Mr. Rivington did; and in regard to the results of his address, Dr. Caldwell writes: "The spectacle, with all its surroundings, was quite unprecedented in my experience; . . . . and I think it must have been unprecedented in India; . . . . every heathen, every Brahman, present, must have gone away with the impression that, after all, Christianity was not fitted to be the religion of the poorer classes, but was born to rule and save the world."

As a specimen of the self-satisfaction of the Brahman, the following incident, which occurred during one of Mr. Rivington's addresses, will suffice: Mr. Wyatt, who had accompanied Mr. Rivington, and who was occupied in keeping the remoter parts of the audience quiet, "saw an old Brahman who had entered the hall by a side door and was making for the Presence [the abode of the idol itself.] He attempted to stop him by saying, 'Won't you come and hear what is said?' 'No,' said the man, 'Brahmans don't want to hear.' 'But,' said Mr. Wyatt, 'you might hear something that would do you good.' 'No,' was the angry reply; 'Brahmans don't require to hear anything;' and so, closing his ears with both his hands, he trotted away."

To quote Dr. Caldwell's accounts of the result of this evangelistic movement would occupy too much space. It must suffice, therefore, to say that these public addresses in the Temple Hall were followed up by private special meetings in the schoolroom; and before Dr. Caldwell left, he had the satisfaction of counting twenty-one young men who had finally resolved to become Christians. "It is a reason," adds Dr. Caldwell, "for much thankfulness to God; and results so

unexpected and gratifying as those we have witnessed in this place . . . . may well prepare us to attempt greater things and to expect greater things elsewhere in the future."

The origin of this remarkable movement is due, Bishop Caldwell thinks, to the influence of the S.P.G. Anglo-Vernacular School; which influence has been much strengthened since the appointment of the present head master, whose teaching of Christianity has, it is said, been distinctive and decided, and whose efforts to draw the pupils to Christianity are said to have been unwearied.

## BOMBAY: MISSION WORK IN THE DIOCESE.

THE readers of the *Mission Field* will be interested in the following letter from the Bishop of Bombay to the Secretary of the S.P.C.K., respecting the proposed formation, at POONA, of a Training College for natives intending to offer themselves as candidates for the ministry :—

"BOMBAY, 21*st April*, 1877.

"DEAR SIR,—I am at last in a position to make a definite application to the S.P.C.K. on the subject of the proposed Training College, of which I spoke in a letter to you last August. My vague plans have been brought to a point by my having now found a suitable head for such a work in Mr. Dulley, who came out as my chaplain, but who is now about to devote himself entirely to Missionary work. I am giving him up at a great personal sacrifice, and hope for much gain to our Missions from his enlisting in their service.

"He is to be placed at Poona, and his first and principal work will be to train some of our catechists for the Diaconate and some of our Christian youth for catechists. But, as he will have to be head of the general Missionary work there in addition, he must have a good deal of assistance in the educational work. I am anxious, moreover, to open at the same time a school for boys, to which the more promising lads from our village schools may be sent and trained to become teachers themselves. For this work I have also a man, a Parsi many years ago converted to Christianity. He is now a candidate for Holy Orders under the auspices of the S.P.G.; and his wife and daughters have been engaged in school-teaching with such success that two of the daughters are being sent to England by Government to complete their training. Thus I hope I see my way to fixing the highest and the lowest rounds of a ladder which may reach in time from the village school to the Diaconate. If we can form now the Boarding-school and the Theological College, the intermediate steps will follow in time, and we shall have the same means which they have in Tinnevelly for training the village schoolmaster into a higher schoolmaster, and the higher schoolmaster into a catechist. It is on a graduated system like this that we can alone rely

in the end for producing a Native Ministry. At present, then, I have all my plan clear so far, and there are men ready to come from England to carry it out. I want only money.

"The S.P.G. grant for the diocese will not furnish me with what I want, and I cannot expect it to be all at once increased so as to cover all my plans. In addition to what I can expect from that Society I should want to be able to maintain two European Missionaries and one Native schoolmaster, six Native students, and twelve boys.

"This would be on the understanding that the two Europeans would not be excluded from doing Missionary work of other kinds, but that, if they did any other work, this would be made up for by Sorobji, the Parsi, and Mr. Dulley (who, I hope, will be on the S.P.G. staff) giving a general superintendence to, and taking a definite share in, the educational work. I want to have the *equivalent* of two full-time men for educational work.

"The following is a rough estimate of the expense of what I propose :—

| | |
|---|---|
| House-rent ... ... ... ... ... | £150 |
| Two European Missionaries ... ... | 400 |
| One Native Schoolmaster ... ... | 60 |
| Maintenance of Six Students ... ... | 150 |
| „ Twelve Boys ... ... | 100 |
| | £860 |

"Many of the students would be married men, hence the disproportion between their expense and that of the boys. Catechists would maintain themselves by taking part in the general work of the Poona Mission while reading for Orders, and *perhaps* we might so employ them that the item for a Native schoolmaster might be struck out; but I do not think we could do without one good Native master at Rs. 50 per mensem.

"An industrial element will almost certainly be in time a feature of the school, but I do not wish to bind myself to that at present.

"But I am quite clear that I want to form a School and a College, and that, to do so on a thoroughly adequate scale, I should want about the sum I have named in addition to anything which the S.P.G. Missionaries proper could give in the way of help.

"I have Oxford men all ready to come out, and when the men are ready for the work, and the work crying out for men, it would be a thousand pities if it fell through for want of funds.

"If the sum I have named seems a large one, the work is all in all to our languishing Missions in this diocese, which have no means of training their men, and I hope the Society will give me at least as large a proportion of it as they can.

"I am, yours obediently,
"L. S. BOMBAY.

"The Secretary of the S.P.C.K., 67, Lincoln's-Inn-Fields.

"P.S.—You will, no doubt, at first sight be struck with the disproportion between the cost and the number of persons to be educated; but it must be remembered—

"1st. That, when fit subjects are forthcoming, the number can be increased indefinitely at a most trifling additional cost.

"2nd. That no account is made in the list for catechists, whose training alone would find work for one European; and

"3rd. That there is a boundless field for educational work among the Hindus south of Poona, in which those employed in the school and college would busy themselves."

The subject was brought before the Standing Committee of the S.P.C.K., and at the monthly meeting in July the sum of 1,000*l.* was set apart by the Society with a view of paying the Bishop the sum of 500*l.* in two successive years, to meet 360*l.* in each year, for carrying out the scheme.

In the *Mission Field* for June some account was given (p. 222) of the Bishop of Bombay's proposal to avail himself of the readiness of the Wantage Sisterhood to undertake work in the diocese of Bombay. We are gratified to learn that the work thus contemplated appears likely to be realized. Six Wantage sisters are to sail from England in October, and the S.P.G. has granted the Bishop 300*l.* per annum for two years towards the support of the sisterhood. A letter from the Bishop's chaplain, the Rev. B. DULLEY, dated POONA, 12 May, 1877, states that the Bishop has already obtained from one Diocesan Society the promise of 100*l.* per annum, for two years, towards the same good object. Mr. Dulley in the same conveys the Bishop's sincere thanks to the S.P.G. for their favourable attitude towards the project, and the material assistance they have given him towards accomplishing its purpose.

Mr. Dulley refers in very favourable terms to the work which at the moment of writing he happened to be visiting in attendance on the Bishop,—that which is being carried on at KOLHAPUR by the Rev. J. Taylor and his catechists. "Within the last week," Mr. Dulley writes, "Mr. Taylor has baptized (besides others) two influential persons,—one the owner of thirty-two villages, the other a 'medicine-man' of considerable repute among the natives."

Further testimony to the excellence of Mr. Taylor's work is borne by the following extract from the Proceedings of the Bombay Diocesan Committee for 13th of June, in reference to the impression left upon the Bishop's mind by this visit :—

"The Bishop reported that the work at the Kolhapur Mission is thoroughly real and solid. . . . Catechists admirable. . . . Deacons (Messrs. Priestley and Lateward) progressing in language. . . . More persons have been baptized in the last year than in all the previous history of the Mission. The work has reached a point at which it spreads among the natives themselves, one bringing another to Holy Baptism. . . . Many more workers wanted. About forty natives were confirmed, though Mr. Taylor was particular in not bringing forward any who were not thoroughly prepared."

The only report to hand from Mr. Taylor himself is dated from an earlier period than the foregoing extracts refer to, viz. 31 March, 1877. The report is full of interesting details as to the progress of his work, which Mr. Taylor appears to have been indefatigable in carrying on in the remotest localities of his district. The following incidents are selected from his journal :—

"On the 29th of January I baptized two brothers from a village forty miles to the north of this. . . . They were suddenly attacked by cholera, which has been very prevalent of late, and died the same day within a few hours of each other. . . .

"On the 4th of February I had the joy of baptizing an old idol priest, who had held out for five years. His baptism took place in the presence of a large congregation, and was very impressive. He was called Dwajaya, or 'the Victory of GOD,' and I have hope that his conversion will influence many of his caste people, who have hitherto looked on him as a sort of Simon Magus."

From POONA, a table of statistics respecting the S.P.G. Tamil and Marathi congregations in that station has been furnished by the Rev. S. Stead, chaplain of the Mission. The table refers to the numerical strength of the congregations during the first quarter of the present year; and, without representing any remarkable increase in this respect, proves that the number of Christians is fairly sustained.

The proposed establishment at Poona of a Theological Training College has been already referred to.

A letter by Bishop Caldwell,—from which we have already taken extracts in our account of Mission work in the dioceses of Madras and Calcutta,—alludes in the following terms to the work of the Rev. J. Diago in KAMATIPURA Church, Bombay :—"I had the pleasure of preaching in Tamil to the Tamil congregation under Mr. Diago's care. I took the opportunity of conversing with Mr. Diago about his work. He told me that there were about 5,000 Tamil-speaking people, chiefly domestic servants, in Bombay."

In Mr. Diago's own report for the first quarter of this year, an encouraging account is given of the Church privileges afforded to this extensive population : and it is to be hoped that these privileges will gradually be more fully appreciated.

Writing from the same Mission station, the Rev. Alfred Gadney gives a gratifying report of the good work in process of being effected in the direction of establishing Orphanage Schools in the district. The first institution of this kind was intended for girls only, and Mr. Gadney is able now to report that a similar institution

has been established for boys, with very promising results. During the first three months of this year the number of children at these Orphanages has increased in the following proportions :—

| | *Boys.* | *Girls.* | *Totals.* |
|---|---|---|---|
| 1876 | 4 | 13 | 17 |
| 1877 First Three Months | 13 | 17 | 30 |

The cost of maintaining each child in these Orphanages amounts to an annual sum of 6*l.* "One child," writes Mr. Gadney, "is now supported by a lady in England; and it will be indeed a pleasure to us to hear of any friend of Missions who would like to support a child at either of our Orphanages."

From the city of BOMBAY itself the Rev. C. Gilder gives a satisfactory report of services rendered to the cause of the Church during the first quarter of this year. The annual meeting of the Indo-British Institution passed off with great success on the 3rd of March, under the presidency of the Hon. the Chief Justice (Sir M. R. Westropp). There were in the Institution at that date eighty-two boarders, and applications were constantly being received on behalf of others.

The various educational agencies seem to be advancing successfully in their several departments.

Mr. Gilder has a disappointing account to give of Joseph Hamid, a native, whose baptism was mentioned in his annual letter, and who after being baptized proceeded with the Bishop's sanction to act as lay assistant to the Rev. S. W. O'Neill at Indore : "I regret to say that he has abruptly returned to Bombay, not being able to sympathise with the views of his instructor, or, which is as probable, finding the discipline of the place irksome."

Several applications for baptism had been made to Mr. Gilder, and some offers from native Christians to join the vernacular congregation; but Mr. Gilder had strong reasons to suspect that the motives of the applicants were not pure—a promise of "assistance" having been in every case solicited—so that he rightly declined to accede to their request.

## BISHOP DOUGLAS ON MISSION SCHOOLS IN INDIA.[1]

TO all who are interested in our Indian Missions, the importance of the subject discussed in these remarkable Letters will be self-evident; and, apart from the attention which the name of their author is sure to constrain, there is little fear of their not obtaining proper recognition. We learn from Mr. Talbot's preface that they were published originally, in 1872, in a Church periodical at Calcutta —presumably the *Indian Church Gazette*,—without the Bishop's name; and every candid reader will feel that the Church owes a debt of gratitude to those who have brought them together in a collective form. Letters appearing at intervals in a monthly periodical must necessarily be at a disadvantage so far as the unity of their contents is concerned. The ordinary reader cannot be expected to carry on the connection of an argument presented to his mind in occasional detachments. Each link in the chain of unities may be perfect in itself; but the chain is incomplete, as a whole, until the union of its parts is effected. This outward union is imparted to these Letters by their collective publication: so that we rejoice that they have been rescued from the ill-deserved fate of passing into the oblivion of all purely ephemeral literature.

There can be no question to any candid mind as to the theoretical strength of the position assumed by the Bishop in his argument; indeed, the only assailable point in it will be found by those who, without denying the excellence of the ideal it represents, may despair of its feasibility in practical experience. But the Bishop, undaunted by an objection which applies more or less readily to every high moral effort, rightly, as we think, contends for an uncompromising loyalty to the *principles* of truth in dealing with the practical difficulties of Mission work. His Letters may be regarded as a protest against lowering the high standard of revealed religion by practically adapting it to the level of the lives of those whom it is intended to elevate.

Passing from this brief survey of the standpoint assumed by the Bishop to the particular subject of the Letters, it may be said that the point at which he is aiming is, that Churchmen ought not to rest

(1) "The Religious Education of Unbelievers." Seven Letters by the late Right Rev. Henry Douglas, D.D., Bishop of Bombay. With Preface by the Rev. E. S. Talbot, M.A., Warden of Keble College, Oxford. (London: W. Wells Gardner, 1877.)

content with the system now usually found in Indian Mission schools for imparting religious education.

What that system practically comes to be, the following extracts from the last Letter of the series will serve to show :—

"Mission schools," says the Bishop, "are the chief characteristic of what we may call Protestant Missions. Education during this century has been a prominent feature in the work of all religious associations in Great Britain, and education has been used in India as the chief instrument of conversion." And rightly so, the Bishop thinks ; for "the kingdom of GOD is a reasonable kingdom, and not only does not fear true intelligence, but at once creates it and flourishes where it is found. . . . . The system of Mission schools may be thus described. Christians and unbelievers are mixed together, no difference being made between them. The school is opened with prayer through Christ to GOD as a Father, in which Christians and unbelievers at least outwardly take a part : religious lessons are given, founded on Holy Scripture, during which Christians and unbelievers . . . . are taught in all respects together . . . . The Epistles of St. Paul, treating as they do the profounder mysteries of religion and the special privileges of the Christian, are studied and analysed,—hymns and Christian poetry, expressing the devouter thoughts and even the rapturous emotions of a true believer, are learnt, and even sung, by young persons who pass from this atmosphere of piety to homes in which the Divinity of the Son of GOD is rejected with Mohammedan abhorrence, and the abominations of idolatry scatter their pestilential influence on all around. We have heard 'Oh ! that will be joyful,' sung in the vernacular, and the first chapter of St. John's Gospel read by elderly girls, most of whom were already married to heathen husbands, and of whom it was absolutely certain that their life would be spent amid idolatrous customs and observances, without a chance of deliverance from them . . . . And all this is *compulsory*. In all but an insignificant minority there is an active enmity to Christian truth . . . . but the school is sought for the secular advantages which it provides at a cheap rate ; and the religious instruction is tolerated, because neither parents nor children have any fear of its effects, and because the Missionary . . . . teaches so well that English tongue which is the high road to public and other high employment . . . . The promoters of the school . . . . seem to think that if young people can be treated as if they were Christians, and made to act as Christians,—reading the Bible, praying, singing, learning Christian hymns and poems,—there is a hope that they will become Christians . . . . When one looks at the poor lads in a Mission school, and sees how far their wills, and their hearts, and their consciences are removed from the knowledge which they so glibly utter, one wonders if they are not really harmed by this habituation to the sound of awful realities which they are thus accustomed to deposit in their intellects . . . If we add, as an instance of the length to which men carry this system of making young people Christians by compelling them to *say* Christian truths, that Mohammedan boys are taught, in answer to the question 'Who was Jesus Christ?' to say, 'The Son of GOD ;' and that the teaching of religion in English has been put a stop to in many schools, because the boys persisted in making the Bible lesson a lesson in grammar and English by irrepressible questions, we have said all that space allows upon the system as it now exists." (pp. 61—63.)

"The results of such a system are such as might be expected. "In one large school, numbering usually nearly 300 boys, which had been carried on for many years at a vast expenditure of hard-raised Missionary money, and with the occupation of the full energies of two or three European Missionaries, besides native assistants, the result, as we know, has been literally or practically nothing; and such is nearly the result of the system as a whole." (p. 64).

To an earnest-minded man nothing can, we conceive, have offered a more painful shock than the almost ghastly contrast thus revealed between the true principles and spirit of Church Missionary work on the one side, and the way in which Christianity was practically treated in the lives of the scholars on the other; so that it is not surprising to find that the Bishop's attitude in regard to the prevailing system of religious education in Indian Missions is one of honest and uncompromising disapproval. That his views should prove offensive to some interested persons the Bishop himself is the first to anticipate. He displays indeed what we cannot help characterizing as an excessive apprehension lest his criticisms should be misinterpreted. Surely no ingenuous reader could suppose that his objections were dictated by any but the purest motives of friendship and affection for the best welfare of the native population.

The process of his argument is twofold. From an *à priori* inspection of the nature of religious truth on the one side and of man's moral tendencies on the other, the Bishop argues, first of all, that the intrinsic difficulties of educating baptized and heathen persons alike are such as no intellectual culture can remove. This position he supports by appealing not only to the unenlightened instincts of mankind, but also to the revealed truths of the gospel, as affording a strong *primâ facie* objection to the prevailing system in Indian Missionary education.

But the main strength of his argument lies in its historical illustration. By a masterly survey of historical evidence, the Bishop shows how radically the prevailing system of teaching unbelievers is at variance with the method pursued by our Lord and by His Apostles, and afterwards adopted in the successive developments of His Church, primitive, mediæval, and contemporary.

To retrace the Bishop's argument even in its barest outline is of course out of the question, even were it in any way possible to do so without detracting from its completeness. We can only say that the volume itself deserves, and will doubtless receive, the earnest study and consideration of all those who are interested, not only in the

education of the heathen, but also in the maintenance of *reality* in Church teaching at home.

But we may thus briefly summarize the principles which the Bishop indicates as those which ought to influence the religious education of unbelievers in Mission schools :—

(i) Religious knowledge must be imparted gradually, and not at all so long as the learner is reluctant to receive it. The *heart and will* must be touched before the *mind* can begin to assimilate religious knowledge. Truth, naturally unwelcome to the human mind, can only be taught as men are able to bear it. This, as the extracts quoted above will show, is not the practice of most Missionary teachers, inasmuch as the fullest Christian dogmas are familiarized in their schools to believers and unbelievers indiscriminately, and without any regard to the moral and spiritual condition of the respective classes.

(ii) Although the unbeliever is not devoid of the first influences of the Holy Spirit leading him to "feel after the truth," yet we are plainly taught in Scripture to conclude that "the whole truth" can only be acquired by those who are believers in Christ, members of His Church, and under the direct influence of the Holy Ghost. "To teach Christians and unbelievers together, or in anything like the same methods, is to overlook the primary fact that between a Christian and an unbeliever there is a fundamental difference of nature. An unbeliever is in a state of nature; a Christian is in a state of grace. . . . To be unmindful of this difference is to be on the one hand scarcely reverent to the Spirit who inhabits a Christian, and on the other is to mislead the unbeliever by inducing him to look on the science of religion as if it were acquired by mere intellect" (p. 10); whereas of course the Scriptural teaching is that spiritual truth can *only* be spiritually discerned, and that therefore the unbeliever *cannot* acquire the full knowledge of Divine things.

(iii) Acting upon the example of our Lord and of the primitive Church, the Missionary should study to draw the mind of the learner, little by little, *through his natural faculties*, upwards to the full perception of spiritual truth. These faculties are primarily the imagination and the heart; so that the instruction imparted ought, in respect of these rudimentary faculties, to be of a figurative or parabolic character. The natural world is therefore to be used as a storehouse of imagery for this purpose; and the religious instruction should be freely interwoven with illustrations drawn from this source,

and from all the common things of daily life, so as to be easily intelligible even to the youngest and most illiterate.

These principles, in their various developments, are, in the Bishop's opinion, those which ought to be constantly recognised by the Christian catechist and instructor. How practically to apply them to the educational system of Indian Mission schools is a question which has yet to be solved,—a question of supreme importance, and beset, doubtless, with very grave difficulties. Unless, however, the past history of Missionary labour in the Church of England reads us a very false lesson, those difficulties are not insuperable; and the volume we have thus imperfectly noticed is the best possible encouragement to the belief that they must, sooner or later, be wholly overcome.

H. B. O.

## LADIES' ASSOCIATION.

ZENANA MISSION WORK IN INDIA, BURMAH, AND JAPAN.

THE LADIES' ASSOCIATION has four Zenana Missions and several girls' schools in India, Burmah, and Japan.

The Zenana Mission at DELHI is the oldest and on the largest scale. Above 700 women and girls are under instruction, of whom part are visited and taught in their own homes, and part in the seventeen schools now established in Delhi and the outstations. Seven European ladies and ten native Christian women, supported wholly or in part by the Ladies' Association, are teaching in Delhi and three of the outstations, but the pupils enumerated above include some taught by ladies employed under Mr. and Mrs. Winter's auspices, but not connected with the Ladies' Association. The baptism of fifteen women was last year recorded in this Mission.

At CAWNPORE the Mission, commenced in 1872, is becoming firmly established under the care of Mrs. NICHOLS. About a hundred women and girls are receiving instruction, namely, fifty-six zenana pupils in thirty-three houses, the remainder in schools. The work is carried on under Mrs. NICHOLS' superintendence by five native Christian teachers, one of whom is a recent convert.

At CALCUTTA the progress of the Zenana Mission, commenced in 1870, has been slow, but now that Miss GRAY and Miss HOARE have become sufficiently acquainted with the language to interest their

pupils, greater results may be expected. The Hindu school is going on well under Miss HURFORD, the number of pupils being about seventy-five. Funds for a permanent building for this school have been subscribed by native gentlemen as a memorial to its Founder, Bishop Milman. Efforts are also being made both in India and England to raise funds for building a Zenana Teachers' Home for this Mission.

The Zenana Mission at BOMBAY has continued to prosper since its commencement in 1871. Miss DOBSON visits a good many pupils in their own houses, and also superintends the Hindoo school, which contains seventy pupils. The Bishop was present when the prizes were given away in March, and himself examined some of the classes in this school. The high school for the daughters of Parsee gentlemen and the normal class for training teachers are both going on well under Mrs. GADNEY's active superintendence. There are thirty-five pupils in this school, and at the request of the Local Committee the Ladies' Association is about to send out a well-qualified lady to relieve Mrs. Gadney of the charge of it, her time being now much occupied with the Orphanages under her care.

In the diocese of MADRAS no Zenana Missions have as yet been established by the Ladies' Association. The assistance hitherto given to female education by the Association has been the establishment in 1871 of the Caste School in Tanjore, and the maintenance by its individual members of a large number of native scholars (there are now 110) in the Mission schools of the S.P.G. in Tinnevelly and Tanjore, to which schools large boxes of clothing are also sent out every year. The Tanjore Caste School continues to prosper under Mrs. GAHAN's superintendence, aided by a native Christian schoolmistress, and the number of pupils is about seventy.

In BURMAH there are four schools connected with the Ladies' Association.

St. Mary's School, RANGOON, has made great progress under Miss GIBBS, who is now assisted by Miss STANTON.

There are a hundred girls on the books, twenty of whom are boarders; and of the whole number seventy-seven are Burmese. This school was established in 1866 by the S.P.G., but the Ladies' Association now provides half of the salaries of the English mistresses. The school might be much increased and rendered more efficient for training native teachers if funds could be obtained for the erection of a larger building on a better site.

At POOZONDOUNG, a suburb of Rangoon, a small school is carried on, of which Mrs. HAMILTON is now the mistress.

The school at PROME has unfortunately lost the efficient superintendence of Miss MILLER, who has been obliged by ill-health to return to England. But it is firmly established, with about sixty pupils, and the head mistress is assisted by a Burmese Christian teacher and by a young girl well-trained in the school at Rangoon.

At THAYETMYO, a small boarding school has been added to the day school, the attendance of the pupils being too irregular to give much hope of making a permanent impression on the children unless removed more completely from home influences. Miss BARR appears to be working very earnestly, but the removal of Mr. and Mrs. Chard from Thayetmyo is a sad loss to the school.

In JAPAN a small beginning has been made by Miss Alice HOAR, who is training two Japanese girls for teachers, and would gladly take more if funds for their maintenance could be provided by friends in England. By the aid of a grant from the S.P.G., a school-room will it is hoped soon be erected for Miss HOAR adjoining Mr. Shaw's house at Tokyo.

## COLOMBO.

BY the arrival of the *Ceylon Diocesan Gazette* for June we are enabled to form some idea of the state of feeling in the diocese of Colombo respecting the debate in the House of Commons on the 1st of May last, as to the Ecclesiastical Endowments of the Island. The narrow majority by which Mr. McArthur's motion for the disestablishment of the Church in Ceylon was defeated has evidently been commented upon with some surprise and disappointment. With respect to the endowments, the *Gazette* offers the following remarks :—

"There is much to be said for and against the Government subsidies for religious purposes; and good Churchmen are by no means unanimous in thinking them an unmixed blessing. Though their discontinuance will undoubtedly cause much serious trouble for the time, yet it is quite possible that the Church would in the end grow stronger if thrown entirely on her own resources. Still, Mr. McArthur's main argument,—that, as the majority of the inhabitants of Ceylon were Buddhists, Mahommedans, and Hindus, the payment of the annual subsidies to the Anglican and Presbyterian clergy was unjust,—has most weight with those who are most ignorant of the circumstances of the colony. It is not any form of Christianity which is really *established* in Ceylon, but Buddhism, the reli-

gion of the people. *The exemption from taxation of lands belonging to the Buddhist temples, and other concessions made by Government to the national religion, amount to a revenue by the side of which the vote of a few thousands paid to Christian bodies shrinks into insignificance.*"

The lines we have italicized contain an argument which certainly appears to us not to have received its due weight in the discussion, and

"Thus," continues the *Gazette*, "an imaginary grievance was magnified into a real one. Hence, we think, the small majority. However, as Churchmen, we should be *in utrumque parati;* and if we learn at the loss of a few thousands per annum that the Church has a government, laws, and resources of her own, the knowledge will not after all have been bought at an exorbitant price."

The last Sunday in May witnessed the ordination to the Priesthood of the Rev. J. C. M. Ogilvie, of St. John's, Kalutara. The service was held in the cathedral, and appears to have been throughout reverent and impressive.

From KANDY we learn that the new chancel of St. Paul's Church is rapidly approaching completion.

"The Report of the Industrial School," says the *Ceylon Diocesan Gazette*, ". . . shows that Institution to be at last on the way to solvency. The only debt now upon it is the remainder of the bank over-draft, amounting to Rs. 3,126. . . . Each Industrial Department in 1876 shows a considerable profit. . . . There can be no doubt that the school can be made self-supporting. . . . The inspector reports favourably of the improvement in the teaching, . . . and this year the Committee expect a still more favourable account, as both Mr. Perera, the late master, and Mr. Arthur Moore, who has since been appointed, have worked hard and successfully in the instruction of the boys."

The Bishop of Colombo paid a visit to Kandy in Easter week, and held a Confirmation in St. Paul's Church on Sunday, the 8th of April. There were twenty-five candidates, eight of whom were soldiers.

From Kandy the Bishop proceeded on a tour of visitation through some of the Mission stations in the Central Province. MATALE was visited on the 10th of April, and a Confirmation was held there on the 11th, and at KALEBOKKA and ELKADUWA on the following Sunday. At these three Confirmations nine of the local planters were presented together with other candidates.

PUSSELLAWA was visited, and a Confirmation held there, on April 19th, and NUWARA ELIYA on the following Friday. This station was left on the 23rd, and BADULLA reached the next day. Eleven natives were confirmed the same evening. The next day witnessed the Dedication Festival of the church, at which a celebration of the

Holy Communion took place, and a very striking discourse on the text, "They that sow in tears shall reap in joy," was preached by the Bishop. On the following Thursday and Friday the Bishop visited Baddagama and Passera schools, which are under Mr. Gomes's inspection, and are supported by the offertory in St. Mark's Church. On Sunday, during the course of the morning service, in the presence of a large native congregation, a native asked leave to recite the Apostles' Creed, as a sign of his adherence to the Christian Church. The reason assigned was, according to the *Gazette*, that "when giving evidence before the Buddhist Temporalities Commission he had failed to profess himself a Christian; and opportunity was thus given to him publicly to contradict a report, which had arisen in consequence, that he had become a Buddhist."

From BUONA VISTA the Rev. Philip Marks writes, under date 18th of June, 1877, that the Mission in his charge at that station is increasingly prosperous in every way; and GOD'S blessing upon it is every day more and more manifest.

Mr. Marks was hoping to lay the needs of his Mission before an S.P.G. Committee Meeting at Colombo on the 22nd of June. On that occasion he was also hoping to hear of the prospect of some arrangement being arrived at for his return to England upon leave of absence. Eleven years had elapsed since Mr. and Mrs. Marks landed in Ceylon, so that their desire to revisit England is very intelligible, and we shall hope that it may shortly be realized.

The proceedings at the Conference of the Presbytery held on the 23rd November at Colombo have been minutely reported in a pamphlet which has been kindly sent to us. The minutes occupy sixty closely-printed octavo pages, so that we plainly cannot attempt even the barest summary of the speeches made, or of the votes arrived at, on this occasion. But the matters discussed were of such vital interest to the Church in Ceylon, that they well deserved a *verbatim* report, and we are glad to have this opportunity of calling attention to such a report having been published. It is published at the office of the *Ceylon Times Press* in Colombo.

The *Indian Church Gazette* of July 7 contains the following testimony to Bishop Copleston's earnestness and his power of acquiring a vernacular language:—

A correspondent writes to a Ceylon contemporary:—"The first Singhalese sermon preached by our Bishop in All Saints Church, Colombo, on Sunday, 10th inst., was one that gave unqualified satis-

faction to all who had the pleasure of hearing his lordship. It was a plain exposition of the doctrines of Christianity, expressed in vernacular Singhalese, with accents, pause and quantity correct throughout, showing at once that he was speaking that which he thoroughly understood and felt. Our Bishop seems possessed, in an uncommon degree, of a genuine ability for mastering foreign tongues, and this rare quality, reflecting so much honour on the University which has sent him out, added to his deep piety and Christian energy, will, I fancy, soon put to silence all gainsayers, by showing what a young Bishop of his mental calibre and moral qualities is really capable of achieving."—*Statesman.*

## LABUAN AND SARÁWAK.

OUR news of Church work in the remote diocese of Labuan and Saráwak is not plentiful. In a letter from Saráwak dated 1st of January, 1877, Bishop Chambers applies to the Society for a renewal of their annual grant to their Missions in Borneo and the Straits Settlements, and states that he is anxious to make each Missionary station a thoroughly efficient centre of work among the heathen surrounding it. The Bishop continues :—

"At head-quarters at Kuching, Saráwak, our small staff is sufficient for its present work, including the Chinese Mission—printing—and the head-school (now larger than ever) for all the Missions. The land-Dyak Mission requires for efficiency one more Missionary ; but the sea-Dyak Missions are at this hour so underhanded as to require as soon as possible three more Missionaries. Had we the men, we should before this have commenced the Mission to the Milanos, in some sort sanctioned by the Society. The work in the Straits Settlements ought to be capable of almost indefinite extension."

The Bishop gives a sad account, in a subsequent letter, of an outbreak of cholera at Saráwak :—

"*Saráwak*, 23 *June*.—The cholera, which was in the Straits during my visit, broke out here just after my return. On Sunday last we lost Sidukat, the senior monitor of the school here, after a brief illness. He was the most hopeful and the best instructed of all our land-Dyaks—gentle, good, and religious, and had only lately been expressing a hope that some day he might obtain Deacon's Orders. We at once moved our forty-five home scholars to a Government bungalow on the hill at the doctor's suggestion ; but they were so depressed by the sight of the frequent burials which they overlooked, that the doctor assented to their return after the school-house had been re-whitewashed, &c. In this time of anxiety and great need of care as to the boys' diet, water, absence of communication with their friends in the bazaar, early treatment of diarrhœa, &c., Mr. Bailey has been invaluable. We seem also fortunate in Mr. Holland. I hope you will soon be able to send us another man of the same stamp."

A report is sent to the Society of work done by the Rev. W. Crossland in his Mission-station of UNDUP during the past year. He states that he has carried on the services as usual; and his journal is full of interesting details of the various duties which fall to a Missionary's lot in the remote sphere of work where Mr. Crossland is engaged. The following incident will illustrate the character of the native population.

Writing on the 9th of February, Mr. Crossland tells us—

"My dog followed some of my boys to a new house just being built; and although there was nothing but a small notched post by which to climb up into the house, the dog managed to get up. Then, seeing the lads go up another notched post into the upper loft, where the small boys were beating the gongs, the dog climbed up there also. Upon this, all the old women and men cried out that the dog must be killed at once, since it had gone into the upper loft, which was utterly forbidden. My boys were much grieved, as the dog was a great favourite; so they begged to be allowed to bring the dog home that they might tell me all. The people said, if it had been any other dog than mine they would not have allowed this, but in any case it was to be killed at once. . . . I sent for the head men, and told them they were to decide it among themselves. They said it was an extraordinary case, but still it was true that in their custom the dog must be killed. I suggested a substitute, which after due deliberation was accepted; and next morning my boys went with three fat fowls, which were killed and eaten."

Mr. Crossland gives a vivid account of a journey up country to choose a site for a new house, and to visit some of the Christians in the remoter districts. The difficulties of the journey were considerable: "This time we had to drag our boat over the rapids, and make it jump the logs of wood . . . sometimes there was not water enough . . . and we had to get out and drag the boat again. . . . I reached my destination after as hard work as I ever had in this country. . . . June 3rd, we all set to work to cut down the grass for a site. . . ." The house itself was not fairly begun till 23rd June, when the first post was planted with a religious service. "Everything was done very well. The responses and the Psalms were well taken up, and as there were above 100 people present at 7 A.M. in the cool of the morning, it was a sight which I believe impressed many who saw it."

The last entry in Mr. Crossland's journal, dated August 9th, tells us that he had started that day for Kuching in consequence of a letter from the Bishop. He is now in England on sick leave.

## CHINA.

THE terrible famine which is impending at this moment over a large portion of our Indian empire, and which, according to the latest telegrams, has already reached some of the districts in the southern provinces where the S.P.G. Missionaries are stationed has found an appalling parallel in our news from North China. The *Mission Field* for June contained an extract (at p. 227) from a letter by the Rev. C. P. Scott, dated CHEFOO, 26th of February, in which he gives an account of the distress which is prevalent in the district. He now writes, on the 26th of March, "The work of saving the lives of these poor starving people in the interior is still going on, and here we are managing to ship some of the refugees across the bay where there is food and work for them. . . . The people are utterly tamed by famine."

We are thankful to learn from Mr. Scott's letter that subscriptions are being liberally given to meet this terrible distress, and we trust that by this time the harvest for the present season may have brought prospects of permanent relief.

We hear from the Rev. Miles Greenwood that he has carried out his intention of leaving CHEFOO to reside temporarily more inland, so as to acquire a good practical knowledge of the native dialect; and so far this plan seems to have answered his fullest expectations.

His present station is the town of Foosan, about ten miles to the west of Chefoo, and he is lodging at a *teh-shing-tien*, or inn, so as to be in the best possible situation for finding openings for evangelistic work; "for," he writes, "it seems that one cannot take definite steps of any kind with a view to introducing Christianity without provoking opposition." His plan seems to have been fairly successful. "An inn seems to offer much greater inducement for the people of the town to pay me a visit than a private house." Mr. Greenwood had originally intended to have lodged in very different quarters, namely, a Buddhist monastery about two miles from Foosan, but his final choice was evidently the best. A visit to this monastery on the 4th of September resulted in a strong opinion that the religion of the Buddhists has no reality in it. Their philosophy appears to Mr. Greenwood a very mundane affair: "'We don't understand the things of this life; how then can we those of another?' This, and all that it implies, seems to be the basis of all motives of action.

To get money—that is, the means of obtaining food, clothing, and exemption from labour—appears to be the *summum bonum* for which people strive."

Sundry alterations in the sanitary arrangements of his rooms in the inn at Foosan had to be made in consequence of unpleasant results to Mr. Greenwood's health; and during these alterations he returned for change of air to Chefoo, where he remained a month. Upon again visiting Foosan, he found the Proclamation of the convention in regard to the murder of Mr. Margery posted in the streets of the town. This he thought would be productive of good results, as it enjoined civility and respect to foreigners travelling in the interior. So far as Foosan was concerned this injunction was hardly necessary, as Mr. Greenwood had experienced the greatest civility and cordiality from all whom he had seen.

The means Mr. Greenwood adopted for becoming acquainted with the habits, language, and feelings of the Chinese were apparently very successful, and he was contemplating very shortly a Missionary tour through the province of Shantung, and hoped that the day might be approaching when the district could be systematically worked by well-qualified Missionaries of the English Church.

In the *Mission Field* for June we announced the departure of Mr. A. Capel from England to join the Mission at Chefoo in February last. A letter from him, dated 23rd April, announces his arrival at NING-PO, and describes the incidents of the voyage and his first impression of China and the Chinese. Of the Missionary work at Ning-po Mr. Capel writes favourably:—

"The Bishop . . . was from the very first free to preach, and teach, and visit wherever he chose, and was never molested. He calmly bought and tilled land, built houses, planted schools, and raised native congregations . . . who are now able and willing to build the little simple places of worship no longer to be dispensed with. I am sitting now in the Principal's room of a native Christian School that will ere long be the native Training College for schoolmasters and clergy."

Mr. Capel was to leave Ning-po on the 24th of April, and hoped to reach Chefoo on the 29th.

## JAPAN.

LETTERS from several of the Society's Missionaries give very full and interesting information, within a recent date, of the progress of Church work in JAPAN. The latest of these letters is from

the Rev. H. J. Foss, and is dated "English Mission House, Kôbe, June 18, 1877," and contains much encouraging news. During the month of April, Mr. Foss's colleague, the Rev. F. B. Plummer, had left him on a visit to Nagasaki, having gone there to render assistance to the C.M.S. Missionary, Mr. Maundrell, who had been entirely prostrated by a severe attack of rheumatic fever. News of his illness was brought to Kôbe by the chaplain of H.M.S. *Audacious;* and partly at his instance and that of the Rev. W. B. Wright,—partly also in order to gain some useful experience by a change of scene,—it was considered advisable that Mr. Plummer should at once proceed to the relief of Mr. Maundrell

Another reason for this step, it appears, was the fact that Mr. Foss and Mr. Plummer had received notice to quit the house they then occupied by the 1st of June, so that a change of some kind was inevitable. The plan adopted was productive of many good results; not the least being that Mr. Plummer rendered invaluable assistance to an invalided brother-in-arms. But besides this he made such good use of his new experiences and opportunities, that his own progress in the native language was redoubled by his temporary sojourn in Nagasaki.

On his return, Mr. Foss and he succeeded in finding a house suited to their requirements, on the western outskirts of the town; and they have now converted what in Japanese parlance is known as the "go-down" (or strong fire-proof store-house) of this domicile into a church and preaching place.

"I received," says Mr. Foss, "11*l.* from the Sunday schools in Cambridge just at the right moment, and this sum covered the expenses of fitting up the church. The carpenters who made the seats and furniture of Kôbe Concession church made all the furniture of our church. . . . We have ten seats, each with a long mat for kneeling, capable of holding fifty or sixty persons. . . . In front there is a dais on which is placed the Holy Table, and by the side of which is the lectern, which answers for reading-desk and pulpit. We have the offer of a good harmonium, the gift of friends of Mr. Plummer, who are collecting money for him in England. . . . We were enabled . . . . to have all the Episcopal Missionary workers of the neighbourhood with us at the opening, which took place on St. Barnabas' Day, June 11, 1877."

The service on this occasion was evidently a very successful one, and we sincerely echo Mr. Foss's hope that the blessing of God may rest upon this temporary House of Prayer, and open the way ere long for the erection of a more permanent building.

Mr. Foss is anxious to establish a school in connection with this

church, and hopes that an efficient layman may come out to help in conducting it.

The following hint may be useful to any of our readers with medical tastes or education :—

"I think I mentioned in a former letter how much was done in the American Board Mission through the instrumentality of doctors—regular practitioners ; and I think the S.P.G. should keep that fact in their minds, if occasion should arise, and a doctor be found ready to work with the Missionaries. It would be an especially good time for us in Kôbe, as Dr. Berry of the American Board Mission has just been obliged to go home for the benefit of his health."

On the Sunday following the opening of their church, Mr. Foss and Mr. Plummer made their first attempt at Japanese preaching in Kôbe. The service was well attended, and Mr. Foss preached on St. Matt. xvi. 15 ("Go ye into all the world and preach the Gospel to every creature "). The congregation were very attentive and orderly ; and Mr. Foss may soon, we hope, look for tangible proofs of the power of the Word.

The need of Church Liturgical Works in the Japanese vernacular has been in part supplied by Mr. Wright, who has published a hymn-book, already used by some of the Missionaries, and which will be adopted by Mr. Foss and Mr. Plummer. The Morning and Evening Prayer and the Litany, from our Prayer-book, was to have been ready for printing in July last.

Mr. Plummer's most recent letter is dated from Nagasaki, 1st of May, and fully explains the circumstances already mentioned which had taken him from Kôbe. Speaking of his progress in the language —for which his residence at Nagasaki, where Mr. Maundrell's teacher gave him instruction lessons, offered especial advantages—Mr. Plummer modestly says that his advance is very slow ; but from the fact that he was even then contemplating—reluctantly enough, it is true, so far as his own wishes went—a public exposition in Japanese, it is difficult not to suppose that he has made rapid strides in acquiring that very difficult language. Of the relative difficulties of Chinese and Japanese, Mr. Plummer says that those who are best qualified to speak upon the subject declare, that "whereas the latter tongue is much more easy than the former to acquire a *slight* knowledge of, yet that it is really more difficult."

Mr. Plummer speaks at considerable length of the importance attaching to a proper attention, on the part of the Missionaries generally, to the religious needs of the English residents. The truth

of these remarks of Mr. Plummer's will surely commend itself to all who feel what a terrible stumbling-block to the natives, converted or unconverted, must ever be the lives of so-called Christian foreigners who are seen to be living in open defiance of the Christian maxims preached by the Missionary. At the same time, Mr. Plummer's experience as a clergyman in a Liverpool parish has taught him that, while there is abundance of work to be done among the English residents out of England, there is still greater need of English clergymen at home, so that he thinks—

"The great object we should set before ourselves is to get a nucleus of earnest true believers in the Lord Jesus in each of these open ports; to have one or two men amongst them who, as laymen, would always be ready to conduct a service; and thus to set Missionaries free from thinking that the holding of services depends altogether upon them; and to let the English congregations look to the Missionaries for the administration of the Sacraments, and for the conducting of services and preaching when these could easily be done."

The need for a Bishop of Japan is a matter that is represented in all of the reports by the details of work needing the supervision and organization which a resident Bishop alone can give: "on all sides," says Mr. Plummer, "the Missionaries are hoping soon to have a leader."

All the reports from the Mission stations in Japan allude more or less fully to the civil disturbances prevalent during the spring and early summer. The rebellion was likely in many ways to affect the Missionaries; more especially by drafting off by military conscription the young men whom they might have drawn to inquire about Christianity. Thus the Rev. W. B. Wright states, under date Tokyo, 9th of April, "I am apprehensive that Andrew Schimada may be taken off to serve. Father Nikolai of the Russo-Greek Church has lost three preachers, carried off by conscription, and one has been killed." But, as the Rev. A. C. Shaw says, in his letter of a month later, dating from Yedo, "neither the rebellion nor anything else offers any real hindrance to Mission work."

Mr. Wright's work at Tokyo is in a gratifying condition. A correspondent writing to the *Ceylon Diocesan Gazette* of June 2, gives an interesting account of the first "churching" ever performed for a Japanese mother, which ceremony took place on Easter Eve, in Mr. Wright's church, and to which allusion was made in a letter from Mr. Wright to the Society, dated 9th of April.

In his report for the quarter ending 25th of June last, Mr. Wright

gives an encouraging account of the various services held at Tokyo during Lent and Passion-tide. Holy week was kept with due reverence—

"We had service every morning, with an address or meditation, in the Mission Chapel—about twelve came daily. . . . Good Friday was a very solemn day with us. The Christians gave up smoking, and of their own accord tasted nothing from morning till night. At 9 A.M. we said the Litany, and I read a translation of Bishop Hall's meditation on The Crucifixion. At 12, having said the Ante-Communion Office, we kept the three hours' devotions by meditations on the Seven Last Words, and by penitential psalms and hymns."

Among other results of his Church management, a weekly offertory has been initiated by Mr. Wright, and bids fair to be a complete success, paying for current expenses, and providing something for the "sick and needy."

Mr. Wright describes the visit (already alluded to) which he paid during the month of May to his colleagues at Kôbe, and professes himself much pleased with their work. He refers in the following terms to the generally expressed need of a Bishop :—

"What is wanted is a Missionary Bishop—not claiming diocesan jurisdiction, but working side by side with the American Bishop, as Paul with Barnabas. If we do not get a Bishop within a year or two, I am afraid there is great danger. All the rapid advance of modern civilization and education is breaking down obstacles : and it is the general opinion of Missionaries longest in the country, that before long the Japanese will take the matter into their own hands, and make some Church the State Church. Now, if there is a properly organized branch of our Church here, there is none more likely to be chosen. . . . Nor is this the only reason why a Bishop is desirable. Bishop Burdon is 1,500 miles away from us, over a stormy sea, with his hands full ; and, in hasty visits, at two or three years' interval, to a people of a character and language so different to the Chinese, can really be of little service." . . .

Mr. Wright further points out the importance of the rapid development of a native ministry. "The people will hear and support their own countrymen, but there is a strong jealousy of foreigners."

Of the war in the south, Mr. Wright says, there is great probability that it will result in the Government having to call in the help of foreign capital to save themselves from ruin, as it was rumoured to have cost the Treasury about 40 millions of dollars up to the date of his writing (25th of June).

From YEDO, under date 5th of May, the Rev. A. C. Shaw reports, that, like Mr. Foss and Mr. Plummer at Kôbe, he has been making a change of residence since he last wrote to the Society. The house

he now occupies is pleasantly and conveniently situated; but the local authorities at first were very slow to give him permission to live in it. This difficulty was overcome by the kindness of Sir Harry Parker, who represented to the Foreign Department at Yedo that Mr. Shaw was really Chaplain to the Legation, having—for the last two years single-handed—conducted the English service ever since he had been in Yedo.

Among various incidents of his work in individual conversions, Mr. Shaw mentions that at Christmas he baptized a blind man, who on Easter Day came, led by his little daughter, to the font, this time bearing his bedridden mother to be baptized as he had been.

The details of Church administration have been practically attempted at Yedo :—

"On Easter Monday we held our first vestry meeting. I invited all the members of the congregation, female as well as male, to be present, as I wish to excite as strong a congregational feeling as possible in the hearts of our little flock, now numbering thirty-four. There was a good attendance at the meeting; and, after giving them a brief history of our year's work . . . . we proceeded to elect seven church officers, whose duty it should be to help forward in every way the work of the Church, by means, for instance, of house-to-house visiting, persuading persons to come to the Mission services, and by removing foolish and ignorant prejudices against Christianity, &c. . . . In this way I hope to create a kind of *esprit de corps*, and make each member feel a personal interest in the work."

Under the efficient supervision of Mrs. Shaw, assisted by her colleague, Miss Hoar, the Sunday school at Yedo has been brought into a flourishing condition, with an average attendance of twenty-five, or two-thirds of the numbers on the books; and all seem glad to come. Only a small proportion of these are Christian children; but Mr. Shaw hopes, by accepting all who offer themselves for instruction, to open a way to approach the parents and friends of the scholars.

## THE FAMINE IN INDIA.

OUR readers will probably have already seen the announcement that the famine in the Southern Provinces of India has reached several of the Society's Missionary Stations—notably Tinnevelly, Tanjore, Trichinopoly, Cuddapah, and Kurnool. A telegram, dated 6th of August, was received the same date at the London office, in which it is stated, "Famine is appalling; send help immediately."

An appeal was immediately published by the Committee, and a Special Fund was opened, the result of which was that 150*l.* was received and sent out the same week, and 200*l.* in the week following.

Any contributions intrusted to the Treasurers of the Society, 19, Delahay Street, Westminster, will be thankfully received, and transmitted immediately. Cheques to be crossed Messrs. Drummond. Money orders to be made payable to the name of the Rev. W. T. BULLOCK at the chief office, London.

## REPORTS RECEIVED.

Reports have been received from the Rev. R. R. Winter, F. H. T. Höppner, F. Krüger, W. Drew, B. C. Choudhury, J. R. D. Chalmers, C. H. Chard, — Biswas, J. E. Marks, J. A. Colbeck, and J. Reuther, of the Diocese of *Calcutta;* J. L. Wyatt, W. Kay, W. Blake, and J. M. Strachan, of *Madras;* B. Dulley, J. Taylor, S. Stead, C. Gilder, A. Gadney, and J. Diags, of *Bombay;* P. Marks, of *Colombo;* W. Crossland, of *Labuan;* C. P. Scott, Miles Greenwood, and Mr. A. Capel, of *N. China;* Rev. H. J. Foss, F. B. Plummer, W. B. Wright, and A. C. Shaw, of *Japan;* J. B. Jenkinson, of *Maritzburg;* S. M. Samuelson, of *Zululand;* W. Davis, *Huron;* and J. Thorne, of *Transvaal.*

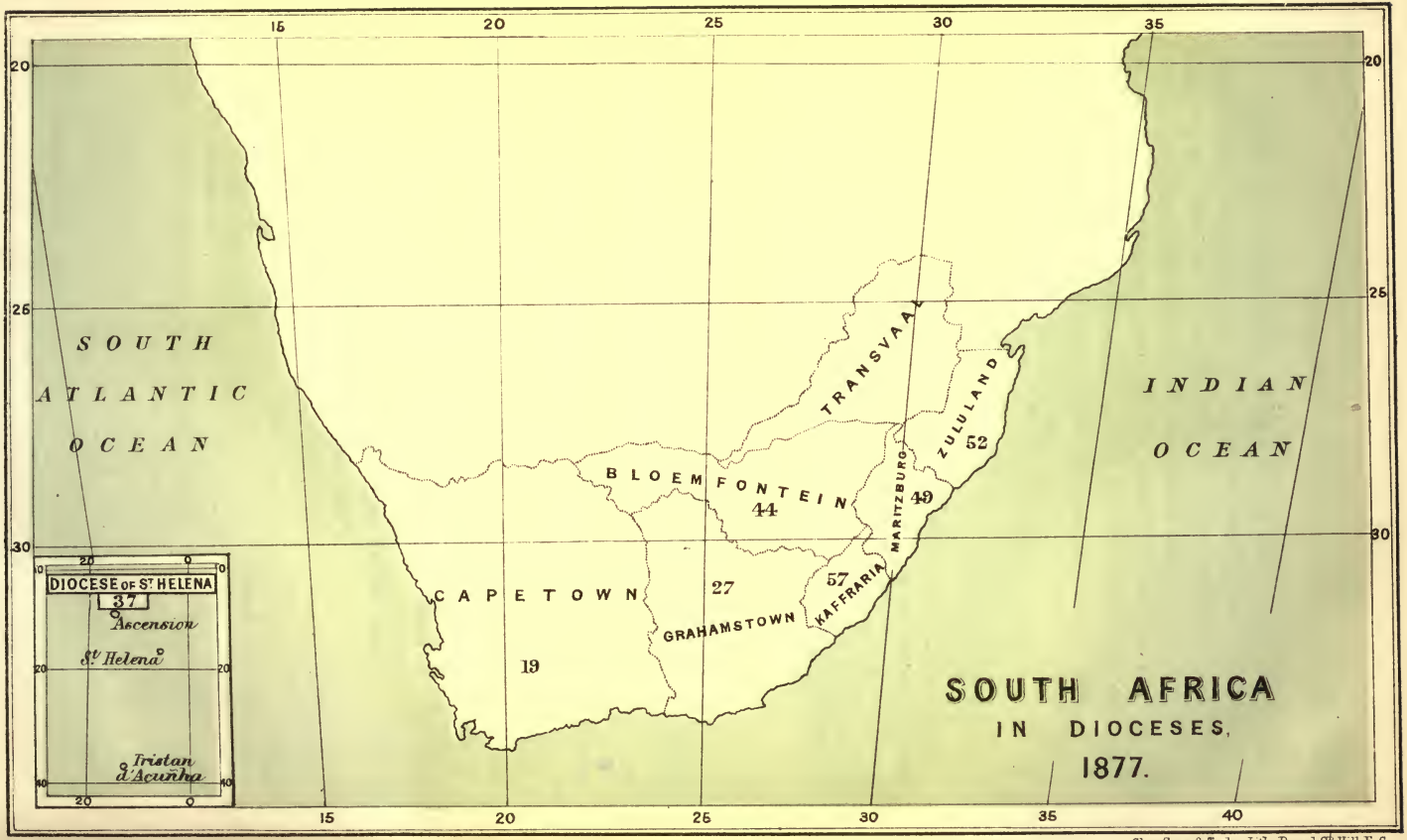
### A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

| January—July, 1877. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|---|---|---|---|---|---|
| | £ | £ | £ | £ | £ |
| I.—GENERAL . . . . | 16,311 | 7,344 | 3,156 | 26,811 | 46,116 |
| II.—APPROPRIATED . . | 2,452 | — | 2,777 | 5,229 | 10,353 |
| III.—SPECIAL . . . . | 13,633 | — | 1,322 | 14,955 | 24,009 |
| TOTALS . . | 32,396 | 7,344 | 7,255 | 46,995 | 80,478 |

### B.—*Comparative Amount of* RECEIPTS *at the end of July in five consecutive years.*

| | 1873. | 1874. | 1875. | 1876. | 1877. |
|---|---|---|---|---|---|
| I.—GENERAL. | | | | | |
| 1. Subscriptions, &c. . . . | £15,891 | £14,772 | £16,109 | £15,864 | £16,311 |
| 2. Legacies . . . . . | 6,706 | 11,012 | 3,932 | 9,326 | 7,344 |
| 3. Dividends . . . . . | 2,306 | 3,060 | 3,000 | 2,896 | 3,156 |
| | 24,903 | 28,844 | 23,041 | 28,086 | 26,811 |
| II.—APPROPRIATED . . . . . | 5,422 | 6,836 | 5,368 | 4,899 | 5,229 |
| III.—SPECIAL . . . . . | 6,264 | 13,359 | 10,315 | 21,457 | 14,955 |
| TOTAL . . . . . | £36,589 | £49,039 | £38,724 | £54,442 | £46,995 |


SOUTH ATLANTIC OCEAN
INDIAN OCEAN
TRANSVAAL
ZULULAND
52
BLOEMFONTEIN
44
MARITZBURG
49
CAPETOWN
19
27
GRAHAMSTOWN
57
KAFFRARIA
SOUTH AFRICA
IN DIOCESES.
1877.
DIOCESE OF St HELENA
37
Ascension
St Helena
Tristan d'Acunha
Clay, Sons & Taylor, Lith. Bread St. Hill E.C.

# THE MISSION FIELD.

The field is the world. The seed is the Word of God.

OCTOBER 1, 1877.

## GENERAL SUMMARY.

AFRICA is not a country, it is a continent: and if we bear this in mind when we try to take a general survey of Missionary operations within its limits, we shall not be surprised if we fail to see any strongly-marked uniformity of aspect in them, or if the dioceses do not appear to have reached quite the same point of progress, or to be advancing with similar rapidity everywhere. We shall be content if we see progress at all; and shall remind ourselves that the spiritual growth which took centuries in Europe can hardly be compressed into one generation in Africa. As was said in the July number of the *Mission Field*, this generation has seen the very beginning of the work for the evangelization of Africa, and it is therefore still in its infancy. The seed has been sown, and has unmistakably rooted itself; that is sufficient for the time hitherto occupied; it is as much as is to be expected; we do not look for or wish that it should shoot up as the gourd, which grows rapidly and as rapidly decays; but desire rather the slow, deliberate growth of the forest tree, which may be at any particular moment altogether inappreciable, but whose every inch is a conquest won once for all from time.

There is another cause for thankfulness and encouragement in the history of these African Missions, which is visible to a careful observer. *They are beginning to follow (in principle) the exact history of the Early Church.* The age, indeed, of doctrinal discussion and interest has not begun for them. African Christians of the South

have not as yet begun to ask the questions and to follow the trains of thought which their predecessors in the North did in the days of Clement and Athanasius, of Cyprian and Augustine; but, notwithstanding, the unmistakable lineaments of a Church after the primitive model are before us in more than one of the South African dioceses to-day. For did the faithful in primitive times lay by as GOD had prospered them, and lay the proceeds "at the Apostles' feet?" Just that very thing is recorded, simply and modestly, and as a matter of habitual occurrence, of the Christian Kaffirs in the diocese of Grahamstown. Or was the power of the Religion of Christ so manifested in the *first* century A.D. as to draw upon the Church the suspicion and bitter persecution of the heathen rulers? That is exactly the case at this moment in Bechuanaland (Bloemfontein), and among the Independent Zulus, as it was then at Cæsarea or at Rome. Just as Agrippa wavered in those times, or as Radbod, chief of Friesland in the eighth century, so Cetywayo, King of the Zulus, has been wavering for years past between Christianity and his ancestral heathenism, and seems to have, unfortunately, at last decided as they decided, for the evil and not for the good.

The present position, therefore, of the African dioceses, if it gives cause for much anxiety, has in it, nevertheless, elements of great encouragement, and gives good reasons for confidence in the eventual success of the Faith in that land.

Some few of the Missions are inhabited by large numbers of Europeans, and are approximating on that account to the condition of an English diocese. In others, vigorous and fairly successful efforts are being made to leaven the vast heathen population with a knowledge of Divine things; other districts, as the Transvaal, are waiting as yet for the complete organization which will, as we hope, soon be theirs. In all the work of Christ is going forward, more or less rapidly, it may be, but nowhere standing still. In two places alone, Phokoane, among the Independent Bechuanas, and Zululand, we have to record a decided check; and a withdrawal, which we trust is only temporary, from ground which had been occupied. The former may probably be attributed to fears of annexation, consequent upon the step taken lately by Government in the Transvaal; the other is, we fear, specifically an outbreak against Christianity itself and the Missions which are spreading it in the Zulu country. Still there is no reason for despondency in this, although we must deeply sympathize with the Christian Zulus, now exposed defenceless

to a cruel persecution. But it must be borne in mind that the violence of the rebound is exactly proportioned to the force of the impact. If the Christian religion had not spread and become a power in the land, it would not have been so bitterly hated by the heathen king. We doubt not but that now, as in early days, "the blood of the martyrs *will be* the seed of the Church," and the present fiery trial of the converts be the cause, when this tyranny shall be overpast, as speedily it must be, of a large accession to their ranks.

## CAPETOWN.

PAROCHIAL WORK.—BISHOP'S JOURNEY TO TRANSVAAL.

THE reports from this diocese, whilst without any specially marked feature, bear the unmistakable signs of earnest and faithful labour on the part of the clergy; and the town parishes show further a gradual approximation in point of energy, in working, and fertility of resource, to the standard of the best cared-for parishes in England. Thus we find in the *Church News* for July that the Church of England Temperance Society has a branch in vigorous working at Capetown, and that the same jealousy between total and partial abstainers, and the same practical difficulty in getting them to work heartily together, that we are familiar with in England, has shown its head in that country also. We observe in the same newspaper that there is an Association for Intercessory Prayer, under the conduct of the Dean of Capetown, who gives some excellent practical directions for the working of such a society—saying wisely, "Be not disheartened if only two or three meet together for it; it will grow." There is a notice of a proposed Choral Festival; and such a record as the following, which *mutatis nominibus*, might apply word for word to an English diocese:—

"*Malmesbury.*—The Lord Bishop of Capetown visited this parish in the three weeks between May 16th and June 5th. Although a great deal of rain fell within that time, only once were the Bishop and the Rector so weatherbound as not to be able to proceed. The Bishop confirmed thirty-eight persons at the parish church, Malmesbury, and twenty-nine at the chapel at St. Helena's Bay. There were no confirmations elsewhere, owing to the shortness of notice of the Bishop's visitation, and to its being the middle of ploughing time. Since the Bishop's last visit a new chapel has been built at Langebaan, chiefly by the exertions of the catechist, Mr. Schierhout, and the churchwarden, Mr. G. van Boven, fifty feet long and fifteen feet wide, and very commodious; and the Mission House at Hoetje's Bay thoroughly repaired by the exertions of

the catechist, Mr. Clementson. At Small Paternoster the foundation of a school-chapel has been laid, and the walls carried up window-sill high. Once more we have had an opportunity of observing the great advantage of having the head of the diocese among us, stirring up all to fresh efforts, and quickening the zeal of both Rector and people. Not less acceptable, too, are the helps which the Bishop brings towards carrying on the work of the parish in all those ways where, to a poor parish with an extensive work, money is necessary."

Again the Rev. A. R. M. WILSHERE, Missionary at Claremont, gives the following account of a Mission which he had been privileged to hold in his parish :—

"During the week from May 13th to 19th inclusive a Mission has been held in this parish with the express sanction and assistance of the Bishop of the diocese. I had originally proposed having this Mission in the latter part of Lent, in the week before Holy Week, but as I had been rather forestalled in this by a Mission being held in Capetown at the very time fixed, I changed to the week before Whit-Sunday as the next best time. As my esteemed neighbour, Dr. Arnold, had held a Mission in his parish at the same time last year, on recently entering on his duties there, and had also taken a prominent part in that held in Capetown, and also is a man somewhat advanced in years, whilst strong and active in mind, I thought it would be very appropriate to ask him to conduct this Mission, and after some hesitation he at length consented to do so. Previous to the Mission being begun I obtained some tracts and pamphlets which I circulated in every house where English is understood, and meantime had a list of the services printed, which was also left at each house. I also preached one or two sermons on the subject beforehand, as I found that many persons here had not the slightest idea of what a Mission was. I was asked if it was not meant for the heathen ; and great was the surprise of some when I told them it was addressed to *themselves*. On the Sunday morning I celebrated the Holy Communion at 8, and then Dr. Arnold took the 11 o'clock service and sermon, and the Bishop of Capetown preached in the evening. On Monday the Dean of Capetown gave an introductory address, and then the Missioner, Dr. Arnold, took up the services to the end of the week. It happened, as we say, unfortunately that the wet season commenced earlier than usual, and began that very week pouring from morning to night, before the people had yet had time to provide themselves with protection in the shape of waterproofs ; and thus the attendance was much less than could have been wished. But although it rained every day, many made efforts to come ; and my own belief is that it was not so discouraging as some might have expected. I should have felt far more disheartened if the weather had been fine and yet the services had not been well attended, or if the parishioners had been listless and apathetic. This cannot now be said to be the case. Moreover, we did not appeal so much to excitement or curiosity. As after Monday there was only one Missioner, he was able to work calmly out his own plan ; and although the strain on his mind must have been very great, he never seemed to flag. I believe now from experience that a Mission is a good thing to have in every parish, and think that a lasting effect has been produced on the minds of some. Dr. Arnold's address to children was very fatherly and felicitous—his illustrative anecdotes arrested and held their attention, and his address to men and young men

was particularly appropriate and solemn. I feel very grateful to him for his aid.

"I regret to say that my esteemed colleague, the Rev. C. H. Joherns, who has hitherto acted as Curate of the district of St. Andrew's, Newlands, in this parish (and who is also the Bishop's Chaplain), is obliged to go to England for his health, and has therefore resigned the curacy. I have suggested to the inhabitants the propriety of presenting him with some little testimonial, and I am told by the person to whom I spoke that they are responding to this with zeal, and I have been invited to a tea-meeting with the object of their presenting it. He has taken great pains with the services, but his health has, I think, been affected by a severe fall, when both he and the Bishop's sister and Miss Fair were thrown violently out of the Bishop's little pony carriage some time ago. He was then much hurt on the head, and I daresay the heat of the climate here has tended to make it worse. He seems to have the enviable art of making friends, and the Bishop will miss him very much.

"We have been glad to welcome back from England our neighbour, Archdeacon Badnall, who had much needed a change, and looked worn —but he has returned evidently much improved in health and spirits. I begin to feel the need of a visit home myself after *eighteen* years out here in a hot climate."

The Bishop of CAPETOWN was, by the latest accounts, meditating another Missionary journey. He writes on the 27th of July:—

"I expect to leave three weeks to-day for my journey. My idea now is after having visited the Transvaal, to cross into Natal, and then to return by East London and the South of Grahamstown, embarking for Capetown at Port Elizabeth."

## GRAHAMSTOWN.

THE BISHOP'S PASTORAL LETTER.—A NATIVE MINISTRY.—CHURCH AT KEISKAMA HOEK.

WE have two documents from this diocese which illustrate each other in a very remarkable way. Those who perused the *Mission Field* for July will remember in it a deeply interesting letter from the Bishop of GRAHAMSTOWN, showing that the narrow circumstances of the diocese in a pecuniary sense, and the prospective and not distant withdrawal of the ecclesiastical grants from the colonial legislature, had forced upon the serious consideration of the Diocesan Synod the question of the future course of the Church; and specifically that it had led to the passing of two resolutions: first, to begin at once a native ministry fund; and in the next place, to use far more extensively than heretofore native clergy and evangelists. This latter determination especially is a starting point of great importance, since the vast majority of the population of the diocese are Kaffirs,

and probably it will always be so. It is possible that in all our Church Missions, we are too reluctant to adopt the step of raising up a native ministry, and of manning the Church with it when raised: and that this fact largely accounts for the comparatively slow growth of most of our Anglican Missions. The immediate consequence of these resolutions was the ordination of two native deacons, and the Bishop followed up the movement by issuing the following pastoral letter:—

*Pastoral Letter to the Kaffirs connected with the English Church Mission, from their Friend and Pastor the Bishop of Grahamstown.*

*March* 28, 1876.

My dear Brethren,

The time has arrived when it becomes needful for me to address a few words to you one and all. I do so now that I may incite you to give some serious thoughts to the future prospects of Christ's Gospel among the Kaffir tribes. In other words I ask you to consider seriously how your little children, when they grow up to be men and women, are to enjoy the privileges of Christian teaching, and to have the Holy Sacraments of Christ's Church perpetuated among them.

Your European Missionaries are growing older every year. The time will come at last when they have all died out, and there is but little likelihood that fresh Missionaries will continue to come from England, for the want of the people there for Christian teachers is already greater than the supply of them—and when God puts it into the hearts of men to go abroad to preach the Gospel in heathen lands, there is a large field, especially in India, to which their thoughts are now more commonly turned.

South Africa has received a large share of the benefits of English kindness and English sympathy, in the planting of Christian Missions among her heathen population during the lifetime of the oldest man among you.

War has now, by the mercy of God, come to an end, as we hope, and calling in men to the fold of Christ is the work we now have in hand. This must be accomplished by Kaffirs preaching to Kaffirs; and as God has already put it into the hearts of some to devote themselves to this work, so we hope He will call out many more, till we can say in the words of the Psalmist, "The Lord gave the word; great was the company of the preachers."

But it is a law of Christ that "They who preach the Gospel should live of the Gospel," and that "those who are taught should minister to those who teach from all their substance." Accordingly, if you desire that the Gospel should take root and flourish among you like a tree in whose branches the fowls may rest from generation to generation, you must water it with your offerings of worldly goods.

Some of you must labour to get your children taught, and not be backward to pay for so great a benefit; so that some of them may become ministers of God's word, and the rest of them may lay aside the ignorance of former days and become true followers of our Lord Jesus Christ.

It is our wish, that now that English Christians have given you the seed you should help, one and all, to make it grow. And as you have been helped by those who live a long way off from this land, and who have never seen you, so you should learn now more and more to help yourselves—especially, I mean, by providing a maintenance for those teachers among you who are of your own race.

To this end we are going to begin at once to gather a Native Ministry Fund on all our Missions. Towards this fund we hope that all Kaffirs who have any interest in Mission work will do their best to contribute.

It will be devoted solely to paying the needful salaries of Kaffir clergy and evangelists. So that when the English help is withdrawn, you may by and by have a Ministry entirely your own; and the Kaffir Church may become—like the English or Dutch or French Church—a National Church that can stand alone without foreign aid.

It may be some time, my Brethren, before this comes to pass, but the way to advance towards it is for you to begin now, by willingly supporting those clergy and evangelists who are working among you, that others will not be afraid to come forward to help in spreading the glad tidings of Christ's Gospel when they see that the ox which treads out the corn is not left without his proper food, which he cannot go abroad to gather while he is engaged in another work.

The Government help given to schoolmasters is very useful to us, and we are very thankful to have our Missions helped in this way; but teaching in schools is one thing, and preaching the Gospel is another; and while the Government helps you in the one, you should be the more ready to supply what is necessary for the maintenance of the other.

I believe that Christ has much people among the Kaffir tribes, who only wait till the Gospel summons calls them forth. But Satan will not let the clouds of ignorance and superstition, and the love of bodily pleasures, be broken through at once. The time is coming when his hold will be loosened. Then the Sun of Righteousness will shine upon darkened hearts, and the tribes of those who are now heathen will, at last, be gathered into the fold of Christ.

This happy consummation we exhort you, one and all, to set forward with might and main, and so we bid you heartily God speed.

N. J. GRAHAMSTOWN.

The second of the two documents we referred to is a series of extracts from the *Kaffrarian News*, published in King Williamstown, giving a singularly interesting account of the opening of a church at KEISKAMA HOEK, built by the energy of one of the Society's Missionaries, at a cost of 1,530*l.*, of which 1,000*l.* has been contributed on the spot, principally by the natives themselves. Such a fact is worth a good deal of theory, and shows what a mine of liberality there lies in Native Christians awaiting the organization of a purely Native Church :—

"The church is of simple Norman architecture, built of red brick and not plastered, the walls being relieved by moulded string courses, and labels with weatherings to buttresses, moulded corbels, water tabling to gable, &c., of cast concrete ; a bell gable is carried up on the west wall, the roof at the east end being hipped to an octagonal apsidal chancel ; on the north side is a large lean-to porch to a second entrance door. The building is about eighty feet by thirty feet, and will sit in the nave about 360 to 370 people. The chancel, which has a choir to seat twenty to thirty people, besides the space railed off to the sanctuary, is divided from the nave by a carved and illuminated rood-beam of pine ; this we do not remember to have seen in any church in the country besides. It is effective and ecclesiastical, and is much less costly, and more easy of construction than a chancel arch. The end wall of the chancel is more effectively decorated in coloured stencillings of mediæval design to a height of about six feet from the floor, giving very much the effect of tesselated tile work. This mural decoration is also a new feature in colonial architecture, and it is certainly a beautiful one. The whole of it was done by Mrs. Taberer and other ladies of the neighbourhood ; and we may here mention, that the text upon the rood-beam was carved by Mr. Lonsdale, and is a work of no small skill. The three east windows are of stained glass and emblematical of St. Matthew to whom the church is dedicated. The remaining windows throughout are of cathedral tinted (pale green) rolled plate glass, which affords an effective and soft, though fully sufficient light, and the interior generally with its open timbered roof is nice in the extreme. The acoustic properties of the building are most perfect. The lighting of the church for evening

services is by two six-light coronæ and side bracket lamps, all of characteristic design and affording ample light. It seems wonderful to us that such a church can have been built by unskilled, or rather, untaught workmen; and Mr. Stent, from whose designs the building has been carried out, testifies that he has seldom experienced so much care and precision in the rendering of detail, or so much energy in the carrying out of a work generally. Mr. Taberer may well be thankful that he has been enabled to develop a power without which the new church of St. Matthew's Mission would not be standing as it does to-day, one of the most perfect and ecclesiastical of colonial churches."

Then clustering round the Mission Church are quite a number of subsidiary (we had almost called them *parish*) institutions, worked to a large extent by native help :—

"We may mention here that the total native population of the district which is the sphere of the Mission's labours, is computed roughly at 15,000, out of which a little body of 700 Christians has been drawn. Mr. Taberer has 240 communicants on his books; his staff of helpers consists of one native deacon, four catechists, and six unpaid native assistants, and by their aid eight or ten out-stations or preaching places are served. There is a boarding-school which receives thirty native girls, and these are placed under the care of an English lady as matron. The native teacher, a former student of the Kaffir Institution at Grahamstown, has fifty-two pupils. In order to carry out some branch of industrial education, and at the same time to work in the direction of making the Mission self-supporting, Mr. Taberer established some time ago a tinsmith's shop, of which a young German, Mr. Kletti, is the foreman. There are several native apprentices, and the work turned out is well finished. An extensive business in tinware has grown out of this, as may be gathered out of the fact that the net receipts last year amounted to 500*l*. There is also a carpenter's shop and its apprentices."

The address of another veteran Missionary, Archdeacon Kitton, on the same occasion, is couched in what we must suppose is the characteristic Kaffir tone, and whilst very plain, is both amusing and practical :—

"During the time I have been away you have accomplished a great work. Last time I was here I met you in the old church behind. You had scarcely begun to talk about this. I have been away two years, and here I find you have got a fine and handsome building for a church. I recollect nineteen years ago this very month, I came in a waggon with the first Bishop that was here, and spent Sunday here. As the waggon came up to the station in the dusk of the evening, twelve native boys dressed in trousers and red flannel shirts were drawn in a line against the kitchen, and I thought they were a lot of soldiers. I wondered how they had got here. I do not know if any of these twelve boys are here now, but I think it is quite possible. There was one little brick building in which we had service. The Bishop preached at Tantalla's kraal. I spent Sunday in the Quilliquilli valley. There were three native teachers—Paulus, Petrus, and Philip, who had been brought up at the Moravian Mission Station of Genadendal. There was then not one single Christian

on the Mission. From that time you see what has been done. We English people are extremely gratified at what we now see. We find the gospel is still a power to move men's hearts, as amongst the apostles of old. During the life of the Mission there has been often backward and forward motion—it has experienced its ups and downs, but withal there has been a steady upward growth. When I went to England I had often to talk to gatherings of English people. People would ask me if there was anything done by Missions. I gave them positive answers of what I had seen myself, but nothing was equal to what I have seen to-day—the little plant has grown to a great tree. It has given me great satisfaction to see this. But it is not to say this I come. I come to ask you to ease your minister by taking the burden he is now carrying by himself. You have hitherto shown a readiness to aid and support him. Do all you can to-day to get rid of the burden resting on the Church. You have no idea of what you can do until you try what you can do. When the waggon gets into a mud hole we must put our shoulder to the wheel. I say no more. You must not be tired, but try again and again. You tell us English—if you can't give to-day, try again. Hitherto we have been working quietly, the outside world has known nothing of our doings. But there is a 'tell-tale man' amongst us to-day from King Williamstown. He takes a great interest in us and our work, and he has a great deal to do with newspapers. He will write an account of what he has seen, and it will be read in Kaffraria, in the Colony, and in England. He will put a good word in the paper about you. If you do like men to-day, your light will be put on the top of the mountain."

It is satisfactory to find that these exhortations were not fruitless: for the sum total of the offertory would throw into the shade that at many a church-opening in England:—

| | £ | s. | d. |
|---|---|---|---|
| "The actual amount taken in cash was . . . | 26 | 4 | 8 |
| Promised . . . . . | 62 | 1 | 0 |
| Offertory from Trinity Church including a donation by Archdeacon Kitton . . . . . | 15 | 3 | 0 |
| Morning offertory . . . . . | 38 | 1 | 9 |
| 20 subscribers of 5*l.* each made up by the Rev. Turpin after the meeting . . . . . | 100 | 0 | 0 |
| In hands of Rev. C. Taberer and available for church . . . . . | 50 | 0 | 0 |
| Amount for which he makes himself responsible . | 50 | 0 | 0 |
| 1st days' total . . . . | £341 | 10 | 5 |

"One ox, one young ox, three sheep, and one goat also promised.

"On the second day about 500 people were present at the feast, and by the evening the contributions towards the liquidation of the debt—in cash and promises—ran up to 485*l.* 5*s.* Oxen, sheep, and grain were given during the day. At the conclusion of the festivities, the debt remaining upon the church had fallen down to 540*l.* or thereabouts, and we believe that the Society for the Propagation of the Gospel will contribute 100*l.* when that sum only remains to be paid. 'We congratulate the Missionary and his people,' says the reporter, 'on their self-reliance and energy.'

And so do we.

The report of the Missionary himself enables us to look at the same work from another point of view :—

"I must begin with the incidents of the quarter ending March 31. In January we usually have our Mission Conference. We did not meet this year, however, until quite the end of the month. We had a very pleasant gathering in Grahamstown, and on the last evening of the conference a Missionary meeting was held in Christ's Church. I was obliged to leave myself before the closing service on the following morning (Friday), as I wished to be home for Sunday's duties. I left Grahamstown about 9 A.M., and reached Fort Beaufort, travelling on horseback in the afternoon a distance of forty-five miles. I left Beaufort again shortly after midnight, and reached St. Matthew's (forty-five miles further) by 10 A.M., and was glad to find that all had been going on well during my absence, and that no mistakes had been made by either the masons or carpenters in the building of the church.

"At our conference two native catechists were set apart for ordination, both St. Matthew's men again, and they were ordained deacons at the end of February. One is now labouring as my own curate here, and the other is in charge of the Church Mission at Port Elizabeth. It is a source of great encouragement to me to know that the four first ordained natives in this diocese are men from St. Matthew's, and especially so when I find they are all doing so well.

"During the following month (March) the Bishop again visited St. Matthew's, when I presented thirty-five candidates for confirmation. I may also here inform you that on taking the census of my people at Easter, I was pleased to find that I could write down 240 names on my roll of communicants (natives only). This number is against 170 as reported in my last yearly return.

"I am sorry to have to report that all this success and promising progress has been accompanied by one or two little clouds causing trouble and anxiety to me. One of my teachers has had to be dismissed for immoral conduct, and two apprentices in the tinsmith's shop have been dismissed for joining in heathen practices and rites. I have great hopes, however (from recent knowledge of their private conduct), that they will eventually see their conduct in its proper light and become really repentant.

"The opening of our new church properly belongs to another quarter's report as it took place on the 11th of this month, but as almost every incident of the past quarter seemed to blend itself with our preparations for this event, I think it best to mention it now. I inclose an extract from a local paper giving a full account of our proceedings which may perhaps be interesting to readers of the *Mission Field*. I am sorry to have to confirm the statement that there is still a debt of about 500*l*. to be paid off. May I respectfully ask the society if it will not give me a little special help towards paying off this debt. I have no Building Committee to fall back upon. I bear the burden of this debt alone and must continue to bear it unless I receive further help. I have raised on the spot (from my *native* congregation and colonial friends) over 1,000*l*."

The foundations of Christianity at Keiskama Hoek were laid some years ago by the Rev. W. Greenstock and his wife. The prospect is very hopeful: and Church people at home will no doubt look forward with the greatest interest to the development and working of

this experiment, of a native ministry on an extended scale. The examples of Tinnevelly and Chota Nagpore may seem to teach us: *first*, that to have a successful church upon any considerable scale, the clergy must be of the same race as those to whom they minister; and *secondly*, that where this *is* the case, success is almost sure to follow.

## ST. JOHN'S, KAFFRARIA.

### NEW CATHEDRAL.—THE SYNOD.

ACCORDING to the last statistics, the population of this diocese (which it will be remembered extends over Independent Kaffraria) was about 600,000, including 2,500 Europeans. There are nine Missions, and eleven clergy, whose efforts are assisted by eighteen native catechists, and one European. There are about 5,500 Church members. We continue, from page 278 of the July Number of the *Mission Field*, Bishop Callaway's Journal:—

"*April* 16.—We received to-day George Stoffels, born in Pondoland of European parents. He is to be trained for any Church work of which he may prove capable. He is fifteen years of age, and has received a tolerably good general education. He may be regarded as the first of our College students, for although he is too young yet to be entered as a scholar, it is intended that he shall be when sufficiently old and educated. There are many waiting for admission, but we are obliged to move very slowly.

"*April* 22.—Willie came to me to-day to tell me of sundry reports which are circulating about me in Pondoland. It is said, and the Chief is told, that I am come for the purpose of introducing soldiers to take away their country from them!—that I am sent here by the Government for that purpose, &c.! That the house we have built, which is certainly a very long one, but quite insufficient for our accommodation, is intended for barracks! and at the same time that I am going away to the Umtata, and this the Chief does not like! That the people who are gathered around me are Otshaka, or as we should say Tshakas, that is, *Zulus*, and that they are an Isizwe or nation, and they will help to get rid of the Pondos! I laughed very heartily, and told Willie not to trouble himself about such things; but it is good to be told of them. Matters here are very unsatisfactory. There is no law. Little cases arise, and are reported; nothing is done; and at length the people finding they can do wrong with impunity, give more trouble. I have represented the state of things to Umkqikela, and have no doubt after a time to exert some influence on him, so as to bring about an improvement. One feels the great disadvantage of living where there is no regular administration of justice.

"*April* 23.—Umhlangaza, a nephew of the Chief, came to-day to stay a few days with us. He is a Christian, a very good man. He wishes to send his son or brother to school. We had a long conversation. I told

him of the silly reports, and asked him to endeavour to get cases settled, and not to be allowed to hang on from month to month in an utterly lawless way. I have asked Umkqikela to appoint an Induna or Officer to live near us to settle cases which arise, as they will arise, amongst the people. I told Umhlangaza I should like him to come, and requested him to tell Umkqikela that our house accommodation was too small to allow us to receive his children as yet, but if he would send men to build them some huts, they might come as soon as they were ready. It would be a very great advantage to have such a man as Umhlangazo here.

"*April* 29, *Sunday.*—A large number of Pondos at church, perhaps forty; of these about half were men. We adopt the plan of conducting the service as usual. A few take in a little, but probably to the greater number the service is for the present an unmeaning ceremony. When the service is over, we request the Pondos to remain, and have a 'talk' with them. To-day everything went on very well, until one man took us quite off the line by introducing the question whether we ought not to give them everything they asked for. This question having been started, it was necessary to go into a long discussion on the subject of social duties. I make a point of never refusing to answer any question of the kind they put. They may not comprehend at once; but they see without difficulty that there is another side of the question. After church there came up some four or five girls, and said to me, 'Clothe us as you clothe that little girl,' pointing to Constance. It is very hard to refuse them, but it is clearly most undesirable to give without discrimination.

"*May* 7, *Sunday.*—Several white families are on the station with their waggons, on their way to the sea, where they pitch their tents and spend a few weeks for a change. So we had a large white congregation. The Pondo congregation was small. After the service I took the five men with the Rev. William Ngewensa, and Mrs. Oxland took the women and children. I was glad to see amongst the attendants four of those who were here last Sunday, and amongst them the talkative man who last Sunday drew us away from the subject in hand. He was very quiet and attentive to-day. It appeared to me that I had sufficiently prepared the way by showing to them that of themselves they really believed many things about which the Missionary has come to teach them. I told them this; and then took the Lord's Prayer, and told them I wished them to learn it. For by the act of creating them, He was *their* Father in a certain sense, but in a different and much lower sense than that in which we Christians could say, 'Our Father' to Him. They said the Lord's Prayer after me. I then turned to the first sentence, and explained it to them. I then asked them if they were fathers. They all said 'Yes.' I then asked each separately, 'Have you a son?' Each replied 'Yes.' I asked, 'Was it not a delightful thing when you first heard your little son say "Father" to you?' It was very striking to see how each face lighted up, and to hear each answer, 'It was indeed a pleasure.' 'And,' I said, 'God will rejoice to hear you call Him "Father." But,' I went on, 'How does your little one know that you are his father?' addressing each separately. They all answered. One said, 'Why, because he grew up with me,' or 'because he sprang from me,' &c. But I said, 'How could his growing up with you, or having sprung from you, give him this knowledge? How did he know that you were his father? Actually he could know only by your telling him.' 'Yes,' they said, 'he was told by us, and by his mother.' 'Exactly so, and *he believed;* and because he believed, and did not doubt at all what you said, he called you "father," and you were glad. Now we ask you to have just this kind of belief in what we tell

you. We tell you, God is your Father, and you do not readily accept it so as to believe in it.' Uhhohko, an aged man, said, 'We do believe;' and looked up to Heaven. Having said a few words on the second sentence, I told them we would go on with the teaching next Sunday.

"*May* 20.—Had a pleasant visit from Ukhetske to-day with three others. He is one of Umkqikela's headmen, and is a very superior one. They were all much interested in our house, which although defective and inconvenient in every respect, is very great in their eyes, being so very superior to their huts. I took Ukhetshe into several of the rooms. He was much pleased. I took him into the plank church, or school chapel. He thought this unworthy building very grand. I asked them when they were going to send their children to school? They said, 'Oh, we are going to send them.' I told them, we were now ready for them, and Umkqikela might send his children, if he would send some men to put up a hut for them. They said, 'They would come after a time.' The natives have a custom of making a proverbial name; that is, if anything strikes them as peculiar in the habits of a person, they give him a name founded on this peculiarity, which has a practical meaning, and many of their proverbs have this form. It occurred to me to form a word of this kind as we were speaking. They are for ever delaying to do a thing; and when reminded of their frequently promising to do without doing, they repeat their old saying, 'I am going to;' hence it arises that their work is always in the future,—a something they are going to do. So I asked them quietly, if they were acquainted with *U-ngi-ya-'ku*, which is equivalent to, 'Mr. I-am-going-to.' They caught the idea immediately, and laughed heartily; and I have no doubt will not forget the word."

The Ven. Archdeacon WATERS also, St. Mark's Mission, Transkei, relates in his journal a tour of inspection just completed, with fairly encouraging results. There are not wanting indications in the reports, both of the Archdeacon and Bishop, that the annexation of the Transvaal has caused an uneasy feeling among the Natives, and proved somewhat of a hindrance, for the moment, to the progress of Christianity. In the diocese of Bloemfontein, as we shall see, it has caused a decided check:—

"*Jan.* 1.—The year was begun by a solemn service at twelve o'clock last night, and by services as on Sundays during the day.

"The last annual abstract of accounts showed that 1,440*l.* have been raised from sources other than the S.P.G. and Colonial Government, and yet the fund is 185*l.* deficient. Fingoland, to a great extent, has now been taken off my hands, by the appointment of the Rev. Henry Waters to the district east of the Tsomo. This district will probably do much to raise funds, and so relieve St. Mark's. I shall now be able to devote more attention to Tambookieland, with its 60,000 inhabitants, as well as to get a new church built at St. Mark's.

"I shall more than ever require the help of my friends, as the Tambookie district is actually in poverty, so far as the wealth of the small number of Christians is taken into account. All the chiefs are heathen, but have a knowledge of the amenities of civilization. The association for promoting civilization among the natives, got up by the present magistrate, Mr. Levey, promises to do much more than its name implies;

and it will be to the interest of religion, as well as to civilization, to encourage the movement. It is surprising to find how much latent desire for progress has been evolved by the mere formation of this society. I was present at the preliminary meeting, and saw how anxious the progressive party were for information as to the best means of farming. More than one whispered of political influence, and it may be that, as in New Zealand, natives may rise to political position, even in the present generation.

"*Jan.* 7.—Left in company on horseback for the Upper Tsomo, where Rev. Jonas Ntsiko is stationed. We travelled by the Qamata heights, calling at various European traders on our way. In the beautiful Sakana valley we were welcomed to Mr. Garner's hospitable table. A Queenstown merchant was resting at the same place, and I was surprised to find that he had the latest *Contemporary Review* among his travelling gear. We then turned by a footpath and crossed the Indwana flats, where we observed several well-built houses, and others in progress, all belonging to natives, who have been assured of government protection. We reached Mr. Kenelly's in the dark, and were kindly welcomed to a handsomely furnished house. Here as elsewhere we noticed that Good Templars are good housekeepers.

"Next morning we passed a labour party, who were opening a new road towards Dordrecht and Barkly; then through a charming valley, in which the Chief Stokwe lives. We called at his kraal, hoping to meet with Emma Sandile, a relapsed Christian, but she was not present.

"We then went on to St. Cyprian's Mission, and found Mr. Ntsiko in good heart. The Rev. Henry Waters joined us here, quite unexpectedly, on his way from St. Augustine's to Fingoland. After making arrangements for service to-morrow, we looked over the school, which is taught by a native, and promises well. As usual, we slept on the ground, and next morning had several visitors. Mr. M. Gudhle supplied us with meat, and our pack-saddle produced the extras.

"I received an intimation that it would be well to hold a 'spiritual court' before service. This was done, and several grievances brought forward, chiefly misunderstandings. Here again, as at several other places, loud complaints were made of my few and far between visits. After much talking, the parties at variance shook hands, and were as friendly as ever once more. I then spoke of the teacher's salary, and a few at once came forward to guarantee 10*l.* a year; one rich Fingo guaranteed 6*l.* a year.

"As I have just bought the present premises, I gave notice that a meeting would be held after harvest, to clear off the debt of 25*l.* The premises consist of two large huts; the walls are of mud, and the conical roofs of thatch. They were formerly used as a trading station.

"Morning Prayer, a sermon by Rev. H. Waters, and Holy Communion followed. The chapel was well attended, and the services solemnly rendered. As we had to see the Chief Gecelo next morning, we remained at St. Cyprian's for the night.

"*Jan.* 10.—We crossed the Tsomo to Gecelo's, about fifty miles from St. Mark's. We found the chief in native costume; he was very kind, and wished to help us, but said he was too stupid to understand why Christians could not agree—why should certain professing Christian Missionaries come to him to ask leave to set up a chapel against the Church of England. The Rev. Ntsiko entered into a lively description of the Church and Apostolic succession, to which the chief listened politely, and replied as we wished, that his people had liberty of con-

science, and could go to the church they thought best. He would not drive out anyone.

"We then went on to Kasana's, where several of our members live, and then to Mr. P. Leeman's. We left Mr. Crawley there, and rode on to the Tsomo heights, and slept at Mr. Thomas Lloyd's. Next morning, Sunday, we got off at five o'clock, and rode to St. Michael's, where we spent the day. There was a large congregation, and hearty services; psalms chanted, hymns sung, and Holy Communion celebrated. We were kindly entertained by Mr. G. Lloyd, and next day, after a series of calls, reached St. Mark's.

"*Jan.* 19.—After Matins there was a meeting of the 'Church Temperance Society,' at St. Mark's. There are now twenty-eight total abstainers, and forty-nine who abstain till mid-day. At the out-stations there are many more than at St. Mark's. The usual dispute has risen among the Total Abstainers and the Temperate—the former denying the latter the privilege to wear the C.T.S. medal. The increase of drunkenness among the natives in the colony is alarming, and it sounds to us in the Transkei as an overflowing stream, coming nearer and nearer.

"A clergyman from the colony told me, that at a newly-founded village there were five applications for hotel licences. Although it may be true that where there is money there is brandy, I am sure that the fewer opportunities there are to purchase, the fewer drunkards there will be.

"*Jan.* 24.—Mr. Moore kindly drove me in Mr. Barr's cart to Cofimvaba, where the little chapel of St. Paul's is situated. The weather had been very stormy, so that few attended; but there were more than the chapel could contain. Mr. Levey, the magistrate attended. The service was the usual one; and a general meeting was held to clear off the debt. Mr. Levey made some excellent remarks on education, and urged the people to educate their children. The debt, including 12*l.* due to the teacher, was 60*l.* The Bishop had promised 25*l.*: and those present paid the balance. The chapel is built of mud, with thatched roof, and is thirty feet by twenty. It is even now too small, and it is hoped that a larger and more substantial building may be erected next year, so as to leave the present one for a schoolroom.

*March* 14.—At St. Andrew's chapel to Holy Communion. After service held a meeting, chiefly of heathen, and urged them to declare for Christ. I spoke to many who have been hearers for many years, and asked why they did not come forward. They had no reasons to give for deadness. One said he wished to become a Christian, but something always happened to keep him back; another said that I was not to be disheartened: they were as sheep feeding towards a certain stream, under the guidance of the Missionary, and would come to where they were required by gentle herding.

"*March* 29, *Good Friday.*—Large congregations at all the services; sixty-four communicants at early celebration.

"On Easter Sunday the chapel was beautifully decorated by the ladies; the services were well attended, and there were celebrations of Holy Communion. As the Rev. P. Masiza was keeping Good Friday and Easter at St. Michael's, thirty miles distant, I had very heavy work.

"During the past quarter I have been much engaged in bookkeeping, and in collecting money, and yet the work has progressed. The English services are now much more interesting, as the harmonium is admirably played by Mrs. S. D. Snooke, and Europeans generally support the musical parts of the service.

"I have also to thank Mr. Barr, and others, for kind assistance in travelling, as well as in many other matters. The hearty and judicious kindness of the Colonial Superintendent-General of Education has sustained me on several trying occasions in school matters.

"The newspapers, from home and colonial friends, have been of great service, and are thankfully received by many Europeans settled in the Transkei.

"Through the aid of the 'Ladies' Association of the S.P.G.,' I am enabled to maintain wholly, or in part, fourteen female teachers, who are all doing a good work, and setting a good example. The number of baptisms registered at St. Mark's to date is 2,242, and about 200 more are in St. Mary's and St. Cyprian's register."

A later report, dated 30th June, from the Rev. John GORDON, describes the erection of the spacious iron church, in which Bishop Callaway has set up his *cathedra*, and held his first diocesan synod, of which we shall doubtless have a report in due time. But it is truly a cathedral in the wilderness, although, as it will be noticed, it is expected that it will attract a town around itself:—

"The second quarter of the present year opened and closed most happily. Baptismal services took place at its beginning, both at All Saints' and St. Alban's. Its last week witnessed the gathering of all the clergy of this diocese, both English and Native, at the newly-established central station at the River Umtata, the next large river beyond the Bashee, the occasion being the opening of the newly-erected and spacious iron cathedral procured in England by the Bishop of St. John's. At the opening service three Missionaries were ordained; and the day following our synod was opened by the Bishop, and lasted five days. The proceedings were of a most interesting nature, and, with God's blessing, will, I feel sure, be productive of much good.

"The loving though decided manner in which our good Bishop presided, won the hearts of all his clergy. His intimate knowledge and personal experience of Mission matters, and of the native character, makes him competent to grapple with and give advice in every difficulty: an advantage, of course, not possessed by his lordship's predecessors. The site of the Bishop's new station is far superior to that in Pondoland, being exactly in the centre of the diocese, and will doubtless be the beginning of a town. When the projected buildings—college for Europeans and natives, girls' school, hospital, printing-press, &c., are all erected and in working order, the station will have a most lively appearance.

"May the Bishop have health and strength to complete all these works; and may God's people in England, Scotland, and the Colony, support him nobly with their prayers and alms.

"Not a few of our native Christians have been removed from us during the past quarter by death; most thankful was I to be with some of them at their last hour, and witness their happy ends.

"The wife of Major Elliot, the chief magistrate in Tembuland, a worthy communicant of our Church, died two months ago, and the heathen throughout the country were surprised and awed at seeing her husband bring her remains in a waggon, a distance of fifteen miles, to be interred

in our little aloe-enclosed cemetery; so different to their custom of casting the body of the dead into the first wolf-hole at hand.

"A few Sundays ago I had the pleasing duty of baptising a young bush girl, in the dining-room of our late magistrate, Mr. Wright, where I hold a monthly service. She was carried away a little captive maid eight years ago, from Korannaland, and her good mistress has taught her to read and pray. St. Alban's Mission, in the absence of an ordained Missionary, receives, as it requires, my constant attention; the last Sunday of each month I give to this station. My service at the residency, Fingoeland, is also desired. The day-schools at All Saints' and St. Alban's, and the three out-stations, Kualaba, Nmyolo, and Qutubeni, have been carried on with efficiency and marked results the last four months. I am now making an attempt, which will I hope be successful, to get the parents of the pupils to pay a small monthly sum to the teachers.

"A son of the Earl of Shaftesbury visited All Saints' a few weeks ago.

"Owing to drought, and a consequent poor harvest, our native Christians have not been able to give much this year in the shape of offerings."

## MARITZBURG.

WORK AMONG THE KAFFIRS.—RETURN OF THE BISHOP.

BISHOP MACRORIE on his arrival at his diocese after his short sojourn in England, found a variety of matters requiring attention. Some extracts from a letter received from him will form a very suitable introduction to a chronicle of Church work in this diocese:—

"Though I have been three weeks in Natal, the demands upon my time have been so numerous and pressing that it has been out of my power to report our arrival to you, as I had intended. After a prosperous voyage, which, but for detention in Algoa Bay, would have been the speediest on record, we anchored off Durban on Sunday, April 8th, but owing to the state of the Bar, were unable to land till the Tuesday morning.

"At Durban I found that, in consequence of Mr. Daykin's resignation of the parish, Mr. Whittington was in charge. This was in accordance with my instructions before he left England, as I feared that Mr. Daykin might even have left the colony before he landed. This, however, was not the case, but Mr. Daykin has readily undertaken during the remainder of his stay in this country to give services on Sundays at Verulam, in place of Mr. Edward Shears, who had taken his passage and has returned to England by the steamer which brought us out. Mr. Daykin will probably sail in a few weeks, and then Verulam will again be without a clergyman, until the arrival of my new archdeacon from England to relieve Mr. Whittington from the charge of Durban.

"We were but one whole day in Durban, but the thanksgiving services for our return were hearty, and I was present at a meeting of the Church Building Committee, when it was resolved to take immediate steps for the erection of a permanent church at the cost of 2,000*l.* to 2,500*l.*

"On my arrival in Maritzburg, I was truly rejoiced to find the Dean

able to receive me as he did, at the head of his congregation at the west door of the cathedral, and to take part in the thanksgiving service which took place at once, but though better than he was, he is still obliged to be absent from his duties, which are discharged temporarily by a Mr. Wright from the Diocese of Bloemfontein.

"On Friday last a fresh cause of anxiety was occasioned through the upsetting of Archdeacon Fearne's vehicle on his return from visiting me here. He has been, I grieve to say, somewhat seriously injured, and is suffering from the effects of concussion of the brain, but as the last reports are favourable, I sincerely trust that we may shortly hear that he is making a good recovery."

Notwithstanding such anxieties as these, the general tenor of the intelligence received is most encouraging. The Missions are evidently showing themselves to be centres of enlightenment and blessing, each to its own neighbourhood; and numerous gratifying incidents show that an impression is being made upon the intelligent but excitable Zulu population. Thus the Rev. Humfrey Davis, who is labouring at High Flats (one of Bishop Callaway's old stations), and has a school there, besides his pastoral work, writes to describe a remarkable series of baptisms which has taken place under his ministry:—

"It is with a feeling of devout thankfulness to Almighty God that I report to the Society the baptism of two school-boys on the fifth Sunday after Easter. They are the children of heathen parents, living at a distance, who came to be taught in the school; but have gradually been led to feel the need of their Saviour, and admittance into His Church.

"A month after this, on Whit Sunday, I baptized six families, in all twenty-seven persons; some of these have lived here for years, while others have been here but as many months, the latter, however, almost without an exception came for the express purpose of being prepared for baptism. There were others that wished to be baptised, but I felt that it would be better for them to wait a little longer to prove their sincerity.

"A few days after our little Christian village had received such an accession of numbers, another man spoke of himself and family as wishing to be baptized, and two other young men, sons of polygamists living in the neighhbourhood, expressed the same desire. So that I have now two families and two young men whom I shall hope to admit, as I feel they are prepared either together or separately as the case may be.

"I always make it a rule to receive into my house heathen boys from the surrounding tribes, when they wish to be taught in the school, but we generally find they have already formed a secret determination to relinquish their heathen customs, and embrace Christianity. Two of these boys, as I have above stated, have been baptized, and two others have since expressed the same desire. And it is for a number of boys such as these of all sizes that I would beg some clothing. My people are beginning to inquire when our good Bishop is expected. They wish to be confirmed."

Thus an accession of thirty persons has been made to the ranks of

the little Christian community, and the movement is apparently still going on. Church-people at home will doubtless hope to hear that these new converts remain steadfast in their profession, and do not dishonour it. Mr. Davis describes in another letter some of his native volunteer helpers :—

"Louis Mniui (whom Mr. Jenkinson kindly handed over to me) is a young man who has had eleven years' training at Zonnebloem ; he speaks English fluently, so, from his knowledge of the two languages, he can teach English with much interest to the children in the school.

"Henry Bengu was educated under Bishop, then Dr., Callaway at Springvale. This lad's devotion to his school work is admirable, and the children progress rapidly under him. His chief work is to teach the children to read their native tongue. He came quietly one evening and expressed his desire to make a life sacrifice of himself to his Saviour's cause. His offer was accepted, and now it is my happiness to see his influence daily becoming more powerful for good among us.

"Africa Barnabas is our organist ; he has a sweet, clear voice, and a nice soft touch for the harmonium ; he is anxious for the school children to sing nicely, but it is rather hard uphill work at present."

The report of the Rev. T. B. JENKINSON, Missionary at Springvale, gives a lively, though unadorned, picture of the laborious routine of daily life on a Mission station. We make merely some short extracts :—

"At the beginning of this year up to the middle of February we were suffering from severe drought. The river ceased to flow, and there was a dread of famine. Mercifully, however, six weeks ago the Lord sent a gracious rain, and revived the parched country, just in time to save the maize, &c.

"On Sunday, 7th January, we had the pleasure of hearing once more the native Deacon, William, who came to fetch his wife and children. I may here mention that William's houses have been taken by Cornelius, his brother-in-law, who has returned from Pondoland with his wife, children, and two sisters and brothers. Cornelius is engaged by me to quarry stone, and assist in building the proposed new church. Another married man, also returned from Pondoland, is now my cook, in place of the Indian coolie, who, after the death of his baby, wished to leave for six months. The Deacon seemed much improved in every way. Mrs. Oxland confirmed this impression. We gave him an offering of 5*l.* in consideration of his extra services here.

"Domestic quarrels amongst the natives still occur, and give us much trouble. Alice, wife of Andrew, one of our most respectable Christian natives, wished to leave him, and applied to the magistrate, but was ordered to return home. Ungangati, a heathen, living on the outskirts, still continues to have trouble at home, and to bring his troubles to us. A brief account of his case may serve to show what difficulties stand in the way of the progress of Christianity. Remember, this man is supposed to be favourable to the Gospel by sending three sons to school, and allowing them to be baptized. What must the condition of the outside heathen be, if opposed to the truth? He first came under my notice

some three years ago, when his son, called 'The Lion,' was accused of bad conduct. Not long ago one of his three wives died, and one of the survivors was accused of causing her death. She was driven out, though quite innocent, as I believe, and is still taking refuge here near the school. She was his brother's widow, but under his protection. He ignored the charge against her, and pretended to recall her; but, at last, on her refusal to return, tried for a divorce.

"Just lately he came to complain that the widow's eldest son had run away from him, and that the ejected mother would be likely to join her son. These people are so very crafty that I suspected he had a hand in this matter. Last Sunday morning, on coming out of church, his neighbour Tambuza came into the vestry, and, going on his knees, said, with evident emotion, that Ungangati had called his children together and told them that he was going to kill himself. Knowing that he had been drinking the day before, and that this might partly account for it, I made inquiry, and found that he had been in a rage the day before, and also that day, because his daughter had run away with her betrothed before the usual marriage ceremonies had been completed, although the man had paid the usual dowry to him, viz. ten head of cattle. The runaway couple were only a few miles off, staying with the young man's father, and so Ungangati sent to demand 5*l.* for the outrage. Of course this is all very trying, but I feel sure that this jealous guarding of the person of the young woman is far better than a reckless laxity. If we could look into the state of those kraals which are so thickly scattered over this fair land, we should find the same thing prevailing to a greater extent, but without any sense of shame or responsibility such as is felt by Ungangati.

"These people show the greatest deference to any one who appears as a chief to them, and this fact is much in favour of a settled Mission, with a gradually widening influence for good, and is very much against mere itinerating. Here is a complex system, which can only be undermined by persevering effort, and chiefly by bringing the young under a new state of things. Of course if you could really convert a powerful chief, you might greatly influence his people—but can the Ethiopian change his skin? It is far easier and simpler to influence the children, and we might have half the children in the country to-morrow if we had but teachers and schools for them.

*Jan. 16th.*—The sister of a native living here asked permission to stay with her brother. Permission was granted, and ever since she has come to school like a child. Next day Daniel, the man appointed to act as bailiff under the village regulations, came to inquire whether he ought not to go about asking people to come to church. I said, that although it formed no part of his duty as bailiff, it might be a good thing to tell them that Mr. Thurston Button was coming for the Sunday, together with Mrs. Oxland and others. On the Friday my son rode to Richmond, leading a horse for Miss Button, and came back next day just after the arrival of Bishop Callaway's mule wagon, with Mr. and Mrs. Button and Mrs. Oxland. It was quite an event for us. Mr. Button preached to a good congregation in the morning in the Zulu tongue, with his usual eloquence and zeal. We sat down eighteen to dinner. Next day the Clydesdale party went to the flats on the way home. Three snakes were killed in five days close to the house this week, and two have been killed since—puff adders, sluggish reptiles, but possessed of the dangerous power of jerking themselves backward to bite.

"*Jan.* 23*rd.*—Burning heat—very dry—river stagnant above the waterfall.

"*Jan.* 24*th.*—Engaged five natives and two boys to quarry stone for the new church.

"*Jan.* 27*th.*—Went to Richmond to preach at the opening of the new chancel.

"*Feb.* 3*rd.*—Thermometer at 104° under thatch E. side at 12 noon—at 4 P.M. still at 102° on the shady side, 90° in my study.

"*Feb.* 4*th.*—Still hot and dry—fears of famine.

"*Feb.* 12*th.*—Miss Hayward, after bravely struggling against increasing weakness and difficulty of breathing, at last gave herself up and left the school. Just after she thus retired to her own chamber, there to set her affairs in order and prepare for her great change, the weather changed, and to her great relief and the comfort of us all, the rain fell in torrents, the river filled, and the thermometer dropped to 70°; but for this her sufferings might have been greater. A detailed account of the late Miss Hayward's sickness and death has been sent to the Ladies' Association, and to the friends, and need not be repeated here. Miss Hayward breathed her last at 10.30 P.M. on the morning of the 26th February, and was buried in the new churchyard at five the next evening. Apart from the very severe loss we have sustained, this event has been all the more sad to us, as being the first death that has occurred in our house since we began to keep house in 1856. Miss Jenkinson is only just recovering from her exertions. My daughter is carrying on the girls' school. In cases of sickness, all has to be done by ourselves. Here are no nurses or doctors, or anything of the kind; and when death comes it is terrible. And if it be so to us who do not sorrow as those without hope, how much more so must it be to the heathen! We always sing the hymn, 'Jesu Lives'—'U sa pil'u Jesu manje,' in Zulu after the funeral. Let us hope and pray that many more of these poor heathen may be led to believe in Him who is 'The Way, the Truth, *and the Life!*'

"P.S.—Miss Hayward gave, when still with us, and has bequeathed *1l.* a month (a labourer's wages) to the Church Building Fund during the whole time that the work is going on. I already hold 11*l.* of hers for this purpose. I mention this fund, in the hope that some may follow her good example, and help us to rear up a structure worthy of Springvale, of its founder, and of her who gave her life to the noble work of labouring to raise the debased African woman. The last time she was out she was wheeled in a Bath chair to see the stones that had been quarried and carried to the churchyard by our natives, and in a native waggon.

"I ought to say that a gentleman, educated for an architect under Sir Gilbert Scott, has been here, has inspected the site and stone, and has promised to send us a plan for a church. Please insert this in the *Mission Field.* Our only place of worship now is the native day-school.

"Went to see an invalid lady six miles away; declined seeing me; went to call on our next white neighbour, five miles; began to carry the stone quarried for building the church.

"*Feb.* 18*th.*—Two white men and ten natives came for maize grown by me last year; price high, viz., 12*s.* 6*d.* per 200 lb.

"*Feb.* 19*th.*—Thermo. 93° in the shade; carrying stone.

"*Feb.* 22*nd.*—Infant baptized privately at night in native hut.

"*Feb.* 23*rd.*—Case of Adam; Unsihi heard: he bought two oxen to complete his *ukulobola* (dowry paid to father). On coming to get h away the beasts the seller withheld them on the ground of sickness, so he took

them by force. The magistrate fetched him back, and fined him 5*l.* Thurston Button interceded, and had him released from prison in Griqualand; to come to Springvale for the ransom. He came hither with the cows, but after a time one of them died. We raised the money for his ransom, he to repay at 1*l.* a month.

"*Feb.* 24*th.*—Paid quarry-men; heard trespass case; went to visit the people whose child I had baptized; Tom's child reported very ill far away near the sea; hot.

"*April* 25*th.*—St. Mark. Holy Communion 7.30 A.M. This was the first day of cold winterly weather.

"*April* 27*th.*—Archdeacon Fearn's carriage upset, he nearly killed; Mrs. Jenkinson nursing him at Richmond under Dr. Gordon.

"*April* 28*th.*—Went to meet Miss Fox (from Warminster) at the Unkomazi. She had not ridden before. However, she rode my son's pony, and came hither in three hours all right.

"*April* 29*th.*—The usual Sunday services, morning and afternoon.

"*April* 30*th.*—Paid 5*l.* 2*s.* 6*d.* for carrying stone, to a native waggoner, at 2*s.* 6*d.* a load, the stone being ready quarried. The stones are placed in a circle round the site.

"On my way to Richmond, just after riding through the Unkomazi River, a native, well-dressed, well-mounted (with a new saddle), overtook me, and rode with me into Richmond. It is worth mentioning, for the sake of showing the state of the natives after emerging from kraal life. We conversed the whole way in the native language, for his English was just enough to spoil his own tongue. The topics were various—religion, political, and social. He listened with great attention and respect to my words concerning our belief in the Gospel. When I told him, too, about 'Somsen' (Sir Th. Shepstone), and his taking over the Transvaal, he was much pleased, declaring that the Amabunu (Dutch) were no good, but that the English were; although he thought they were hard upon them near Richmond, where he lived. He told me that he was a horse-dealer, and went to the mountains now and then to the 'Armalau' bushmen to buy horses, which, said he, are but small, but outstrip all others. I then let him know that I was aware that these bushmen were savages and did not BREED cattle or horses, but only STOLE them. He readily allowed this, and seemed to think it a good joke. He told me he had been beyond the river for aloe-leaves (which he carried in a bundle before him), which, when pounded and mixed with tobacco, make a most pungent snuff. He kept muttering to himself that it was a great treat to him to find himself in such good company; but the best thing of all was that just as the sun was setting, as we neared Richmond, he pointed above and declared that the sun rose and set, but that no food crossed his lips. I looked at him with astonishment, and said it was a marvellous thing indeed that he lived upon snuff. I looked at his new saddle, which cost £4, and wondered still more. I took this to be a hint for me to give him something, but I did not. We parted soon after. It is holiday time now; the people have been busy with their maize and Kaffir corn harvest. The drought is fearful; we have had scarcely any rain during the past year—only just enough to set the corn going. All the smaller streams are dried up.

"The grass is quite burnt up, and yet we cannot look for rain for two months more. Our only vegetable now is sweet potato—pumpkins we get tired of. Even the lemon and orange trees are quite shrivelled, and the fruit very small and soft. I have now several adults, married men and women, candidates for baptism and many young people preparing for confirmation.

"I have now got 100 copies of the *Four Gospels* translated into Zulu by Bishop Callaway; a beautiful book in every way.

"We shall begin to build the church as soon as plans arrive. I am now levelling the site, which is surrounded by the stone.

"We heard of the promised S.P.G. box yesterday. Many, many thanks to Miss Bullock and the Ladies' Association."

The Rev. Benjamin MARKHAM is Missionary in Maritzburg itself to the Kaffir part of its population. There is apparently a good work going on, though slowly, among them here also. He describes the particular difficulties under which his flock labour, corresponding in a great degree to those of the poor in a great town at home. Strangely enough, one of the great sources of trouble among them is one which would hardly have been looked for in a new and almost unpeopled country, viz., overcrowding:—

"The only shelter they can get at all here is at the outskirts of the town, in the lowest localities, in tumble-down uninhabited houses; or perhaps two diminutive rooms in a row of houses called the 'Barracks,' where they are packed together in a most unwholesome manner for body as well as soul, with the most profligate characters in town. And in these places very often the single room is converted into a beerhouse for Kaffir beer, as the only means of livelihood to the helpless woman with her four or five children. Imagine the degrading influence of five or six of these beerhouses in a row thronged by the lowest and worst characters of both sexes, and the rough Kaffir transport drivers, who are the most depraved of all, resembling very much the British sailor on shore. Such are some of the houses I visit in my rounds. How deadening to all Christian life must such a condition be, and yet it is unavoidable to many of our Christian natives. And one really wonders how religion exists at all amidst such a mass of corruptions, instead of being astonished that they are not better Christians.

"A few months ago a family of nine left one of these two-roomed domiciles at the Barracks. The woman declared that she would continue no longer amongst such degradation. The only home that she could find for her large family was an ordinary coolie house just vacated by one of that low type of Indians imported to this colony. It consisted of a single room just high enough to stand erect in the centre, of about 10 ft. by 8 ft., walls about 4 ft. high; walls, roof and all, constructed of tin linings of boxes, without any kind of lining inside, and only an old sack here and there on the roof.[1] Her husband's remonstrances were unavailing, she would move to this house. I think a patch of ground attached to the house was one great inducement to her moving into it. She had lived there three or four months before I found this out-of-the way place. On entering it, it resembled an oven more than a habitation. The heat from the exposed tin was really enough to roast one, and at night the cold was just as intense. And there was this poor woman lying in a state of prostration more dead than alive. I did all I could to relieve her by fanning her and lining the inside of the room, but I could not give her family the least hope of her recovery if she continued there. They

(1) Lady Parker seems to have noticed this very remarkable "house" during her recen residence in Maritzburg, and has given an amusing description of it in her little book, *A Year's Housekeeping in South Africa*, just issued.

promised me that she should be removed the next day. On the morrow I was told she had been removed into the country, but three days later I learnt that I had been misinformed, and that she was still there in a dying state. I went down at once and took her husband to seek a house, and when we at last found a room, I went with him to the landlord to engage it. The landlord refused, even under these pressing circumstances, to let the house unless the man paid a month's rent in advance, 10*s*. The poor fellow had expended all he had for his wife and would not have succeeded in getting the house had I not paid the money for him. Then we had to go to the police-station for a stretcher to convey her on, and in the afternoon I had the satisfaction of seeing her comfortable in her new home. Such are the difficulties some of our people have in finding a home. I hope the poor woman will pull through her sickness now, and that she and her family will be the better for it. The natives generally make very poor nurses, though they are remarkably kind to each other, as my wife lately remarked that Kaffirs are much kinder-hearted than white people out here; they seem to think of each other as brothers and sisters, and if in trouble or sickness they are ready and willing to help and attend to one another.

"Our attendance on Sunday varies at the different services from 50 to 100. We have a new choir of twelve men and two boys. The demeanour and devotion is irreproachable. All try to put on their best appearance at church in their Sunday clothes. The men and women sit separately. All join very heartily in their part of the service, sometimes too much so, and got dreadfully out of tune; it is no small tax on one's voice to lead such a congregation. I hope we shall be able to obtain a supply of Bishop Wilkinson's excellent Hymnal in Zulu. At present the absurd price charged by the publisher here of 2*s*. 6*d*. for the commonest edition places it beyond our reach. On the first Sunday of the month, in the afternoon, I publicly catechise the congregation, young and old, on the Catechism, which they learn on other Sundays, both in English and Zulu.

"At the Epiphany, 1876, sixteen were baptised at once at St. Saviour's, all adults except one; and on the Conversion of St. Paul, this year, six more adults were baptised. There are infant baptisms besides. I have now a class of thirteen receiving regular instruction for baptism. From twenty to thirty attend this class, Christians and heathen. They remain a year, at least, in the class before they are admitted to Holy Baptism; and, as far as I can judge, they are really in earnest."

The outlook in this diocese is, on the whole, most encouraging. We see energy and enthusiasm everywhere; and in many places ground is being won from heathenism. It is much to be desired that more clergy could be planted in this deeply interesting field of labour.

## BLOEMFONTEIN.

THE BECHUANALAND MISSION.—WORK AT PHOKOANE.—PROPOSED TEACHER OF NATIVE LANGUAGES.

THE intelligence from this diocese is of a very mixed character. On the one hand, we see a vigorous evangelising work going on in every direction; new inroads are constantly made upon the

"ancient, solitary reign" of heathen darkness, whilst the older Missions go on without diminution of energy, and the older and newer work alike have substantial results to show.

On the other hand, it is precisely here that we have to record a decided, though as we hope, only a *temporary*, check to the onward march of the Gospel. It is here also that the Church's missionary efforts have incurred an opposition from the agents of the Paris Evangelisation Society, which is seen to be manifestly unreasonable, when the circumstances are explained; but which is none the less active and energetic.

It was related in a letter from the Rev. W. CRISP, dated March 12th, and given on p. 268 of the July *Mission Field*, that a gallant endeavour had been made by Mr. Crisp and Mr. Bevan to get an entry for the Gospel in an entirely new direction, and striking due west into the territory of the independent Bechuana chiefs, to break new ground altogether. Their labours met with great success; and they ventured at length to begin the construction of a church at a considerable native town named Phokoane. But the jealousy of the native chief was aroused by the settlement of Europeans in his territory; and at length their church was demolished by force, when on the point of completion, by way of a demonstration to compel them to withdraw. The opposition of the chief, however, did not take the form of forbidding the practice of the Christian religion, nor of persecution of the native converts. Mr. Crisp withdrew accordingly; but he hopes that he will be able to guide and keep alive the Faith in the place by occasional visits. The check here has necessitated some modification of the plans formed by these Mission pioneers; and on the principle *reculer pour mieux sauter*, they propose to utilise this breathing-time in teaching the native languages to the theological students at St. Cyprian's, Bloemfontein, and so to prepare for the renewed advance, which it is evident will not be long delayed. The following letters will explain the details of the proposed plan. The Bishop writes from Government House, Kimberley, under date May 7th last:—

"I must trust to Mr. Crisp, who will be the bearer of this, to place fully before you the grounds which render my application necessary. You will hear from him the account of the action of the heathen party which has made a temporary withdrawal from Phokoane and that district necessary. It is just one of the rebuffs and hindrances which occur at the beginning of a real aggression on Satan's kingdom, and which are a hopeful augury of real success. Meantime Mr. Bevan is going to take charge of Church-

work exclusively among the natives here at the Diamond Fields. This is a work which we have hitherto been scarcely able to touch, though every year thousands of natives come from the interior and elsewhere. An average now of 12,000 a year are coming to the Fields. But Mr. Bevan will require at least 100*l.* for STARTING the work. May I beg you to allow the sum which will not be drawn this year for the S. Bechuana Land Mission, viz., the half of the 300*l.* (Mr. Bevan 100*l.* and Mr. Halls 50*l.*) for eight months, which will amount to 100*l.* to be allotted for this object. It will be really on behalf of *native* work, and chiefly for Bechuana people of the same language. It has been a great reproach to us that we have not done more—but we have only had for Griqualand West the 150*l.* a year from the S.P.G.—for European as well as other work. We have done the best we could. It is impossible for a clergyman and catechist living together in the most economical way to keep their most necessary expenses under 300*l.* a year. If the grant for Griqualand West could be increased by 50*l.* at least for a *catechist*—so as to amount to 200*l.* a year—I should be very grateful. This will necessitate *all the European* work to be self-supporting, and require in addition 100*l.* a year for the small increase of native work which we can thus accomplish by two men to be raised from local sources. We have a coloured catechist at work. I hope you have seen the Metropolitan's letter on Basutoland Mission to the Archbishop."

And Archdeacon CROGHAN writes from Bloemfontein at greater length, on June 20th :—

"I am directed by the Bishop to lay before you, for the information of the venerable Society, the present position of the Bechuana Missions of this diocese, with certain proposed changes of plans, which circumstances appear to call for, and which appear calculated to secure the greatest amount of practical usefulness in the future.

"You are aware that a new Mission was undertaken by Mr. Crisp and Mr. Bevan to the Barolong living in South Bechuana Land, which was mainly supported by a special grant of the Society of 300*l.* yearly. There were abundant grounds for taking up the work, and every reasonable hope of success. The people had sought the aid of the Church, and we had already a considerable number of converts amongst them, seventy-five Christians at St. John's on the Vaal, and about fifty at Phokoané. There was also ample scope, the latter town having a population of about 3,000.

"Unfortunately any direct effort in this direction has been rendered for a time impossible by the hostile attitude of the chief, and the Missionaries have been obliged to withdraw, securing beforehand for their converts liberty of worship, and for themselves permission to visit them periodically.

"We do not, however, consider this repulse to be a failure. It suspends active operations for the present, but it indicates very clearly the road to future success, and it brings very forcibly before our minds the weak point in our work.

"Dread of European encroachment has been the motive which prompted the chief's refusal to allow the Missionaries to reside in his town. From the native point of view there is cause for this dread, and the action founded on it is not unnatural. If native agents were at our disposal much jealousy would be allayed and suspicions quieted. Such agents could be under the general direction of a European Missionary, who would supply forethought, purpose, and direction, but they would neces-

sarily work out details in their own way. Another danger also would be thus lessened, namely a tendency to force on the native mind the purely European type of Christianity, and to implant a new set of religious conceptions, leaving the convert unassisted in the difficult task of assimilating his old modes of thought to the new faith. However sympathising and wise a Missionary may be, it is hardly possible for him to trace accurately the current of thought in the native mind, and the native mind is by no means a blank, but is furnished with ideas of morality and righteousness, which have much to do with the moulding of his religious character. Again, there is serious difficulty in providing a sufficient number of Sechuana-speaking European Missionaries even to superintend such a work; and as we are at present provided there is no way in which students who may desire to devote themselves to that work can acquire the language, and at the same time pursue their theological studies. We have only three clergymen who are acquainted with Serolong, and these have acquired the language by residence in a native town, and have slowly and with difficulty analysed and formulated the language which they heard spoken around them. But this process manifestly cannot be repeated, being only possible in the infancy of a work, when the whole attention of the Missionary can be concentrated on that one labour. When a native church has grown up, there must be some one to minister to it in its own tongue, and the greater the success the greater the needs will be. The priest in charge will be fully occupied with evangelistic and spiritual labours, and it becomes of the first importance to secure a supply of men competent to carry on and extend the work. The most effectual way to do this will be to utilise, for the benefit of the students, the knowledge acquired by the first Missionaries, and if one of them be competent for the task, to entrust to him the training of students for Missionary work. We see our way to this if the Society approve of our plans. The Diocesan Theological College is in good working order, with a satisfactory number of students, among whom are two natives; but we shall only half do the work, unless there is a resident tutor who can both take charge of the native students and instruct in Sechuana the white students who may desire to prepare themselves for Missionary work."

With his letter was one from the Rev. W. J. GAUL, late Head of the Theological College, to the same effect; and the letters show the agreement and thorough concurrence of opinion of the chief clergy on the spot, as to the wisdom of the plan proposed:—

"Archdeacon Croghan has requested me to add a note to his own with regard to the necessities of our training class of native students. From my own observation and experience in the native work which is going on in this town, and from my acquaintance with native character and the sort of men who will be able to emerge from mere childhood in the Faith, and who 'ought to be teachers;' I am convinced that very few, if any, will be found fitted to bear the responsibility of anything like 'sole charge' of the souls of their brethren. Consequently the priests under whose direction they may work will need to know the *native* languages; for though a native may be trained to act as an interpreter there is always a loss of influence both in discipline and in teaching if rules have to be enforced and instruction given second hand.

"Our European students will probably be much occupied in native work

and their course of training ought, from the above reasons, in my judgment, to include a thorough acquaintance with the native languages.

"At present there is no one here who could teach them. Even in Bloemfontein, the centre of the diocese, we have to depend entirely for intercourse with the native mind upon Gabriel David, our catechist, who happens to be an able and excellent man, but very much above the average native. And as the European work expands so does the native work. In several places catechists could be appointed to work under the priest were he able to direct the work in its own language. I am therefore for those various reasons convinced that a professor of native languages should be at once appointed at the college with a salary sufficient for him to devote his whole time to the native department of the Theological College. By this means, in three years we should have a staff of native-speaking clergy and native catechists which would make up tenfold for the temporary loss which some one part of the native work *might* at present sustain."

Another important Mission, which may be called a new one, seeing that it is hardly a year old as yet, is that of the Rev. Edmond W. Stenson at Mohalis Hoek, from which good results may, by God's blessing, be anticipated, and, indeed, are beginning to appear already. We give Mr. Stenson's report at length :—

"As I have to leave home on a Mission tour of some two or three weeks' duration, I anticipate the end of the quarter, and send you a short report, which will, I hope, prove interesting to the Society. I am happy to say that marked prosperity has been graciously vouchsafed, and that God has been pleased to forward the work of our hands in a very eminent degree since I last wrote (March).

"At Mohalis Hoek, which is the centre and head-quarters of the South Basutoland Mission, life and activity are the characteristics of our work. There are encouraging signs of progress ; the average number of communicants at early celebrations is twenty, the school is attended by over thirty children, and in the short time elapsed since February there are twelve candidates for confirmation at the next visitation of the Bishop.

"I regret that our little native chapel is yet without doors or windows, and our school without desks or proper seats.

"At Ramacamani's village, seven miles distant, a native congregation assembles, twenty to thirty in number ; there is a small knot of Christians who form the nucleus of a work which can be extended, impinging as it does on a large clan, all heathens, under a chief named 'Smith Bushuli.' This chief wants a school for the benefit of the children at his most important village, where he himself resides. Our services are held in the open air ; we have not so much as a hut to call our own. There are five candidates for confirmation at this place, also a small school (twenty).

"Amongst the Fingoes, I have established regular services in their own language, at the village of the chief 'Matlaugala.' A congregation of 100 assembles on each Sunday, when the weather permits, for *there* the sky is the only roof under which we can assemble. We have also a school on Sunday, attended by thirty-three children. There is room for, and promise of, a very great increase of Church work in the midst of these people ; they have more character than the Basutos, and once having committed themselves to any course, there is less chance of their falling back ; they are an important branch of the Zulu nation. Driven down

from the north-east by the misfortune of war, and speaking the language and retaining the customs of the Zulus, there is much jealousy between them and the Basutos, on whom, although the lords of the land, the Fingoes, or more correctly (since FINGO is really a term of reproach), the *Amahlubis*, look down.

"I could at once send a good and well-educated man of their *own* tribe, to keep the school and act as catechist, had I only the means.

"The state of the Mission in my charge is as follows, in round numbers :—

| | |
|---|---|
| Communicants ... ... ... ... ... | 32 |
| Candidates for Confirmation ... ... ... | 8 |
| Catechumens ("Amahlubi") ... ... ... | 70 |
| Basutos under instruction ... ... ... ... | 30 |
| Children at school ... ... ... ... ... | 50 |
| Baptized, not confirmed (adults) ... ... ... | 30 |

"I have thus at three stations the care of over two hundred souls.

"I have the assistance of three good laymen—natives—otherwise I could never manage the work, it has grown so rapidly on me during the past nine months.

"The only material aid my Bishop has been able to afford me has not exceeded 50*l.*, viz., 25*l.* towards Mohalis Hoek Chapel, and 25*l.* towards a Mission-house or Parsonage, which, at a moderate rate (and for a most modest cottage), will cost 200*l.*

"We are building a church, to cost 200*l.*, for white and mixed congregations ; this will, I trust, be open by Christmas-day.

"The native Christians aid as far as they can ; the offertories come to about 12*l.* per annum.

"With such an amount of work done, being done, and to be done, may I venture to solicit such aid as the Society may feel disposed to grant? 250*l.* would enable me to build two chapels at the new stations, and place two native teachers at work for a year, by which time our Bishop may have men to take up the work.

"100*l.* would complete my arrangements at Mohalis Hoek and build up what has so far been a gloriously successful beginning.

"The amount is not very large when the work is considered ; three stations established and worked for a year ; tided over the season of difficulties and the day of small things. There is no speculation ; here is the work started and being done. Must it fail for need of material aid? God forbid !

"Our difficulties (as I believe you know) are not only the contention with ignorance and heathenism, we have prejudice and misrepresentation to overcome.

"The opposition of the Missionaries of the Paris Evangelisation Society is active and energetic. I have never trenched on ground occupied by them ; I have ever endeavoured to win their kindly regard and affection, but have only made their leading men my foes.

"One of them told me that the Church had no right to come into Basutoland, and that every means of opposition would be brought to bear against our work, and well and truly have they kept their promise. They charge us with 'intrusion,' and yet, around us on all sides, are tens of thousands of men, women, and children, whose spiritual wants they *could* not, with all their available machinery, supply, *were all Christians.* Alas ! so far

from this, not more than one-*tenth* are even nominally under *any* influence of their Mission.

"As a proof I may say that no *Fingo* work has been accomplished through the length and breadth of the land; indeed, I think I may say it has not been even attempted during the forty years in which they have laboured. All praise to them for their work, but they are not equal to the task, and are singularly unreasonable in wishing to exclude us.

"This report has far exceeded the limits I intended to assign to it when I commenced, still I think that it is perhaps well that you should be fully informed even at the cost of a long letter.

"I beg again to commend our Mission to the consideration of the Society. I am unable to go on without aid, and to stand still just now, having gone so far, must entail *loss* of ground. The first year of any Mission must be heavy and expensive. My first year is nearly expired, and I appeal for aid to *consolidate* what a year of severe toil and anxiety has, under God's blessing, achieved."

As a specimen of the more fully established Missions we can give the report of the Rev. J. WIDDICOMBE, Thlotse Heights, Leribe, Basutoland. He is living in the very midst of a great mass of heathenism. He estimates the population of his Mission at 20,500 Basutos, and 11,000 Zulus. Among these he is endeavouring, with some success, to form a small centre of better things, which may attract to itself, as time goes on, whatever elements of good are at present existing in the adult generation, and may be a means of raising the coming generation to a higher moral level altogether than the present :—

"You will be glad to know that all our temporary buildings are at length finished, and that we find our huts quite comfortable. The chapel was opened with a solemn benedictory service by the bishop on the festival of the Conversion of St. Paul. Great numbers of natives attended the service, and also, I am glad to say, nearly every European in the neighbourhood. In the afternoon the bishop held a confirmation (the first that has ever been held in Basutoland), when one European and two natives received the laying on of hands. These have since become communicants; two of them making their first communion on Easter day, and the third some time previously.

"Our day-school was opened on the 17th January, and we have already some twenty-three children's names on the books, with an average attendance of eighteen. Mr. Lacy, the catechist of the Mission, is conducting the school to my entire satisfaction, and will I am sure secure the respect and affection of the pupils and their parents.

"At the beginning of February we opened a night school for men, being invited to do so by the men of the native mounted police stationed here. This has been, as far as numbers are concerned, a fair success. We have thirty-six names on the books, and an average attendance of twenty. What with the night school and the choir practices all our evenings are engaged, excepting Saturday.

"We have just published our first Sesuto book. I have taken the liberty of sending you a copy of it by the present mail. You will see

that it is a wee, modest production, being simply an abbreviated form of Matins and Evensong with a few prayers at the end, but it is nevertheless very useful to us, and heartily welcomed by the two or three natives who can read.

We have daily Matins in Sesuto soon after sunrise, and Evensong a little before sunset, and I am glad to say that two or three of the more earnest of our people are generally present with us at these services. Our Sunday work is usually heavy. We have six services, with five sermons or instructions. These consist of Holy Communion at 7.30. Morning Service with sermon in Sesuto at 9.30. Prayers, with instruction, for the prisoners at the gaol at the same hour. Morning Service with sermon in English at 11 o'clock. Afternoon Service with catechising in Sesuto at 4 o'clock, and Evensong with a short sermon in English on the mysteries of our most holy faith at 5 o'clock.

"At the beginning of Lent our staff was strengthened by the accession of the Rev. F. R. T. Balfour, the bishop's chaplain. He is a most earnest, devoted, and lovable young clergyman, and will be a great gain to us in every way. He has begun the study of Sesuto in good earnest, and has already made considerable progress in it. Now that he is with us we undertake to conduct regular fortnightly services at Ficksburg, a border village on the Free State side of the Caledon, and also to visit the trading stations and other European centres to the south as far as Advance Post.

"We are literally surrounded on all sides by heathenism. Almost every day hundreds of natives pass by our door, scarcely one of whom is a Christian. The only Christians in this vast district of nearly 32,000 souls are the 300 or 400 belonging to the French Protestant Station at Ebenezer. There is a *great* work to be done for our Blessed Lord here if we His servants are only true to His call."

The Rev. G. Mitchell writes from Thaba 'Nchu, after a furlough :—

"My visit home has done me a great deal of good, I think, in every way. How I did enjoy the dear old country, with its green fields, its trees and forests, hills and dales, mountains and snow; the cities of palaces, and the villages nestling in among the trees, with the curling smoke of early morning, showing where peace and plenty reign secure, surrounded with everything one could wish, to make this world the counterpart of paradise. But especially your *churches*, with their steeples peeping out above the trees, or their towers lifting up their heads towards heaven, standing on foundations of more than a thousand years, and surrounded with memorials of many generations past and gone,—these were a sight, and aroused reflections, which I am sure it will be good for me never to forget. Although I had been absent only *ten years*, yet everything seemed so new and clean, so fresh and gay, both in summer and in winter, that I never ceased to feel, all the time I was in England, as if I had been translated for a time into fairy-land.

"I am now back again, however, as appears from everything one sees and hears; coloured people on every side, talking away in a strange tongue, clothed in skins of wild animals, some decently dressed enough, others more untidy than you can imagine, and little children playing about in the hot sun as innocently as possible, without a wrap on. But there is nothing in that to which one may not, in a few weeks, become so used as not to notice it.

"It is, however, quite a different thing, when one has actually to deal

with the people. Their habits and manner of life are so different from ours, that at first one is very apt to treat them harshly. Even I myself fell into this error on my return. I was unconscious of it; but inasmuch as a discerning native told me one day that I 'went away a native, but came back a white man,' I suppose it was so. They are, however, getting used to me again, and I to them. All that was necessary on my part was, after having been away several months among highly civilised people, to *let myself down again* a few degrees, so as to fit into my former position."

Writing to the Society on the last day of the year 1876—although it is evident that the recollections of England have not faded from his mind—Mr. Mitchell, it will be seen, has quite fitted himself to his "former position" at Thaba 'Nchu. He says:—

"Christmas was naturally the most important event of last quarter of which I need make any remarks. And while it is hailed by you in England with overcoats and mufflers, huge fires and snow, it comes on us here in the hottest season of the year, and so hot, indeed, both in and out of doors, as almost to unfit one for any exertion whatsoever, whether physical or mental: and this year it has been drier and hotter than usual. Nevertheless we had a most truly happy Christmas among our native Christians. All came up to church from the country and villages round about, some to be churched and get their children baptized, and others to be received as Catechumens, but most of them to partake of the Holy Communion; and all seemed moved with a good deal of *esprit de corps* in their devotion to our blessed Lord. On the Eve, some might have been seen kneeling in the church, and others meditating sitting on the benches, while others were waiting quietly outside in the shade until the service began; and when the bell rang it was a most cheering sight to see the church filled from end to end with so many contented-looking faces, and everything so quiet, and orderly, and English church like, only peoples' faces were black instead of white, and the heat and steam from the people, were more than could be felt, instead of an atmosphere deliciously cool; but the service was so hearty that one was quite carried away, and thought nothing of the heat, until, taking off the surplice, it was discovered to be stained with great black blotches, which could be accounted for only from the supposition that the cassock within had been saturated with perspiration. When evensong, however, and the other offices were over, there remained behind of the people in the church, 120, who stayed to say some private prayers of preparation for Holy Communion on the morrow. This is the largest number of Communicants which we have as yet ever had at Thaba 'Nchu. I celebrated also for the Europeans resident in the place when there were nine more Communicants. We also went over and paid the chief a formal visit early on the same day, when our choir and school-children sang some Christmas carols before him, concluding with "God save the Queen." The rest of the day I spent at home, and was very much gratified on seeing first one and then another of our native converts come over and have a friendly chat, which, as I held myself entirely disengaged, became more and more social and entertaining, and yielded both pleasure and amusement until we said evensong, when they bade me good-bye, intending to return early next morning to their homes in the country. One woman had come twenty miles (walking all the way and bearing on her back her youngest child all that distance,) that she might be received

as a Catechumen, *i.e.*, be formally received with prayer into the class of those who are preparing for Holy Baptism. And besides the child she brought with her she is the mother of four others. What a thirst for God there must have been created in the breast of this poor woman to make her undertake so long and painful a journey in search of Him and His saving health! And how cheering it is to be called to be His instrument in making His way known upon earth to such instances of faith and devotion."

## TRANSVAAL.

THE BRITISH ANNEXATION.—CHURCH EXTENSION.—DESIRE FOR A BISHOP.

THIS district is, for many reasons, an object of peculiar interest at the present time. The recent proclamation at Pretoria of British sovereignty over it, instead of the weak and utterly discredited Boer Republic, will render it incumbent upon the Church to occupy the ground with the message of the gospel preached with the full strength of the organisation of the Church, and that with the least possible delay. It is hoped that a Bishop will very soon be sent out to organise there the work of evangelisation, which is much in want of a head. A small income has been provided by the S.P.G., aided by grants from the S.P.C.K. and the Colonial Bishoprics Council, and by the exertions of Bishop Wilkinson:—

"The Transvaal is situate between 22° and 28° S.L. and 25° and 32° E.L. Boundaries: N. and N.W. the Notuani and the Limpopo (Crocodile) rivers; E. the Lobombo mountains as far down as 26° 30′ S.L., thence a line along the Lobombo to the Pongola, thence to Zungin's Nek, and thence to Bourke's Drift on Buffalo River; S. the Buffalo river as far as Verzamelburg in Wakkerstroom, and the Vaal river from the sources of San's Vley on the Drakensberg to a point opposite Platberg: thence across to Hart's river and along this river to the Notuani. Area 115,000 square miles. Population: European, 45,000; Native, 300,000. There are three branches of the Dutch Reformed Church with fourteen ministers, and the Church of England has six clergymen."

Letters from the Rev. Arthur J. Law, Missionary at Pretoria, discuss the annexation and its bearing upon the Church's work:—

"I should have written sooner to tell of our having been safely and peaceably taken under the protection of the British government, had it not been that the day following the reading of the proclamation which declared the Transvaal British territory, I was taken ill with a severe attack of malarial fever, combined with rheumatic fever, from which I am just now beginning to recover. I heard some alarming reports just at the time of the proclamation being read, of projected violence on the part of the Boers—sufficiently formidable to cause the formation of a defence association in Pretoria under the command of Colonel Weatherly with Sir T. Shepstone's sanction and approval. This movement I honestly believe prevented disturbances which might have been serious. But there

is no need to enter into details about this matter now. Suffice it to say that in spite of all the Boers' threats, none of us have as yet been either hanged or shot, and as the troops, 1,100 strong, are now within two or three days' march of Pretoria, I suppose we may conclude that all risk of that sort is quite passed and over. Now for our church matters: please send us our Bishop and funds with all possible despatch. Our church at Pretoria is too small for our congregation already, and with our rapidly increasing population (it will be doubled when the troops come, by their arrival) I do not know what we shall do. We hardly like to make plans for building the new church, even if we could raise the funds, as we expect our Bishop so shortly, and he will probably come out with his plans matured for a proper church or cathedral in Pretoria.

"I am happy to say that as far as one can judge this church is appreciated in Pretoria, our congregation increases, our offertories are good and steady; since I have been here the congregation has been steadfast to the Church. Good congregations have assembled, and Mr. Moody, licensed as a reader by the Bishop of Bloemfontein, has conducted the service for me.

"Personally I have experienced great kindness since I have been here. The people are doing their best to raise the 200*l.* for my stipend. I received 40*l.* out of the 50*l.* for the first quarter of the year on March 25. An anonymous Easter offering also arrived on Easter-eve of 10*l.*, and from the same anonymous source, during my illness and on account of it, another sum of 10*l.* Most days during my illness some little delicacies have been sent by friends and neighbours. I mention this to show you that our people are kind and good-hearted, and that consequently amid much difficulty there is a good deal to cheer us and much to be thankful for. Our friends here are trying to get a waggon and oxen for use during the 'trek' I am to take for change of air, so as to spare us the considerable expense of hiring. Now that matters begin to look a little brighter financially in the country, we are going to set to work in earnest to try and pay off our debt of 120*l.* on the building at present we use as a church. We have to pay 12 per cent. interest on a bond given by some members of the congregation for 120*l.*, and it has been renewed every three months. This is ruinous, so this morning I have just been trying to get Mr. Lys, the chancellor of the diocese, to make an effort to pay off 20*l.* before renewing it again, so as to reduce it each three months until it is entirely paid off. I told you we had left the parsonage on account of its dampness. Dr. Lyle, the medical man on Sir T. Shepstone's staff, traces my last severe illness to malarial poison imbibed into the system during our residence in that house.

"I hear the Queen's birthday is to be a great day in Pretoria; most of the neighbouring Kafir chiefs are invited to come and see a review and sham fight. They have been rather triumphant of late on account of Secouini's successful withstanding of the Transvaal forces, and I suppose this review is to impress them with the idea that the British are a different sort of people to deal with to the Boers. I expect the Kafirs will open their eyes at volley firing and tremble at the explosion of the cannon and shells which will no doubt be fired for their edification and warning. The horse sickness has been very severe at Pretoria lately, four, five, six, and up to eight horses have died in one night. The air is full of vultures coming to feed on their carcases. I know three gentlemen who in the last week have lost four or five horses each, and I have heard of one who has lost seven. Several of the horses who came up with Sir T. Shepstone have fallen victims to the complaint; mules also have succumbed to it. It

is a terrible scourge and a heavy tax in a country where horses are indispensable, and their price about 20*l.* each for an ordinary common horse; really good horses go as high as 80*l.* and 100*l.* But an ordinary useful horse can be bought for 20*l.* to 25*l.*, ponies 12*l.* to 15*l.* Excuse my writing a not very clear letter, I fear. I am not quite myself yet except in good spirits, and those I am thankful to say have never yet deserted me. I will write again as soon as anything of importance occurs, in the meantime please don't forget we want our Bishop badly."

And in a second letter, dated 16th June, he continues:—

"I must write to you again this week, because I find such a number of people are coming into Pretoria in addition to the troops, from all quarters, the Cape Colony, Natal, Orange Free State, Diamond Fields, &c., that our present church accommodation is now lamentably deficient. There is no other building we can get to hold service in except our present temporary church, and if we wait for more room till the permanent church or cathedral is built, we shall probably lose numbers who may perhaps fall into careless habits, or go astray in other ways simply for want of room to admit them to our services. I think the wisest plan will be for us to enlarge our present building to at least double its present size (for remember, it will be impossible to get our permanent church finished under eighteen months, or more likely two years, at the least). But for this we have not funds at present, for although the prospects are brighter and business and trade reviving, all our principal men have heavy losses to make up before they are on a sound footing again. It has been proposed to borrow money to pay off our 100*l.* debt on the church, and to enlarge it, borrowing the money on mortgage. But here we should have to pay from 8, 10, to 12 per cent. interest, the latter being the bank-rate of interest on money advanced, and this is a terrible tax. Now what I want to ask you is this. Would it be possible for the S.P.G. to help us with a grant for the purpose of providing temporary accommodation, out of the money collected, principally, I believe, by Bishop Wilkinson, and handed over to the Society for the benefit of the Church in the Transvaal? The troops have arrived—last Friday, May 4; it was a joyful day for Pretoria. I find two or three old schoolfellows of mine among them, one, with whom I was at the Royal Military College, Sandhurst, in 1861, and two other older Tonbridge School boys. The colonel commanding wants me to undertake the chaplaincy of the troops. Sir T. Shepstone had a letter from Bishop Webb by last mail from the Orange Free State; he says he hopes to come to visit Potchefstroom and Pretoria about July next. I have not yet received a notice from him, so I suppose he has not definitely made up his mind when he will be able to find time for the trip.

"*Tuesday evening.*—I did not get the information to-day I wanted about the estimated cost of our enlargement of the church, but I should fancy about 300*l.* is what it would cost. It might be more though, as the price of labour and everything will go up for a time; butter has gone up in the last few days, from 2*s.* 6*d.* to 4*s.* 6*d.* per lb. I hear. I am not likely to prove the truth of the statement by buying any at the latter price. The loaves of bread, though they have not increased in price, have diminished in size. Waggon hire here has gone up from 12*s.* 6*d.* to 22*s.* per diem, and I expect for a time other things in like proportion. I do most earnestly hope you will be able to help us just now. I believe that 300*l.* or 400*l.* just now will be more useful for the real good of the Church than 1,000*l.* a year hence. I mean by this, that 1,000*l.* to be laid out in

twelve months' time would probably fail to recover what might be lost to the Church for lack of the smaller outlay now. Two gentlemen, this afternoon, have promised to try and collect 5*l.* each towards paying off another 50*l.* of our church debt at the end of the current three months. I shall ask others also. We shall do what we can for ourselves, and hope and pray for the rest."

A report from the Rev. John THORNE, Missionary at Lydenburg, depicts with much force the sad isolation and occasional discouragement of the dwellers at these outlying posts of the Mission field, and (again) the strong desire felt for a Bishop :—

"The quarter just ended has been a most eventful one for the Transvaal, not only in its political aspect, but also with reference to the Church. For, although the immediate benefits resulting from the annexation of this country to the British dominions may not be great, the whole position which we occupy is altered ; and the future is made much more hopeful. Security to life and property will promote a great accession of population, and in a country such as this, population means development of resources which have long been latent, but which are sufficient to make this province one of the most prosperous in South Africa.

"We cannot forbear expressing the hope that the Church will keep pace with the material prosperity of the land. With a Bishop, reinforcements of clergy, and a well-organized system both of labour and finance, we ought to achieve a worthy place among the religious agencies of the country. May the help speedily come, for the isolated workers in this far-off post of the Church's field are often very weary, and downcast, and disheartened. To stand as a solitary watchman looking out upon a dark night of sin and sorrow, is a lot which is very wearing to both intellect and soul. To labour through the day's heat without a word of sympathy, and often amid reviling, is very trying to human weakness. To be a lonely witness, or nearly so, amid a frivolity and self-indulgence which is eating out the national heart, has the effect sometimes of tempting one to turn coward, and to run away into a yet remoter wilderness.

"Once, for a few weeks only, in the space of nearly three years, have we had the pleasure and help of a visit from a fellow-labourer. *Not* once through all that time, have we had a visit from the chief pastor, or any word of guidance or counsel, amid difficulties innumerable. This has arisen to a great extent out of the peculiar circumstances of the country, but it has been none the less hard to endure. Only once or twice all that time have we had the privilege and blessing of Holy Communion.

"But with the improvement in political matters, surely we may look forward to better days in the Church.

"The work in this district has gone on as usual during the last three months. Four Sundays have been spent at the Gold Fields, where the services have been distributed as far as possible among the various camps. The general plan is to have morning service at Mac Mac, and then ride over the mountains to Pilgrim's Rest for the evening. Spitzkopf, at which a large camp is springing up, has not yet been visited, but your Missionary intends shortly dividing a Sunday between that place and Mac Mac. It is sorrowful to think that so large a number of people should be scattered abroad, 'as sheep without a shepherd.' Many, very many, have wandered so far, and have been so long removed from early associations, that all interest in religion has vanished—there are diggers from America, from

Australia, from New Zealand, from England, and from the various South African colonies, and many of them seem to have lost all idea of the sanctity of Sunday, or the need of worship. But an earnest and faithful labourer would, we can scarcely doubt, win back some of these souls. And then, there is also a number of families, and of individuals who have always been accustomed to the services of the Church, and who are full of reproaches at the manner in which they have been left unprovided for; but who forget that if they had shown half the energy in religion which they expend upon amusements, and various luxuries quite incongruous with their situation in this semi-civilized country, they would probably, long ere this, not only have had places of worship, but also clergymen to officiate in them.

"Of Lydenburg little can be said. The inhabitants who fled during the war are slowly returning, and several new families are talked of as removing here from the gold-fields. But the moral and religious state of the community is very low. The struggle with the Kafirs brought a train of evils. Drinking, which had received a notable check through the establishment of a Good Templars' Lodge, has raged worse than ever during the past year, and the services have received no little damage. A mighty effort has been made to secure the sanction and smile of the ministers of religion to the most demoralizing institutions, and failure to do this has engendered much dislike and opposition. But, there is only one course, and whatever the eventual issue may be, we intend to bear our testimony against the vice which is undermining all the energy and moral principle of this community. That we shall not much longer remain alone in our struggle is our daily prayer."

## ZULULAND.

### THE PERSECUTION.

NO suitable successor to Bishop Wilkinson has as yet been elected to this see; and recent events have made the district the object of great and painful interest to all Churchmen.

It will be remembered that Independent Zululand, the seat of this Bishopric, lies northward of Natal, from which it is divided by the Tugela river. The king, Cetywayo, has throughout been hostile to the extension of Christianity in his dominions, from the idea that his subjects were no longer as completely at his disposal when Christians as in their heathen state; and at the time of the establishment of the Mission, the penalty of death was threatened upon any Zulu who became a Christian. But of late years this punishment has not been inflicted; and the Missionaries, who were formerly distrusted, have obtained for themselves the respect, and even attachment, of great numbers of the natives. The Rev. Joel JACKSON, writing in February last, says:—

"I have often proofs that the knowledge of the faith is spreading, and a better feeling is growing amongst the people. Lately I have several

times been surprised at the questions that have been put by persons who have attended our services. 'Show us the pictures.' 'Where is the Saviour?' 'Is it true that there is another life after people have died?' 'Where will the white people go to, and where shall we black people go?' Such questions are natural enough from people who have lived long amongst white people, but they are not questions which these people have been accustomed to ask. Then again, when we first came here the chiefs would on no account entertain the idea of our settling amongst them, or even near to them, but they have now given me permission to settle people, and to plough in one district amongst their own people. At first there was not one person who spoke in our favour, but when I was last down at the king's kraal there were, as far as I could see, only three against me; and I am frequently receiving kind messages from the king and the chiefs. These are matters for which we ought to be grateful, because they are matters of importance to persons who wish to work amongst the natives."

Such incidents go to show the degree of acceptance and influence which Christianity was beginning to obtain amongst the Zulus; and it is not improbable that the perception of the growing influence of religion, and the feeling that his savage despotism was slipping out of his grasp, was one of the causes for the increasing hostility of the Zulu king. However this may be, his violent and passionate temper, for which he is well known, has at length broken out in the open defiance and bloodshed which is now reported. Cetywayo has for some time been arming his people. A memorial presented to the British Government in August last, by the Committee of the Aborigines' Protection Society, contains some startling statements upon this point:—

"Our correspondent says:—'I lately asked an English merchant resident there to make inquiries as to the extent of the gun trade; and, after careful inquiry, he informed me that 10,000 guns were imported every year, of which about half, he had reason to believe, went into the Zulu country. John Dunn is the chief, though perhaps not the sole, importer there. The king, some time ago, issued an order that every man must have a gun; and now travellers assure me that every boy and many women even have them. A depôt has even been established on the Natal border, on the Buffalo river, and our natives go in and buy guns, and smuggle them back into Natal. There are two Basutos constantly employed making gunpowder at the king's kraal, the charcoal being made in the country, and the saltpetre and sulphur imported through Natal. The quality is so good that the traders supply themselves with it there, instead of buying it in this colony.' From another source we learn that about eighteen months ago a European trader at the king's kraal saw two waggon-loads of Martini rifles being served out. It therefore would appear that many of the guns in the possession of the Zulus are of the best quality."

The following letters show with what firmness and Christian intrepidity these threatening occurrences were met by the Missionaries

resident in the country. The Rev. S. M. SAMUELSON writes from St Paul's Mission in June :—

"I have now the great pleasure to let you know that the likeness of the Prince of Wales you so kindly sent me is safely hung on the wall in the royal palace at Ondini, close to that of the Queen.

"You will remember that I had to send thrice to Durban to get a whole glass for it. But my visit to the king was further delayed by disturbances in the country. I mentioned in my last that several Christians had been killed in Zululand by the king's order.

"More armed forces were afterwards sent to different Mission stations, by which the Christians took fright and ran across to Natal, to the number of sixty or seventy, besides women and children. It was rumoured that the king intended to root out all the native Christians. Charles, Johan, and myself determined therefore to go up and see the king, and try to find out whether we, at this station, were safe or not.

"Accordingly on the 18th of May we started in my waggon and arrived within six miles of Kwa'Magwaza. The next morning we called at the Fmvule Station, where the poor Missionary has not a single native left to bring water and firewood, and is therefore going to leave his post.

"About noon we got up on one of the highest points of Zululand, from where there is a grand view of the surrounding country. At evening we arrived at Esixperri, one of the royal kraals, near to the graves of the old Zulu kings.

"On the tenth (Ascension Day) we called on Ulangazana, a grandmother of the present king, who is said to be the oldest woman in the country, and is now quite blind. We found all that part of the country so dried up by the heat, that there was not a green straw to be seen, and hardly any drinkable water in the streams. I therefore asked the old queen, 'How is it that your country is so fearfully dried up, while you offer your best oxen at the graves of your departed kings, and there pray for rain, while the country about my place is quite green, though we don't offer oxen, but only pray to the God of heaven for rain?' 'I suppose our kings are powerless,' she replied.

"To this I heartily agreed, and talked to her at length about the mercy and goodness of God. She sighed, and said she wished she had known God in her youth. I afterwards had service at the waggon with a number of people, and addressed them on the events of the day.

"Seeing that there was no healthy grass and water for my oxen, and hearing that cattle were dying from lung-sickness all about, I thought it incumbent on me to proceed to the white Tmvelozi.

"On the 11th we continued our journey, and passed several of the royal kraals, such as Indabakaoumbe, Unodwengu, Ondini and Ensindini, and arrived on a high bleak hill, about ten miles within the king's present residence (Enhlenhleni). Here I spent a most miserable night. I became very sick from the unwholesome food and water. The oxen strayed through the darkness, and people who passed by threatened to break the waggon to pieces and kill the oxen, if they injured the king's gardens. They were, however, found the next morning, the 12th, at 9 A.M., without having tasted the forbidden fruit.

We proceeded on foot, after morning prayers, across a rugged and very dreary country to Enhlenhleni, where the king was residing. This time we were brought into the royal presence at once, and he looked very tame and subdued. After due salutation, I said, 'The king will remember that last year when I brought the Queen's likeness, and saw

you were so pleased with it, I said I would ask our Secretary to send you one of her eldest son, the Prince of Wales. I have now brought it to the king with much trouble.' He then smiled and told me to open the case I had made for it.

"While I was opening the case, the king spoke to Charles and Johan, asking them what the Christians were up to, running out of the country when he had not intended to molest them. He further said, 'You and others are *men*, who come up to the king when anything is wrong. Do so always, and you shall be safe.' I said nothing, as I heard Charles gave him suitable replies.

"I then brought the likeness close up to the king, and said, 'This is the likeness of the Queen's eldest son, who is to be king when his mother is no more.' I also told him of the Prince's late illness, how the whole Church was ordered to pray for him and he recovered, of his late travels in India, what I saw in London and in the Zoological Gardens, and finished by saying, 'The English are a very great nation; they have got their greatness by loving and serving God. At first they were a poor and wild nation as the Zulus are now, but if the Zulus would love and serve God they would also become a great nation.' Here the king sighed and said, 'God' (Unkulunkulu). I continued, 'This is sent you by the Induna ye Bandhla letu (chief of our Society). He greets you and wishes you all good.'

"The king looked very pleased, and his courtiers admired the likeness. He then ordered me to bring it back to Ondini, and to hang it near to that of the Queen.

"In conclusion, the king asked me where Sir Theophilus Shepstone now is and what he is doing. I said, 'We see by the papers that he has taken the Transvaal in the Queen's name, and is reigning at Pretoria, so the Dutch shall not trouble the Zulus any more.'

In return the king gave us a *resumé* of his troubles by the Dutch, and how he had determined to fight them and root them out, before Shepstone had taken the country. Also that he had heard, that the English are going to compel the Zulus to pay taxes. The last, we said, could not be true. We then took leave, and the king sent us away with a royal piece of beef.

'I returned to the waggon very footsore and ill, but with a grateful feeling that we at St. Paul's are quite safe for the present at least.

"The next day (13th) it was Sunday, but being in such an unhealthy place both for ourselves and oxen, I thought I should be pardoned for leaving. Accordingly we went to Ondini and hung the picture, which did not take me half an hour. After that I delivered a long lecture to the people at Ondini, in the shape of a conversation, Usibamu, the king's servant, being their spokesman,

"I told them first of the fall of the evil one, and the fall of Eve and Adam, and that I am quite convinced that the serpent-worship amongst the Zulus has descended from that fall. That whenever they pray to the serpent, they pray to the evil one; whatever they offer to the serpent, they offer to the devil.

"Here some contradicted me, others confessed themselves convinced. I then called upon them to consider the goodness of God as seen in the creation and preservation of all things. His tender mercies in the scheme of redemption, and His justice in the resurrection and judgment.

"Here Usibamu said that I told lies, when I said that all men, the Zulu chiefs, even he and I, shall arise from our graves.

"I said, 'This is not my word, it is the Word of God.' He replied, 'Then God has told you a lie.' I said, 'Don't say that God has told lies. He might strike you down at once. Where is Umkokwana?' This was a great chief of the king's some years ago. 'Well,' I said, 'some years ago I went to see the king, and then I had a talk with Umkokwana, who stood up as a great giant, pointing to the skies with his stick and said, 'Nonsense! we shall soon kill that God of yours.' I pointed to him, and said, 'You speak nonsense, God shall kill you.' Last year God caused Umkokwana to be killed by the king. Where is he now?' At this Usibamu showed himself quite subdued, and said that he would no more say that God tells lies.

"He then conducted me to the waggon (talking about God as we went along) which was outspanned at Bishop Schreuder's deserted station.

"We started again at 3 P.M. to visit another royal lady, Unomcoba, a sister of Chaka and Dingane, living at Esipotongweni. She is the titular queen of the country about my station, and sends to me for fruit and sugar. We got there at sundown, and were made very welcome. In my conversation with her I asked her to think of God while yet alive, that she may be happy when she is gone.

"On the 14th we turned our steps homewards; but when we reached the elevated hill of Zululand (Emtonjaneni) we struck across the country towards Kwa'Magwaza to see Robertson, whom I had not seen since last November. I suffered a great deal on the road by illness and want of food. We arrived at Kwa'Magwaza at sunset on the 15th, and found Robertson as strong, hearty, and busy as ever.

"Leaving Kwa'Magwaza on the 16th we arrived safely home on the 17th, having travelled more than 200 miles, and resumed my work where I left it, in charge of Mrs. Samuelson and my eldest son.

"The fever did not leave me till a week after my return home.

"Since my return home several of the Norwegian Missionaries have been up to see the king. On their return they told me that all the German Missionaries have left the country, and that they are thinking seriously of leaving.

"There is a great deal of talking and writing in Natal to the effect that the English Government must do something in order to bring Cetywayo to his senses, and that war is inevitable.

"I do not feel quite secure, but as long as I have received no official order from any quarter to leave, I will continue to carry on my work as well as I can, under existing circumstances. By God's help I will stick to my post as long as possible, like a faithful captain to his sinking vessel.

"There is no pleasant prospect in leaving. We have no home to go to in Natal, and what we leave behind will be in danger of being destroyed. And if things come to the worst we hope that God will provide, and Mission friends will not cease to pray for us.

"*June 29th*, 1877.

"P.S.—I had got thus far with my report, when on the 18th inst. I was called up to Kwa'Magwaza on some important business. There I found that Robertson had decided to leave the country with all his people and effects, and I must do the same.

"On the 26th inst. I sent away my waggon and oxen with my wife and family, and as much as they could carry. I must now wait for the return of the waggon before I and the remainder of our people can leave. In the meantime I must try to bury in the ground what I cannot bring with me. You cannot realize how sad and sick I feel about all this confusion, and the prospect of having my houses burnt down.

"I can only give myself and mine into God's hands, and wish and pray that His Kingdom may come and His will be done in this, as in all other things."

But we are thankful to learn, from a still more recent letter (August 6th) of Mr. Samuelson, that he, and possibly other Missionaries, had determined after further consideration to remain in Zululand. He says :—

"I am afraid that my report of June last, and other letters you may have received, have made you and other Mission friends rather anxious about your Zulu Mission. I therefore hasten to tell you that I am still at my post, carrying on my work as usual.

"When I sent my last report almost all the Missionaries had left. Mr. and Mrs. Peyton, and all the Kwa'Magwaza Christians, passed here with waggons and carts on July 18th on their way to Natal, and I began to prepare for starting also. While I was doing this I began to argue with myself the reasonableness of leaving, and I came to the conclusion that I will trust in GOD and stay at my station. . . . .

"Till I receive *orders to leave*, either from the king, or the Natal Government, or from our Society, or from our Metropolitan, I will trust in GOD and remain at my post.

"I can now state, with gratitude to GOD, that I and my male Christians have remained undisturbed at our station. . . . . The Norwegians are now returning. . . . . I trust this will allay your fear about us."

An article in the *Natal Colonist* on the state of the Zulu country gives details which make it too plain that these are no isolated acts of violence, but parts of a deliberate course of conduct directed to destroy Mission-work, and drive out the Missionaries. There have been at least nine distinct attacks made by permission, if not by command, of Cetywayo upon native Christians, in three of which life was taken. After a long hesitation, and many hopes that Cetywayo would take the right side after all, he has at length, as it appears, chosen evil instead of good :—

"Among the cases was that of a native killed at the station of the Rev. Mr. Fröhling. This was a man named JOSEPH, who last winter bought a beast from one of the people of Umabilwana, and paid it over to his father-in-law, one of Usambelwa's men. The animal proved to have the lung-sickness, and Usambelwa in consequence lost some eight head by the disease. Usambelwa thereupon helped himself to the like number of cattle from Umabilwana, whose people are now revenging themselves by 'smelling-out' Joseph, on the ground that one woman has died, and others are very sick from eating of the dead cattle. . . . This is the reason assigned for putting Joseph to death. The murder took place on the morning of Sunday, 4th March. He was seized, tied up, and beaten before the eyes of the Missionary and his family : then dragged to a pool in the river, where he was despatched with two shots, and his body thrown to the crocodiles.

"Another case also referred to in our previous article was that of a man named UMAZAMUZELA, particulars of which, derived from eye-witnesses,

we have received from different sources. On Friday, 9th March, he attended morning service at Itshoi Mission Station as usual, went home to his kraal, and at noon started to go over to the kraal of Uminyegana, but was seized on the road and killed because he was a Christian *Kolwa*. For many years he had wished to become a Christian, and this at his own desire was reported to Ugans, his immediate chief, who scolded him, saying it would occasion him (Ugans) trouble. The earnest and repeated solicitation of Umazamuzela was that the Missionary would take him to the king to obtain his permission to profess Christianity. Last winter the Missionary consented to mention it to the king, but failing to see Ugans first, deemed it imprudent to do so at that time.

"Umazamuzela was greatly grieved at this, saying 'I am not afraid of death. It will be well if I am killed for being a Christian.' When an opportunity occurred of speaking to Ugans about Umazamuzela's wish to be baptized, he would give no direct answer, but complained of his bad conduct. Umazamuzela, however, persisted in his entreaties that his case should be reported (*bika*) to the king. 'If they kill me because I believe, they may do so: the Lord will receive me. Has not Christ died for me? why should I fear? (*ngi sabelani?*)' A favourable opportunity of naming the matter to the king presented itself some time after. Ketshwayo appeared very friendly, and proposed that the Christians should pay a tax (*amakolwa ukutelwa*), but said their service should be building houses for him when called; otherwise they might remain at peace. Amazamuzela was then mentioned as being desirous of becoming a Christian. He was an old man who could not leave his kraal, and could not come up to serve. He had therefore been eaten up and had not now a single head of cattle. On his name being mentioned the king replied that he could say nothing, Ugans, Uminyegana, and Uxubane not being there. Umazamuzela was glad when he heard what had been done, and said, 'If they kill me now, it is all right.' A week later his time came. An *induna* named Ujubane sent for him, and on his return from Ujubane's an *impi* (troop) came to him saying they had orders to kill him. He asked for what reasons, and being told it was because he was a Christian (*ukukolwa*), and for nothing else, he said again, 'Well, I rejoice to die for the word of the Lord.' He begged leave to kneel down and pray, which he was allowed to do. After praying he said, 'Kill me now.' They had never seen any man act in this manner before when about to be killed, and seemed afraid to touch him. After a long pause, however, a young lad took a gun and shot him, and they all ran away. On the following day the people of the station were much alarmed. Zulus who were there to work, left, and all the women and children were put in a place of safety while the men kept watch. An *impi* was said to be gathered at Umzulu's kraal, not far off, and an attack was apprehended. However, the following morning, Sunday, dawned without anything of the kind. It is however currently reported and believed throughout the country, that the king says the Mission stations are full of *abatawaki*—witches, and that more bloodshed is imminent.

"Hitherto the king has made no distinction between Christians and others in respect to recovering relatives over whom they may have legal rights. But now, as we said recently, he appears to have entered upon a crusade against Christians and Christianity, and no convert feels himself safe. Ketshwayo, people say, has a too wholesome fear of the English to put all to death at once, but he is doing it by degrees. Not a day passes that some one is not killed, and all are living in daily expectation of death. Fifty fled from one Mission station on the night

of the 25th of last month, apprehending an attack, and left their property behind. Indeed some of the stations have been completely deserted by them, not a single native being left; while at others they are prepared to flee at a moment's notice. One station, where a convert was butchered under the eyes of the Missionary, has been abandoned, the shock to the Missionary's wife having necessitated his retiring with her within the Natal border.

"These cases are chiefly, if not exclusively, cases of Christian converts. But the whole country is in a more or less unsettled state. The king suffers from a painful internal disorder, which at times renders him irritable and violent in the extreme. Ever since Panda's death and Ketshwayo's accession to undivided power, things have been going on from bad to worse. Though *de facto* ruler even during the last few years of his father's life, still the old king's court acted to some extent as a drag upon him. It is utterly impossible, as we are assured by those who have ample opportunity of observing, to conceive the state of misrule and terrorism prevailing throughout the country. The belief in and abject terror of witchcraft is extending among the people. All disease—everything untoward, is set down to this cause. From one end of the country to the other, people are constantly being killed for this alleged crime. It is impossible to form a correct estimate of the numbers killed; but not a sun rises or sets without the charge of witchcraft being brought against some victim."

It will be observed that this refers principally to the Norwegian Missions. Instances of outrage have not been wanting on the English Missions also; but the fact we believe to be that Cetywayo feared the English power, of whose extent he had some idea, and which was near him in Natal, far more than he did that of Norway. And, moreover, he respected Mr. ROBERTSON, who has been many years in the country, more than he did any other Missionary. And therefore the Christians attached to the Norwegian Missions were the first objects of attack. Mr. Robertson writes:—"Personally I have no cause of complaint. Our work has been unmolested, only boys have not been allowed to work for us, and there has been a great falling off of attendance at church." Mr. Robertson went with a deputation of Missionaries to remonstrate with the king; but Cetywayo, who had evidently determined to continue the persecution, said, he relates, "that I was interfering with matters that I had nothing to do with, and refused to hear me to the end." He graphically describes the interview in the king's kraal, "in the heart of the Umgolazi bush, with thousands of wild Zulus around you, who, whatever else they have learned [or not learned] from the white man, have learned the name of the evil one, and call themselves, "the boys of Satan." He returned home and then wrote to Cetywayo, but could get no promise for the future, "not a single word did he say to encourage us that there would not be a repetition of these

murders to-morrow." On the contrary, "assaults have been made, and the lives of native Christians threatened since then."

The effect of these menaces was that some Missionaries quitted Zululand; and Mr. Robertson resolved to send away his native Christians to a place of safety, in charge of Mr. Peyton. It is with evident reluctance that he has taken this step; but with the lives of 150 people depending on him, he felt that he could not do otherwise. He has removed them all to Natal, and settled them in temporary buildings on some Government land. It is a sad and anxious prospect; and all interested in Missions will await with intense solicitude the final issue of the matter. The following extract from a letter of Mr. Robertson has been kindly placed at our disposal:—

"It is a great comfort to me to know that so many good Christians in England remember us in their prayers. I cannot tell you how sorry I am for the king and for many of his people. I know well that many are very sorry for what has taken place, and look forward with fear and anxiety to the future. At one time I had hopes of them as a nation, but now that hope is gone. They are as bad as the Turks, and cannot reform themselves if they would. It will have to be done by their losing their name among the nations. I hope you will not think that I am showing the white feather in leaving this country, I mean to volunteer to return with the first forces that are sent into the country if such are sent; I mean of course as chaplain. It is not fear for myself that takes me out. On Sunday, yesterday week, I baptized the infant daughter of two of our people, Zobrana and Maria. The day before, June 23rd, four young men openly professed their intention of becoming Christians. Yesterday we had an unusually large congregation, and I cannot tell you how I felt when these youths came in, in line, and took their seats together. I was ready to exclaim, 'Stronger is He that is for us than he that is against us.' Of course at such a time, though I have said not one word to outsiders about leaving, yet the heathen around, seeing the other Missionaries go, cannot help thinking and making anxious inquiries. When I think of them my heart tells me to let the Christians go and stay myself. Perhaps I shall after all. I must go to Natal to-morrow and see them settled. It will be a great loss to them, poor people, and I must help them as far as I am able. Jacob and Hester leave here to-night; others will follow."

A still later letter from Mr. Robertson relates that, after sending away his people from Kwa'Magwaza, he continues to hold on to his post himself. He says, under date July 19th:—

"I have sent away the people, but I shall hold on as long as I can myself, for two reasons: (1), because I hope to do work among the heathen for Christ; who knows what opening may be at hand? and (2) I wish to save our property, if I can. I shall be most sorry if any of the trees are cut down."

The latest news is that some of the fugitives had begun to return.

No European has been injured. It may be hoped that the Bishop of CAPETOWN, who is about to visit the adjoining dioceses, will be able to give a favourable turn to the present unsettled state of affairs in the Missions of Zululand.

## CENTRAL AFRICA.

ARRIVAL OF FRESH WORKERS.—TEMPORARY STOPPAGE OF THE CHURCH-BUILDING.—REINFORCEMENTS FOR MASASI.—LIVINGSTONIA.

BISHOP STEERE is still in England, and is, we are glad to say, fast recovering health and strength. Affairs at Zanzibar appear to have gone on in their usual course. Mr. and Mrs. Hodgson, Miss Hinton, and Mr. F. J. Williams, from Warminster, had arrived at Zanzibar to reinforce the Mission.

The latest letters received give an account of the incidents which have marked the work of the last few weeks :—

"Letters from the Universities' Mission bring news of the return of the embassy sent down by King Mataka to ask for his Missionary. They had been entertained by the Mission, and had learnt a little of Christianity during their stay, and carried back with them some pictures to help them to explain to their countrymen what they had heard. The Rev. Charles Maples and Mr. J. Williams accompanied them on their way with a party to reinforce the station at Masasi under Mr Johnson, carrying with them a bull and two cows, and about a hundred loads of goods. Mr. Farlar had returned to Magila with a party of seven released slaves, and found that all had gone well during his absence. Miss Allen was being very well received by the native ladies in the town of Zanzibar itself, among whom she is trying to form a sort of Zenana Mission. Mr. Clarke was busy with the moral care of the freed adults at Mbweni, where the girls' school had greatly improved under Mr. Capel's care. Mr. Randolph writes of himself and the boys' school :—'We are prospering wonderfully, and becoming used to being so small a party. None of us have time to feel dull. Ackworth Songolo is doing the translation of Sunday lessons for me, and Retford Kalinga catechises with more vigour and power than I ever expected. Rickardo Mahua is, for the time, acting capitally as head of the sick-room staff, and his work includes feeding, doctoring, and teaching the small band of incurables—for such they seem to have become. News was brought yesterday that the Sultan has now monopolised all the stone supply for his own extensive building operations. Carts and oxen would just reduce the cost of buildings by one half, seeing that tons of good material are to be had from our own land. I feel intense excitement at the prospect of our attempt succeeding.' Hitherto stone has always been carried into Zanzibar by women from quarries very near the town."

The Free Church Mission on Lake Nyassa, Livingstonia, seems to be peacefully establishing itself, and affording a place of refuge

to people sold and enslaved by slave-dealing chiefs, their steamer, the *Itala*, giving them entire command of the lake. It may be hoped that by such means the slave-trade may be gradually put an end to. Dr. Stewart, the head of the Mission, describes with some humour the general course of the interviews which take place between him and the dealers, who make fruitless applications for the forcible delivery of their slaves to them:—

"We say to those who come to recapture them, 'These people came here without our asking them. We do not even ask them to stay. If you can induce them to go back with you, do so; but you shall not take them by force, nor lay a finger on them to hurt them.' In the argument on the matter they are generally beaten out of the field by the question, 'How would you like it if I were to seize and sell you?' As the messengers don't know but what this, or something equally bad is intended, the statement generally produces silence and extreme gravity of countenance, and the conference ends. We wish them civilly good-bye, and if they have no food for their return journey we give them some, and they betake themselves to their canoe or to the road rather crestfallen and empty of their prey."

## DIOCESE OF SIERRA LEONE.

ALTERATION OF STATIONS.—THE SCHOOL AT RIO NUNEZ.—DESTRUCTION OF A CHURCH BY FIRE.

THE Missionary at the Rio Nunez, the Rev. J. B. McEwen, has been recently removed to the Rio Pongas. During his short stay at the former post he undertook a journey to visit the native tribes occupying districts farther up the river—the Zandamahs and Nalloos. The native chief or "king," Ducah, is not hostile, though apparently indifferent to the objects of the Mission. He promised one of his two sons to be brought up at the Nunez school, and added, "My country is before you: it is yours to do whatever you like in it." At Böke, near the head of the Nunez river, Mr. McEwen found several factories, one in charge of a Christian native from Sierra Leone, with other Christians under him. He succeeded in assembling them for worship and exhortation, but there is no building for the purpose, and he could only recommend them to meet regularly in each other's houses, which he hears they have since continued to do on every Lord's Day.

At the village of Cassopa lives a "Christian chief," Charles Pedro, with whom Mr. McEwen stayed. We do not gather whether he is doing anything for the people around him—apparently not. Mr. McEwen looks with great hope to the school carried on by

Mrs. Duport at the Nunez, and thinks that by means of it in due time "we may gain their children, if not themselves."

The population is very thin, and much broken up over a wide tract of country; travelling is very difficult, and it is evident that a native agency is the plan to be adopted.

Mr. McEwen left for the Rio Pongas on the 1st of June. From Fallangia he reports that the Roman Catholic Church near Domingia was finished, and it was believed that a full staff of priests and Sisters of Mercy was about to be sent up. He strongly urges that the Mission should be strengthened to meet the rivalry which he anticipates in consequence.

The Rev. J. R. TURPIN is now on furlough at the West Indies. He wrote from Fotuba, Isle de Los, before his departure, giving further details of the destruction by fire of the old school-church, with all its contents,[1] and what was still more calamitous, the new one in course of construction, with all the materials which had been collected for the purpose. The Rev. R. J. Clarke, who has taken charge of the Mission, reports that a considerable part of the village or town was burnt at the same time; and the double loss has depressed the work of the Mission very much. The Missionary appeals for help in his strait; he is doing what he can to remedy the evil himself, and adds, "With all my difficulties, I have got up the roof (of a new building), but there the building must remain until aid comes."

The Barbados Mission Board, which partially sustains this Mission, has issued an encouraging report for the past year. "Its receipts as a whole," say the Board, "and from the Island of Barbados in particular, have exceeded those of the preceding year." The receipts, according to account, amounted to $4,109, and there was a balance in the treasurer's hands of $882.

## MAURITIUS: MISSION WORK AMONGST THE COOLIES.

### REPORT OF THE DIOCESAN SOCIETY.

THE *Mauritius Diocesan Church Society* has issued its first report, showing an income from all (local) sources of 235*l.*, of which 185*l.* has been disbursed as follows: 76*l.* to Seychelles for schools and catechetical agency; 75*l.* to the Civil Chaplain of Vacoa and

(1) Already mentioned in the July number of the *Mission Field.*

Black River, to assist in maintaining a catechist, and for the partial support of two schools; 25*l.* to the Incumbent of St. Thomas, Beau Bassin, towards an iron chapel building, and to the repairs of the Indian schools at that place; 9*l.* to Pamplemousses for travelling expenses of a lay agent.

The great difficulty of Mission work here is the bi-lingual, or rather tri-lingual nature of the population, of whom most of the Creoles speak French, another large class English, whilst the Coolies require to be ministered unto in Tamil. The detached Archipelago of the SEYCHELLES is a dependency of the diocese, respecting which the Bishop writes:—

"I believe there is no part of the diocese which more deserves or more needs the assistance and encouragement of this Society than the Seychelles Dependency, consisting of many islands, the two largest and most important of which, Mahé and Praslin, are some thirty miles apart, across an open and heavy sea; and with a scattered Protestant population estimated by the late Civil Chaplain at above 3,000 souls, the Archipelago presents a sphere of ministerial work of a peculiarly unique and interesting character.

"Till last year there was but one resident clergyman, the chaplain of Port Victoria. On him devolved a variety and amount of work and responsibility far beyond the strength of any single pastor. The special difficulty of obtaining agents for the Seychelles, and of providing funds for their maintenance, added to the too general indifference to the subject of education among the inhabitants, has long kept our school-work in that dependency at a very low standard. Of late fresh and vigorous efforts have been made towards improvement; and aided by the sum granted by the Diocesan Church Society towards scholastic and catechetical work among the French-speaking population, the new chaplain, the Rev. J. G. Bichard, is able to report very favourably of progress and encouragement."

The Rev. J. G. BICHARD, Civil Chaplain of Port Victoria, Seychelles, gives the following particulars of his work there:—

"I am thankful to be able to report some progress since my arrival in April, at Praslin as well as at Mahé. Through the blessing of GOD on the efforts made, the restoration of St. Paul's Church, Port Victoria, has been nearly completed, although still sadly in want of new seats in order to accommodate the increasing congregation. The chancel and the entire church present a very improved appearance.

"Since my arrival three services have been held every Sunday, with two exceptions, when I was on duty at Praslin, two being in French, the other in English. A French service has also been held

every Wednesday, besides many additional preparatory confirmation lectures. The English congregation has increased. The French congregations have also gradually increased so that the church is often so crowded that it is impossible to seat the people, even the chancel and pulpit stairs being occupied. On Christmas Eve, Christmas Day, and at the New Year's midnight service, the porches were crammed; many brought chairs and placed them in the aisles, others stood the whole time, while many went away. At the English Holy Communion on Christmas Day fourteen partook, and about eighty-six at the French.

"Confirmations were held by his Lordship the Bishop on November 26th, at St. Matthew's, Praslin, when forty-two were confirmed. On the 3rd and 10th at St. Paul's, Mahé, fifty-nine were confirmed; and on the 4th two at the Point au Sel, making a total of 103.

"I have visited St. Anne's, Ile aux Cerfs, Praslin, La Digne and Curieuse. I had been told that the small population at St. Anne's was entirely Roman Catholic: I found that all, with one exception, were Protestants.

"I have visited Praslin three times, and have on all occasions been much encouraged by the hearty welcome given me, and by the large congregations which assembled to hear the Word, notwithstanding the long distances many had to come in a pouring rain. On my first visit I baptized four infants and nine adults, and administered the Holy Communion to between fifty and fifty-five persons; and held several services in a private house kindly lent for that purpose, at some distance from the church. On my second visit I went over to La Digne, and tried to strengthen the hands of the few Protestants who are sadly harassed.

"The third visit to Praslin was in company with his Lordship the Bishop.

"We have now 106 children in our Port Victoria school, and many more promised with the new year. The accommodation is far too limited for even the present number. A school has been re-opened at Praslin. There are twenty-seven children. The School at Pointe au Sel seems stationary."

The Rev. R. J. French, who, in addition to his personal ministrations at St. Mary's Church, Port Louis, superintends six stations connected with S.P.G., has sent the following report. Mr. French, who resided many years in Tinnevelly, is a good Tamil scholar:—

"I have the honour to forward report of Mission work in Mauritius, from January 1st to April 15th, 1877. During this period the number of baptisms of adults previously prepared was ten, and of children two, making a total of twelve against thirteen for the previous quarter. At the beginning of the year I started a small preparandi class for the instruction in religious knowledge of two

young men, who are likely to prove themselves useful catechists for work among the Tamils. This class affords an opportunity to catechist Alphonse, who is doing so well among the Telugoos, to improve himself in Scripture reading, with a view of eventually becoming a native pastor. This class is supported out of a sum of 25*l.*, handed to me by the Bishop as the S.P.G. portion of special subscriptions for new Missionary work among the Indians. I have also just received the promise from England of another 10*l.*, which will, I hope, enable me to make choice of another youth for training for Mission work. I cannot devote more than two hours a day to them for four days a week, but by questioning them on what they have read with the Rev. John Baptiste, and directing their studies, they make, I find, fair progress. His lordship the Bishop, lately held a confirmation in St. Mary's, when thirty Tamils and Telugoos, nearly all young people, were confirmed. More were prepared, but unfortunately, we have lately passed through a very severe visitation of Mauritius fever, during which the death-rate was unusually high, and the number of sick and indisposed very great. I did not expect we should get so many. The service must have proved interesting to the Tamil people who were thus able to see how the Church would gather the young into the true fold of Christ, and keep them secure from the vanities and temptations of a sinful world. There were present 160 Indians. Attendance at such a service is, to the servant of Christ, like coming upon a well-watered garden in the midst of a desert. All around seems one expanse of ignorance and sin, and the desponding heart often asks, will this wilderness ever blossom as the rose?—will grace ever abound here, where sin so much abounds? Where one flower grows there will another like it grow, and that, with Christ's promise of help to His servants, and the effectual working of the Spirit in the hearts of those who meekly receive the word, is all our hope in all our work.

I have visited all our stations during the past quarter, and now by way of change I will take each in turn :—

1. ALPHONSE, catechist to the Telugoos for PORT LOUIS and suburbs. This catechist is doing good work among his countrymen. He has been instrumental in gathering in nearly 100 Telugoos. He is much respected by them. As soon as he is sufficiently instructed in Scripture knowledge, I hope to bring him forward for the office of pastor of the Telugoos. There have been two adult baptisms among his people during the quarter.

2. DEVASAGAYAM, catechist at SOUILLAC. This catechist works diligently and well. I visited his station in March. A good service was held in the school chapel, and there were forty persons present. At this service, to which several had come in some distance, five adults, all well prepared, and one child received baptism. I am always pleased at the work here. Devasagayam was the first catechist sent to this place.

3. JOSEPH, catechist of MAHEBURG. Some catechists do not work well alone; this man is one of them. I hope soon to be able to send another catechist down occasionally to work with him. Joseph is in bad health and has not very much work in him.

4. SOLOMON, catechist of MOKA and PAILLES. This catechist is active and intelligent and takes an interest in his work. I hope soon to relieve him of Pailles so that he may give the whole of his time to Moka, where there is much going about from camp to camp.

5. I give a specimen of JESUDASAN'S diary:—

"*April 1st.*—7—8, went to Civil Prison; expounded 2 Cor. v. 21, to forty persons. Leaving the men, I went to the female wards and expounded to the women Rom. iv. 5. 11—1, attended the Tamil service. 3—4, Prison; preached on Rom. xii. 2; twenty-eight persons. 4, Prison Hospital; explained Matt. xi. 12, to six sick persons. 6.30, read lessons at evening service.

6. Rev. JOHN BAPTISTE, native deacon, assists Missionary in the large town of PORT LOUIS.

## MADAGASCAR.

PROGRESS OF THE MISSION.—NATIVE STUDENTS IN THEOLOGY.

FROM this Mission we have but little direct news since the reports given in our July number. Such information as has reached us through the public newspapers seems to show that the island is still troubled, and that the era of organic changes in its political organization is not yet over. Towards the end of August news arrived of the solemn freeing of all the slaves imported from Africa by solemn proclamation at Antananarivo, in the presence of a large assemblage of people, European and native.

The work of the Church in this diocese has made steady and substantial progress. The members of the Mission have, we rejoice to say, continued in good health; and the way in which the foundations of their work are being laid may be gathered from the following letter by the Rev. F. A. GREGORY, one of the Missionaries stationed at the capital. A very hopeful work is the endeavour to train up picked Malagasy men for catechists, schoolmasters, and eventually for native clergy, in a college which is under Mr. Gregory's care. Indeed, in some such plan, the great hope of this and other Missions seems to lie (see Report on the Diocese of Grahamstown, pp. 430), and we feel strongly the truth of Mr. Gregory's remark, that

"until we have some well-educated men of our own training, the Church's foundations are very shallow." Mr. Gregory says:

In my last report I informed you of the opening of our second church at the capital, and also of the progress of some of the country churches in connection with which I was engaged. You may be glad to hear of the progress of that church during the first six months of its existence, as well as any other matters of interest in connection with our Mission here.

We began with a congregation of about eighty people, part of whom lived at this end of the town and had been attached to our church previously, and therefore naturally came to the Church which was nearest to them. This gave us a nucleus of people, perhaps amounting to between twenty and thirty, who knew our ways and were therefore a help. For the most part these were communicants, so that we had a body of people in full communion with our Church amounting to about twenty-two. Of these, as far as I could make out, eighteen were from the other church, the other four being people whom I had admitted. We went on in this manner for some time increasing slowly, mostly by new converts whom I prepared and baptized. I at once began weekly classes for catechumens and communicants, and they certainly needed them, for they were densely ignorant. Shortly after this we started a choir-house, having chosen out twelve boys partly from Mr. Smith's school, and partly from relations of some of our catechists. This was put under the charge of Mr. Coles, who has managed very well. We have had to expel one boy for bad conduct, and two others have left for other reasons. At the present time there are only ten in the house, but the original number will be made up as soon as we see boys in every way suitable. These boys learn at my school and sing in the choir at daily service. I have been unable to find a Malagasy to whom I could intrust the school which we started from private funds, and therefore undertook it myself. It is however too much of a tie upon me, and necessarily prevents me doing some other work which ought to be done. I have all the work of a town church, seven country stations, and daily school upon my hands, without any help at all except Mr. Coles' services on Sundays and two week-days. He goes into the country for me frequently and reports progress or regress, teaches singing, and does anything else he can to urge the people on; but we are desperately short-handed at this end of the town. The Bible committee, in consequence of some of its members going home, has been compelled to postpone its sessions for a year, and I am therefore free from that which would have compelled me to ask some assistance from the much better supplied church under Mr. Chiswell's care.

The college in connection with our Mission, which is being built out of funds independent of the Mission, is beginning to make a show. After immense difficulty of a kind which you cannot appreciate in England, because you are happily free from it, a good-sized piece of ground was secured, at a distance of about twelve miles from the capital. This was made over to the Mission by the usual form, that as long as there is anyone in Madagascar following the forms of the Church of England it shall belong to the Church, but in case of the Church ceasing to exist, it shall revert to the Queen. We are putting up a house for the Missionary in charge to inhabit, a school-house or lecture room, a house for Mr. Coles and the twelve choir boys, and six houses for the first

year's students. College life as it is understood in England seemed an impossibility, and we therefore, very reluctantly, gave up the idea. A Malagasy will not keep straight unless he is married, and though the marriage was a difficulty, it was one which had to be faced and overcome. I hope that in about six months' time we shall be able to commence work there; for I am quite persuaded that until we have some well-educated men of our own training, the Church's foundations are very shallow. The hospital continues to do a good and useful work under Miss Creed, and is fuller than ever, there generally being as many as twenty patients, though it was only intended to contain eighteen. My wife goes there as often as she can, but as she is temporarily obliged by the necessities of the case to do schoolmistress's work at this end of the parish she is not very free. Perhaps in time there may be some provision made for a school, as well as teachers here, at present there is absolutely none of any sort."

A report, dated March, from the Rev. G. J. WOODWARD, stationed at SAMBAVA, North Madagascar, describes the state of the population in this part of the island, and the method adopted for its evangelisation. It is remarkable that he expresses a similar opinion to that of Mr. Gregory noticed above, as to the extreme value, or we should say necessity, of native agency on a large scale. Mr. Woodward was just setting out on a lengthy journey by land. His destination was Vohimare; and he had arranged to travel by ship, but the vessel in which he was to have had a passage changed her course, and as vessels going north were few and far between, he determined not to wait, but to go by land. "I am aware" he says, "that a journey up country is at best rough and trying work, but GOD has given me strength and courage, and under His gracious protection I shall be quite safe and quite happy." He was taking with him several catechists, which he would leave at stations on the way: and he earnestly pleads for funds to enable him to employ a greater number of these. He was gradually acquiring the language. He reports as follows:—

"It is with very great pleasure that I send you an account of the opening of our church at Sambava, dedicated to God in the name of St. Andrew. We had been looking forward to this event for some time, and you will be pleased to know that we had a most interesting and joyful day. To us, especially, who are connected with the Mission, it was a day that awakened very deep feelings, and it will be long remembered. The Church is only a well-built native house, but it is neat and comfortable, and spacious enough for all the people who are likely to attend our services for some time to come. It was formerly occupied by Rainimanga, the captain of Sambava, of whom we bought it for the sum of 10*l*. It is in an excellent situation by the sea, within a large enclosure, which we have converted into a garden and stocked with fruit-trees and flowers, all thoroughly tropical, so that in time it will become very pretty. The building has been suitably furnished for church purposes,

and on several occasions it has been beautifully adorned. At such times, and for some Sundays subsequent to the opening it was filled to overflowing, but it is comfortably full every Sunday, and occasionally during the week.

"The opening services took place on St. Andrew's Day (Nov. 30, 1876); a day on which we rejoiced to think that the Church of Christ was to be found in an imploring attitude before GOD for an increased supply of Missionaries, and on which we know our dear friends were thinking of us with loving sympathy and remembering us in their public and private prayers. On the appointed morning, the commander of Sambava and all the Christians assembled by my request at the Government House at seven o'clock, when we started for the church, singing as a processional a beautiful, triumphant hymn. As soon as the people were seated the service commenced, and again the congregation joined in a hymn of praise to GOD. Morning prayer and Holy Communion followed, when about thirty received the Blessed Sacrament, the whole congregation remaining as spectators, and all behaved very reverently. In the afternoon we again assembled at the Government House, and the procession being formed we marched to the church repeating our joyful hymn of praise. Evening Prayer and Holy Baptism followed. Appropriate Psalms and lessons were read, and several Christian hymns sung with much spirit, accompanied by our harmonium, the handsome present of some cherished friends in England to the Christians at Vohimare. Thus ended our opening services. I believe the day will long live in the memory of the natives. The Government Yard was thronged with people, and our little church was densely crowded. A very deep interest appeared to be created at the time, and we may hope that it will not soon pass away.

"Subsequently we placed at the north-east-corner of the ground a flagstaff more than forty feet in height, surmounted by a cross of wood, and on Sundays and all festivals, a white flag, on either side of which there is a red cross, gaily flutters in the breeze. Thus, the most sacred and precious emblem of the Christian religion is for the first time prominently before the eyes of the heathen in this neighbourhood, and I trust they will not fail to learn the lesson of 'Christ's Wonderful Redemption, God's Remedy for Sin.'

"I am glad to be able to add that a beginning has been made of a house for the Missionary at Sambava almost adjoining the church, and I have the greatest pleasure in announcing the actual completion of a somewhat smaller but substantial building within the same enclosure, which we have occupied for some time, but when the permanent Mission House is completed, this building will be available for a sort of Theological College, or a boarding-school, or any object connected with the Mission. The site is an admirable one in every respect, and I shall be very glad and thankful when the entire work is finished, and I am free to discharge the duties demanded by the prevailing spiritual destitution of the enormous district, larger than any English diocese, which I am appointed to serve, for my nearest clerical neighbour is resident at least 400 miles south of Vohimare.

"A word or two more concerning the Mission premises at Sambava may not be altogether uninteresting. Early in November last we commenced operations by making accurate plans of the proposed buildings; and then, as the ground was extremely rough and covered with an immense quantity of rubbish which had to be removed, and still more owing to the impossibility of obtaining a sufficient number of men,

because it was necessary for everyone to attend to his rice-sowing, we were obliged to wait until December before we could begin the actual work. The largest number of men at work at any one time was twenty-two, but this number was often seriously diminished. The Malagasy never work for long together, and therefore, hindrances arising from the absence of workmen were constantly recurring. Moreover, trees of sufficient size and suitable for building were difficult to procure near Sambava, but when they had to be carried or dragged for some miles by very lazy men from the forests to the rivers, and then brought on the ground, you will understand that we had an exceedingly trying work before us. I went everywhere with the men, as they never work except when they are constantly overlooked, and in the case of the majority of them, it was necessary to superintend everything they did. Occasionally, they became discouraged by the many difficulties of the undertaking, and for a few days every man stayed away ; at another time, I sent six men for rofèa for the walls of the house, and as I could not go with them, I thought I should be safe in exacting that each man should bring a certain number every day, but not being willing to meet my very moderate requirements they went off for a time to look at their rice-fields ; and once, having cut about forty trees almost ten miles from Sambava and two from the river, anticipating with their usual sagacity that for a few days the work would not be quite so easy and pleasant as might be wished, the whole band save two sneaked off into the wood and I found they had gone to an adjacent village to visit their relations. It was nearly sunset when they left me, and it was past nine o'clock when I returned home, having walked ten miles in the dark in a strange land after a hard day's work in the sun. You will see from this brief account of some of the difficulties and hindrances experienced during the erection of the houses that I have had much need of patience, as well as strength and courage to carry on the work.

"Fortunately, Sambava is a very healthy place. Notwithstanding the many inconveniences to which Missionaries are necessarily put in a district so remote, and the intense heat (130° in the sun, 90° in the shade), which is felt to be specially trying, the health of Mr. Tacchi and myself continues to be good. Tanned by the sun, my skin presents an alarming appearance, not unlike that of a Red Indian, but I am perfectly well. I am glad to be able to say, too, that Mrs. Woodward, though much weakened by the great heat and frequent attacks of fever, is now fairly well. We thank God for the unspeakable blessing of health ; and we ask His grace that with it we may do more for Him, that we may be fitted for greater usefulness, spread our influence over a wider surface, preach and teach His Holy Word to a larger number of the multitudes still perishing for lack of knowledge.

"Everywhere 'there remaineth much land to be possessed.' At this moment fresh fields of usefulness are open before us, which only new and greater efforts, with larger means will enable us to occupy. In the north-east of Madagascar we have not only to instruct the converts who have placed themselves under our care at Sambava and Vohimare, but new districts might easily be occupied, and we only need increased agencies to take possession of the whole island north of Tamatave. The districts of Vohimare and Sambava—a great field, untouched by any Christian church except our own—are now occupied ; but south of these there is an immense tract of country at once open and ready for the great agencies which in the hands of our representatives are available for its evangelisation. Both along the coast and in the interior there are very

many towns of importance where there is an open door and a loud call for help. Yet, at present, I am the only Missionary in holy orders north of Tamatave at work in this vast country. These are great opportunities, and they constitute an irresistible plea for the larger means needful to enable us to meet them. No nobler work does the world present to our Society. In the providence of God we are now called to greater exertions and a more entire consecration in order that we may propagate the Gospel in the regions beyond. Truly, the field is ready, and we earnestly ask for that increase of men and means which we must have before the full harvest can be gathered in. In view of our great needs, we echo the words of Holy Writ, 'Come over and help us.' Let us 'go up and possess the land: for we are well able to possess it.'

"With reference to the religious character of the Malagasy, I very much regret to have to say that I cannot tell of such glowing and pleasant things as we used to hear of the Hovas at the capital. On coming here I was beyond expression astonished at the heathenism, and I must say it, the abominable wickedness which prevail in this district. Even with regard to the character and conduct of the native Christians what must be said of them is of a very mingled nature. I trust there is a nucleus of good, sincere Christian people in a few places, but I feel sure their number is very few. For instance, here we are among a professedly Christian people. Yet I have no hesitation whatever in saying that the great majority of them are quite ignorant of what Christianity really is, and they are leading lives as godless and immoral as when they were heathens. Almost all the people are enslaved and cursed by drunkenness and lust; there is hardly an exception!

"The fact is appalling, but instead of leading us to relax our efforts, it should afford the strongest incentive alike to Missionaries in the field and to Christians at home to redouble their exertions on behalf of such a people.

"Our special need just now is money; as for the *men*, if our work is to take root in the country, we must raise up a *Native Ministry*. Nowhere in Madagascar can we make very much progress unless we are well supported by native preachers. Accordingly, it will never do to discard lay assistance in the preaching of the Gospel. Indeed, in trying to reach the immense population occupying the north of Madagascar, where, at present, the most abject spiritual destitution is well-nigh universal, the few intelligent and promising young men to be found in almost every place, are the great hope of the Church. If we gave them sufficient education and found employment for them with remuneration, I have no doubt they would become very useful church helpers, and be of great service as Missionaries to the tribes still living in heathenism. We must, if we are wise, avail ourselves of the resources of the country, making each Mission station, as far as possible, an educational and truly Missionary society, selecting, preparing, and sending forth suitable men of piety and talent to preach the Gospel in the towns and villages whither they are sent. And I wish to call particular attention to Sambava as a suitable station to be occupied by a resident Missionary engaged chiefly in tuition. The place itself is small, but the district has a population of about 5,000, and it is easily accessible both by land and sea. Such a place ought in time to become a very important centre of Missionary influence, from which we hope the light will radiate far and wide. To bring about this happy result we must establish a Mission College for the North without delay; indeed, we have the nucleus of such an institution here already, for several young men are going through

a course of preparatory study and preaching in the villages; and the sooner we develop and consolidate this most important branch of our work, the spiritual results of our toil will become more abundant. We shall have no difficulty in finding very worthy and useful men when we have the means of subsistence for them. And in Mr. Tacchi, now a candidate for holy orders, we have a teacher thoroughly competent to undertake the task of educating and training them for the posts of work we want them to occupy in future. I may be permitted to add that he seems to me to be peculiarly well-qualified for this kind of service. His attainments are of a high order, and together with special aptitude for teaching, he possesses that great Missionary gift—ability for acquiring and speaking different languages, which in the north of Madagascar is almost a necessity. For myself, it is now settled that at no distant day my permanent residence will be Vohimare, the original centre of Missionary operations and the future head-quarters of our Church Mission in the north, where in the first instance I shall have to build a Mission-house, and if the Society's grant will allow, a boarding-school for girls. This will occupy me closely for a time, and then my great work will be itinerating with the view of propagating the Gospel in the regions beyond. In this way, I could manage, at any rate for the present, to meet the needs of the whole country north of Angontsy; visiting important centres for preaching, school-work, and priestly ministrations, quarterly; breaking up fresh ground in yet untouched districts, and stationing native teachers, as they were prepared for such duties. And before long we should have a complete network of Missionary organisation over the whole field, with a resident native preacher and a pretty little Malagasy church at every offshoot station, with all its holy round of services and blessed appendages, according to the order of your dear Church of England.

"Here, then, is a field in which we have already begun to work, and which is open for our occupation; but it needs *money* to carry it on with any effect. For instance, a considerable grant for buildings, and an adequate allowance for travelling expenses, are indispensable requisites; and to this must be added the amount required for the maintenance of each catechist, which varies, according to the degree of efficiency, from 12*s.* to 2*l.* monthly."

Archdeacon Chiswell, writing from Antananarivo, mentions that the whole of the Prayer-Book has been translated into Malagasy, with the addition of a preface by the Rev. Dr. Bailey, Warden of St. Augustine's, and that he himself was then engaged in a Malagasy Church Hymn-book. The Mission was very active in the work of education. "Their girls' school," he says, "was the best in Madagascar." "The external part of our Mission work," he says, "has grown amazingly." He was anxious to bring or send home three or four Malagasy youths to be educated at St. Augustine's; but the college which has been mentioned already (p. 477) will, we hope, supply all that is needed in the way of training, and render unnecessary the costly and dangerous experiment of bringing natives of Madagascar to England.

## THE FAMINE IN INDIA.

WE insert a postscript on this absorbing topic :—

The extent which the famine has reached in South India is ably described by the *Times* correspondent in a letter dated Madras, 11th August. Not only in the districts where the crops are short, but throughout the whole Presidency of Madras (which includes a population of 46,000,000) the price of the dry grain, which forms the bread of the people, is four times what it was two years ago. The region thus famine-stricken covers eight degrees of latitude and extends completely across the peninsula, except a small strip on the west coast where prices have been only doubled, not quadrupled.

The mortality in the Presidency of Madras during the nine months preceding August was 50,000 a month above the average : so that it may now (September) be said that in this part of India alone the famine has led to the death of half a million of people already.

The rains which began to fall early in September cannot have an immediate effect on the prices; and supposing even that the present favourable prospects are fulfilled, the people have yet to pass through four months of suffering until next January, which is the earliest time at which the restoration of ordinary abundance can be expected.

"Millions are in want and diseased; thousands have already perished," is the short but terrible summary of a London paper. An officer at Bangalore writes, "People are lying down on the road-side and dying from sheer want and nothing else." A cotton-planter at Meream writes, "I have become used to the sight of dogs eating corpses by the side of the high road. The poor wretches will eat anything: cow-dung they appear to relish; and yesterday I saw some coolies eating grass."

The Viceroy, LORD LYTTON, visited Madras early in September and organized a system of relief. The Madras government is authorized to spend public funds in buying large quantities of grain, and in employing on public works natives capable of earning their food. In this way millions of public money will probably be spent, and millions of lives may be saved. Apart from these, the Viceroy points out other useful purposes to which the flow of private charity from England should be directed. There are multitudes of men

and women urgently needing relief yet not so far reduced as to be obliged to leave their villages and apply to government; there are orphans and destitute children not reached by government agency. There are villagers who are house-ridden or otherwise incapable of labour, and famine-stricken travellers, whose wants are known only to the resident Missionary or civil authority.

Independent of, but in friendly co-operation with, government, a Central Relief Committee has been formed in Madras, having in correspondence with it local committees in the suffering districts, composed of civil and military officers (acting in their private capacity), Missionaries, and resident native gentlemen. Thus an agency is provided by which the charitable contributions of private Christians in England can be distributed so as to be the means of saving life and mitigating suffering without any risk of their being diverted into a simple contribution to the government revenues.

Bishop CALDWELL, writing on the same date (August 13), gives the following painfully interesting account of what he has himself seen, and adds valuable suggestions for the future action of the Society :—

"There are two districts of country in which the Society is represented, viz., Cuddapah, and the north-eastern portion of Tinnevelly, in which all the horrors of famine are experienced. I cannot say anything from personal knowledge of Cuddapah, though there can be no doubt of the extremity of the distress they are enduring, but I can speak of Tinnevelly from personal knowledge. I have just returned from my first tour as Missionary Bishop amongst the S.P.G. congregations to the north of the Tamraparni River, including those in the Ramnad Zemindary, in the Collectorate of Madura; and in the course of this tour, especially in the five pastorates included in the Mission district of Puthiamputhur, not including Sawyerpuram, I have seen a real famine for the first time in my life. The famine district commences a little to the north of the village of Puthiamputhur, and extends northwards, becoming more and more intense as it proceeds, to the Madura boundary. This district of country is nearly conterminous with the Government Taluk, or county, of OTTAPIDARAM, and is about sixty miles in length and thirty miles in breadth. The native Christian population of the district referred to is a little under 4,000. The rest of Tinnevelly, though suffering from drought, scarcity, and high prices, has been mercifully preserved from famine properly so-called. The Government are well aware that the Ottapidaram Taluk has been exceptionally afflicted, and hence it is in this Taluk alone in Tinnevelly that 'Famine Relief Camps' have been established. A few evenings ago I visited the principal famine camp in the Taluk, the one near the little town of Ottapidaram, the capital of the district, and was shown everything by the Tahsildar, the native magistrate of the Taluk, a Brahman, formerly a pupil and then an assistant-master in our S.P.G. school in Trichinopoly, who has shown himself an excellent manager of relief. All the able-bodied poor of the Taluk have already migrated in search of

work to Tuticorin, Colombo, or the towns in the Tamraparni River, valley, &c., and no person who is able to work for his living is admitted into the camp. This privilege is reserved for the old and infirm and children, and in addition to them that large class of people who had been half or three-fourths famished for so long a time that they had become too emaciated, weak, and sickly to do any work. A certain proportion of such people get round in time, and are discharged as soon as they are able to work, but a certain proportion also never recover, but sink through famine, dysentery, or famine dropsy. I found about 300 persons out of 1,700, men, women, and children, able to do a little work, and looking in tolerably good condition. I found 1,400 persons, however, evidently unfit for work, most of them without strength enough left to sit up and eat. The average number of deaths was nine or ten a week, which, taking the average number of persons assembled in the camp at 1,500, gives a proportion of 346 per thousand per annum, a proportion which falls considerably short of the proportion at some of the other famine camps. I attribute the difference to the difference in locality, this camp having the advantage of being pitched in a high and dry spot open to every wind. Each person admitted has a ticket issued to him. This is made of a piece of palmyra leaf, tied on to the person's arm, giving his name, village, and date of admittance, together with the Tahsildar's stamped signature; without this ticket no person is allowed to receive food. All the people are arranged at meal times in classes, the men apart, the women apart, and the children under twelve years of age apart. It was the time of their evening meal when I visited the camp, and I found all the people very regularly arranged in rows, with broad spaces between so that the supervision of the whole was rendered easy. The caste prejudices of the people had been taken into consideration. All the food was cooked by people of the highest castes, and the people belonging to each caste were arranged together for their food in the same row. This was a necessary arrangement under the circumstances, and would preclude a large amount of trouble and worry. I found the diet of the people provided for on a liberal, yet not an extravagant, scale. Each adult had twenty-four ounces of raw rice, that is, rice deprived of the husk, allotted to him. This was divided into two meals, and was eight ounces more, that is half as much again as the allowance Sir Richard Temple had recommended. This quantity is equivalent to a Madras 'measure.' To impart a little flavour to the rice, I found large caldrons filled with liquid additaments. One contained liquid dholl, a sort of pulse, the other an infusion of chillies, &c., from each of which a portion was poured over every mess of rice. Clothes were also supplied both to men and women, where absolutely required, but only on the most economical scale. I considered that the poor people had every reason to be very thankful to find themselves so well cared for; and no doubt if so many of them had not sunk too far before they came they would have shown in their improved condition the advantage of their regular, good food, and their freedom from care. The entire expense amounts at present to 25*l.* a day, the whole of which is met by government. More applications for admission are made daily, as the pressure of the famine increases further north. The most touching sight I saw during my visit was that of about sixty poor creatures who had arrived that day, and had not yet had tickets issued to them. They were all sitting together behind a wall, looking most emaciated and wretched, but without the slightest sign of impatience. They were to have their cases inquired into and tickets issued in the course of the evening. To-day, the third

day after my visit, I have been informed that 300 new people have arrived. The government are acting nobly all over the country, as you are aware, in endeavouring to mitigate the horrors of the situation; but their endeavours are necessarily confined to supplying the starving poor with food and preserving life, and much help is required and a still larger amount of help will be required ere long, over and above what government are doing, and in a different direction. Supposing it should please GOD to send rain at last and thus allow cultivation to be recommenced, what is the condition in which the poor refugees will find themselves on their return to their homes? Their houses are mostly roofless, the thatch having been used as provender to save the lives of the cattle, and the rafters sold for food. Every article of household furniture has been sold, and the house is a habitable home no longer, but consists merely of bare mud walls and a bare mud floor. People of this class have not of course left themselves any seed corn, nor have they money wherewith to buy any. They have neither ploughs nor cattle to plough with. An excellent opportunity presents itself here for outside help from every quarter and of every kind. A fund held in readiness and available the moment it is required will be found invaluable when the drought from which the famine originated is succeeded by seasonable rain, and food is ready to grow out of the ground, if only the proper appliances are used in time. Here then is an opening for doing good, especially to the poor native Christians connected with these Missions, which I wish as strongly as possible to press on the Society's consideration. If the Society were to make me a grant for the purpose of enabling me to help the poor Christian refugees belonging to the district referred to, on their return to their villages, to provide themselves with the necessaries I have described, and set up in life again, I should gladly undertake to be responsible for the proper expenditure of the grant, through the assistance of the European Missionary in charge, Mr. Adamson, and the five native clergymen located in the afflicted Taluk. The Society might not be enabled to make its aid as distinctly felt as it could wish, if it contributed to some general fund intended to render help to the whole Presidency; but beneficence such as lies within the Society's means, exercised within the limited scale of the poor suffering Christian community of a single Taluk, would leave a result which might speak for Christianity for generations.

"On the morning on which I visited the famine camp, I had promised to deliver a lecture in Tamil to the government officials and principal Hindu inhabitants of the Taluk town, Ottapidaram, and I found an appropriate place in my lecture for what I had seen at the camp. I chose a line which I thought would enable me to interest my audience and at the same time render it possible for me to introduce as much Christianity as I thought advisable. The subject I chose was a comparison between the ancient Hindu and Mahommedan governments of Tinnevelly, and our English Christian government. I illustrated the wideness of the difference between the two in regard to five particulars: 1. The preservation of the public peace; 2. The administration of justice; 3. The objects on which the revenue raised by taxation was expended; 4. The diffusion of education amongst the masses; 5. The treatment of the people in times of pestilence and famine. Under this last head I called upon my hearers to admire what our Christian government was so nobly doing in their own neighbourhood for the relief of the famine-stricken poor. I then endeavoured to carry them up to the fountain-head from which all this benevolence proceeded, the teaching of the Christian

religion. My hearers seemed to be struck with my address as well as pleased with it, and I have reason to know that a good effect was produced. Suppose then that the Society, as the representative of the Missionary side of Christianity, should now step in to prove to the inhabitants of the same Taluk, that the Missionary side of Christianity did not show itself, as they fancied, merely in the reckoning up of proselytes, without taking any interest in their welfare after they joined us, but that it was in every respect—in temporal things as well as in spiritual—the most loving side of the religion of love, is it not probable that a still deeper impression on a much wider scale would be produced?"

## REPORTS RECEIVED.

Reports have been received from the Rev. F. H. T. Hoppner and H. H. Sandel of the Diocese of *Calcutta;* W. H. Gomes and H. Perham of *Labuan;* C. Taberer of *Grahamstown* W. A. Illing and G. Smith of *Maritzburg;* J. Thorne of *Bloemfontein;* J. Gordon of *St. John's, Kaffraria;* F. A. Gregory of *Madagascar;* J. C. Betts of *Goulburn;* H. H. Brown of *Auckland,* and W. Anderson of *Montreal.*

# Society's Income for 1877.

## A.—*Monthly Abstract of* Receipts and Payments.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

| January—August, 1877. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total Receipts. | Total Payments. |
|---|---|---|---|---|---|
| | £ | £ | £ | £ | £ |
| I.—General . . . . | 17,764 | 7,903 | 3,201 | 28,868 | 54,241 |
| II.—Appropriated . . | 5,157 | — | 2,777 | 7,934 | 10,842 |
| III.—Special . . . . | 15,252 | — | 1,356 | 16,608 | 26,345 |
| Totals . . | 38,173 | 7,903 | 7,334 | 53,410 | 91,428 |

## B.—*Comparative Amount of* Receipts *at the end of August in five consecutive years.*

| I.—General. | 1873. | 1874. | 1875. | 1876. | 1877. |
|---|---|---|---|---|---|
| 1. Subscriptions, &c. . . . | £16,976 | £16,331 | £17,518 | £17,540 | £17,764 |
| 2. Legacies . . . . . | 6,800 | 11,312 | 5,983 | 9,772 | 7,903 |
| 3. Dividends . . . . . | 2,633 | 3,095 | 3,257 | 3,074 | 3,201 |
| | 25,409 | 30,738 | 26,758 | 30,386 | 28,868 |
| II.—Appropriated . . . . . | 5,551 | 7,278 | 5,709 | 5,075 | 7,934 |
| III.—Special . . . . . | 6,585 | 16,962 | 11,524 | 22,008 | 16,608 |
| Total . . . . . | £38,545 | £54,978 | £43,991 | £57,469 | £53,410 |

Clay, Sons & Taylor, 1ath, Bread St. Hill, E.C.

THE

# MISSION FIELD.

The field is the world. The seed is the Word of God.

NOVEMBER 1, 1877.

## THE ECCLESIASTICAL PROVINCE OF AUSTRALIA.

WE present to our readers a map of the eleven dioceses of AUSTRALIA, which are soon to become twelve by the erection of a new bishopric north of the diocese of Brisbane. The new diocese, of which some particulars are given in page 496, is intended we believe to extend from the sea to the northern boundary of Brisbane, and to the eastern boundary of the colony of South Australia.

It is eighty-eight years since the first English clergyman went to minister to convicts at Botany Bay. Fifty-two years ago the people were removed from the jurisdiction of the Bishop of London and placed in the diocese of the Bishop of Calcutta. Forty-one years ago Dr. BROUGHTON, the second Archdeacon of New South Wales, became the first Bishop of Australia, a title which he changed in 1847 for that of Bishop of Sydney. To this able man, of whose laborious life no adequate memoir has yet been published, Sydney is indebted for the commencement of its cathedral, and Australia both for the first outline of its ecclesiastical constitution, and for the four bishoprics of Tasmania, Adelaide, Melbourne, and Newcastle. Since his death, the Bishop of Adelaide has parted with Perth; the Bishop of Newcastle with Brisbane and Grafton; the Bishop of Sydney with Goulburn and Bathurst; and the Bishop of Melbourne with Ballaarat. All the bishoprics (including even the twelfth) are endowed more or less completely; the unprecedented munificence of Miss Burdett-Coutts in giving 17,500*l.* to the see of

Adelaide has connected permanently the name of the Baroness with the remarkable advancement of religion in Australia. The advance in eighty-eight years from a single minister of the Christian religion to twelve dioceses with 450 clergymen in this great continent is a result, or rather a landing-place in the progress of the Church, at which it seems fit to pause for the expression of gratitude to the great HEAD of the Church Who has led it thus far, and for consideration of the next steps to be taken by His true followers.

"The perfecting of the saints, the work of the ministry, the edifying of the body of CHRIST:" such was, in the view of the inspired apostle, the aim of the organised system which had grown up under his teaching at Ephesus (Eph. iv. 12). It is well to lift up our own modern views of the aim of diocesan organisation to the lofty standard thus set forth.

The great Church of Australia, or rather, let us say, its representative assemblies, have a duty to perform towards their own members: to organise united action against prevalent vices which obstruct perfection, to quicken spiritual life, to provide free scope for the use in GOD'S service of the gifts and graces which He bestows, to keep pure the sources of sound religious knowledge, to hold up the light of Christian morality and Christian love in every part of the continent where nominal Christians are found.

Australia must rear its own ministry and lay down the lines of their peculiar work. The clergy of Australia have not only to perform the sacred but homely task of English clergymen. There are special Missionary works awaiting them;—to labour for the conversion of the immigrant Chinese; to watch with true Christian solicitude over the dying aboriginal races; to elevate, not to deprave the Polynesian labourer; to find a field for missionary zeal in the Pacific Islands, in Guinea, in Borneo.

And it has a duty to the English branch of the Church from which it has sprung, and to other branches. Let us trust that when material help altogether ceases, the interchange of spiritual gifts (Rom. i. 11) may always continue between our Churches. The great characteristic features which mark the parent, adherence to primitive antiquity, repugnance to rationalism and superstition, and a readiness whenever the Providence of God shall open the way to cultivate more cordial relations with every true living branch of the divided Church:—these features, let us hope, will never be effaced from the future Church of Australia.

## SYDNEY AND NORTH QUEENSLAND.

BISHOP OF SYDNEY ON THE CHURCH IN AUSTRALIA: NORTH QUEENSLAND BISHOPRIC.

AT the Annual Meeting held at Exeter on October 2nd, on behalf of the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel, the BISHOP OF SYDNEY gave a valuable notice of the state and prospects of the Church in Australia generally, with special relation to the new diocese of Queensland. The Bishop said:—

"In inspecting, during my visit to [Exeter] Cathedral, which I never saw before, the beautiful monument of love to the memory of one whom I have always regarded as a dear friend and a brother—Bishop Patteson—I felt myself carried into another hemisphere where I first met him, a youth, with Bishop Selwyn, then an active Missionary, afterwards a not less active and devoted Bishop. I look upon Bishop Patteson's presence in my house in Sydney and my visit to the ship in which the Bishop was carrying on his labours as among the brightest experiences of my episcopal life. And one of my last acts before leaving Sydney was to confirm in the Cathedral, candidates who had been taught by some of the friends of Patteson.

"It is doubtless intended that I should, from my personal knowledge of what has been done by the two Societies, justify their claim to the support of the Church of England. And I very gladly bear my testimony to the liberality and wisdom of their support over the lengthened period during which their bounty has been extended to Australia. It is, indeed, mingled with the whole history of the Church in Australia; and in order to tell in detail what has been done it would be necessary to enter at greater length than I can now into the past history of that country.

"Before referring to that, I would allude to the opinion expressed by the Mayor that the colonies should give up making application for grants as they grow older and richer. I believe that New South Wales is the oldest as well as the wealthiest colony, inasmuch as it has a whole year's revenue in its exchequer, whilst all other countries and colonies are begging and borrowing money. It becomes us to abstain from asking further grants from these Societies, and I am glad to say that we do not ask for much. We do ask for a little: of course there are always beggars even in the richest community. Years ago grants of 50*l.* were made by the S.P.G. to certain clergy

for their lifetime, to induce them to go to Botany Bay; and the Society has still to pay 150*l.* or 200*l.* in that way. But beyond that nothing is received in that part of Australia, except a small grant for the Theological College.

"Northern Queensland, however,—it may be necessary to inform my audience of this, for I find that even intelligent audiences in England sometimes require instruction in the geography of Australia—Northern Queensland, which forms a portion of my Metropolitan Province, and of my See, is 1,500 miles from Sydney; and, when I land at the nearest port, I have to take a journey of 300 miles on horseback before I reach the more populous and settled portions of the district. It is proposed that this country should be emancipated from my episcopal control, which, at a distance of 1,500 miles, must be imperfect, and should form a new See. The S.P.G. is prepared to give 400*l.* a year, and I am about to ask the S.P.C.K. to make a grant of 1,000*l.*, which I trust they will have no hesitation in doing. In addition to that there is a grant of 300*l.* intrusted to me for distribution amongst the clergy already there. Nor does the S.P.G. confine its grants to my diocese. Such help is required owing to the climate of New South Wales, which is of such a character that many things which are luxuries in temperate climes are needed there.

"I would refer now to what has been done from the commencement of the Church's organisation in New South Wales, which was originally in the diocese of Calcutta. I give you a moment to reflect on that fact. Daniel Wilson was then Bishop of Calcutta, and was prepared to exercise his Metropolitan jurisdiction in the case of Sydney, which was then under the care of Archdeacon Broughton. Both the Bishop and the Archdeacon did their best, and in course of time the Archdeacon became Bishop of Australasia. I would explain that Australasia included New Zealand, Australia, and Tasmania. After a time the Bishop of Australasia was relieved by the appointment of a Bishop for New Zealand, and another for Tasmania. But Bishop Broughton was not anxious to be even Bishop of Australia, and, with great liberality, he gave up a fourth of his income for the formation of a new diocese. On St. Peter's Day, 1847, four men were consecrated for different Sees in the colony, whose names will be respected as long as man's memory and man's history survives. They were Bishop Short, Bishop Perry, Bishop Tyrrell, and Bishop Gray. Bishop Broughton then became Bishop

of Sydney. In 1865 the number of Bishops in Australia was increased to eleven, and I hope that a twelfth See will shortly be formed. In all this work these two Societies have played a very important part, and they continue to give substantial aid up to the present day.

"I could say much as to the future of the Australian colonies; but I will only say that if any poverty-stricken, hard-working men want homes, they will find them there. If men wish to escape from the dissensions which exist in England, they may come to Australia, and I can assure them that, though they will find men of different opinions there, in my diocese they will not find those dissensions.

"I have always looked upon these two Societies as active representatives of the Church of England. Within the limits of the Church of England I find myself free to do all I desire. I have been helped by men of different opinions, and I have never felt any difficulty in getting assistance from these great Societies. I express, therefore, a cordial hope that they will be liberally and continuously supported."

Important information upon the Australian Church, and particularly upon the new diocese of Queensland, is given in a sermon preached on the morning of Tuesday, October 2nd, in Exeter Cathedral, by the BISHOP OF SYDNEY, at the Anniversary Service of the two Societies. In bringing this sermon of the Metropolitan of Australia before the readers of the *Mission Field*, some passages have been retained which, though they do not bear directly upon work in that province, are valuable in other ways. After alluding to the fruit of the Days of Intercession for Foreign Missions seen in the number of Candidates for Mission work, and the means provided for their maintenance, the Bishop said:—

"If we look abroad upon the world we see the Buddhist and the laboriously-learned disciples of Confucius as blind, spiritually, as are the Red Indian's medicine men. I have known, in the case of Missions, that the attempt to introduce civilisation before the Gospel has not succeeded; but that the reception of the Gospel has been invariably followed, to a greater or less extent, by the adoption of the arts, peace, and civilisation. Yet intellectual culture and the exact sciences may greatly assist us in overturning heathen systems, while railroads and telegraphs have helped to spread the light of Christianity to places where it had never before penetrated.

"The value of Missionary labour has been dwelt on by Canon Duckworth, in his Sermon on the Missions of India: he stated that the influence of the Missionaries was recognised even from the secular side as great and beneficial. The many services which they render to education are emphatically acknowledged, and it is admitted that no other agency has done so much to temper the hardness of foreign rule—to draw the conquered closer to the conquerors. There are no Europeans in India who know the Hindoos so well as do the Missionaries, who identify themselves so completely with them, and who are so implicitly trusted by them. The Missionaries in India have raised the standard of the social virtues, they have advanced the growth of public spirit, and they are the authors of a whole literature in at least twenty spoken languages and dialects. Canon Duckworth proceeded to vindicate the reality of Indian Missions, and to rebuke those who, being wholly ignorant of Missionary work and indifferent to it, had ventured to pronounce with the utmost assurance on the hopelessness of evangelising India, a subject on which they had seldom earned, by personal inspection, the right to express any opinion.

"One effect of our Lord's teaching in the feeding of the multitude is seen in the efforts now being made by the Government of this country to relieve the famine-stricken populations in India. Under other rules and in other days these people would have been left to perish in their hopeless misery, as, but a few years ago, many were left in the kingdom of Persia to die without a single effort on the part of their Government to relieve them. But now all the power and influence of this Christian commonwealth, all the compassion and all the deep sympathy of individual Christians are going forth to relieve this dire distress, because the Saviour, by the word of GOD, and by His wonderful example, has taught us to love others even as He has loved us.

"The last benefit conferred by the Saviour upon the multitude was to send them away. He thus prevented them from being led by men like Judas of Galilee into perilous conflict with the Roman power. Instances abound of the way in which Christianity has been the means of raising up an orderly and loyal people. In the Indian mutiny, when all the natives were ordered out of the fort at Agra, the Missionary, Mr. French, now Bishop-elect of Lahore, could so positively answer for their fidelity that they were permitted to remain, and their services were of inestimable value. In the Bombay army

a few native Christians preserved the regiments in which they were serving from participation in the mutiny. Very recently the Governor-General of Canada could point to eight hundred converted Indians as examples of loyalty to the Crown, and he recommended the legislature of Canada to apply the same means to the conversion of the hundred thousand Indians of that province into an orderly, prosperous, and loyal community.

"It is on the grounds I have named that we claim the support of the Church for the venerable Societies whose annual meeting we hold to-day. The Society for Promoting Christian Knowledge, as founded by the Church of England, distributes the word of GOD. Of its work I have every reason to speak with gratitude, on account of the large help which in time past it has given both in the formation of new dioceses and supplying Bibles and Books of Common Prayer for our schools. That which I have to record of my diocese is also written in the history of every colonial diocese and every English parish. The same may be said of the sister Society for the Propagation of the Gospel, which, to the limit of its power and beyond its power, has helped the work of Missions to the heathen, and the extension of the Church in the colonies. A special appeal has been put forth now on behalf of claims which the Society is utterly unable to meet.

"Amongst the proposals now before the S.P.G. is one relating to a new Bishopric in North Queensland, to comprise the district not included in the diocese of Brisbane, and which would extend in length about 900 miles, and about 250 or 300 miles in breadth. As this is a rich quartz district, it has attracted many Europeans and multitudes of Chinese. At present it devolves upon me, as Metropolitan, to take the oversight of that portion of Queensland, and I have placed a few clergy in the centres of population: but, as it is 1,500 miles from Sydney, and a large district, it requires more direct episcopal oversight than I can give it. The Society for the Propagation of the Gospel would give 400*l.* a year, and the Christian Knowledge Society would also do something. The formation of this diocese would complete the number of Australian Bishoprics. There are at present eleven, and this would be the twelfth.

"The formation of a diocese for North Queensland is mentioned as an instance of the work on which our Societies are engaged. But their whole work extends to every part of the world, and is of an important character, claiming the sympathy and support of all who

desire that the great blessings of Christianity should be extended, by the instrumentality of the Church of England, through every portion of the globe. I trust that your support will be given with increased liberality to the two Societies on this occasion, and that it may be accompanied by the prayer of the first Bishop of Australia, who, upon his death-bed, among his last words, uttered this petition, '*That the earth may be filled with Thy glory.*'"

## NEW DIOCESE OF NORTH QUEENSLAND.

EXTENT, POPULATION, VARIOUS NATIONALITIES, SELF-HELP.

THE following particulars of the extent of the diocese now being formed for North Queensland, of the number and character of its population, and of the ready zeal with which many of them, though too often they have been for a long time deprived of the ministrations of religion, came forward to help liberally in providing an endowment for a resident Bishop, have been given to the Society by the BISHOP OF SYDNEY.

"By the terms of my appointment as Bishop of Sydney and Metropolitan I am required to take the oversight of any part of Australia not included in the diocese of another bishop.

"The bishopric of Brisbane, formed out of those parts of the diocese of Newcastle which were included in the colony of Queensland, took as its northern boundary the original limit of the diocese of Newcastle in latitude 21 S., thus leaving outside of my diocese about 600 miles of coast from north to south, and from 152° E. longitude to the boundary of South Australia in 141° E. longitude.

"Since the formation of the diocese of Brisbane in 1859, this northern portion of Queensland has been taken up for pastoral and mining purposes.

"By the last census the European population was 17,720, besides many thousands of Chinese, with a considerable number of Aborigines, and also of Polynesian labourers employed on stations or on sugar plantations.

"As the population increased I have endeavoured to supply clergymen, and have placed them at Bowen, Ravenswood, Townsville,

Charter's Towers, and Cooktown; and have also employed two catechists for a time, one being a Chinese.

"In June, July, and August of last year I made a visitation tour through the district. The distance from Sydney by sea to Cooktown is 1,500 miles, and I rode inland 500 miles.

"I found the people very willing to contribute to the stipends of the clergy, who are indeed paid by their congregations, assisted, in few instances, by a grant of 50*l.* per annum from the S.P.G. They have built good churches and parsonages, assisted by grants from the Sydney Church Society, which also provides the passage money when required.

"I held meetings at each principal centre of population, and obtained the hearty consent of the people to the formation of a bishopric. The accompanying subscriptions show their appreciation of the proposal. The amounts promised, and in part paid, towards the endowment of the bishopric are as follows:—Collected in North Queensland, 2,450*l.*; collected in Sydney, 550*l.*; by Bishop Tuffnell, 1,000*l.*; by grant from Colonial Bishoprics' Fund, 1,000*l.*; in all 5,000*l.*; [temporary] grant from S.P.G., 400*l.* per annum.

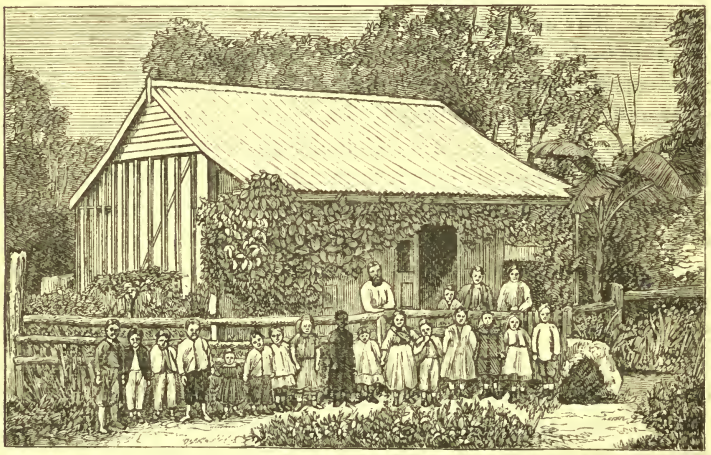
"The following steps have been taken towards the formation of the new diocese:—1. The members of the Church of England in the principal towns have unanimously passed resolutions in favour of the formation of the bishopric, and have subscribed liberally towards the endowment. 2. The Synod of the Diocese of Brisbane has passed a resolution agreeing to the formation of the new bishopric, and to a portion of the present Diocese of Brisbane being included in it. 3. The General Synod of the Dioceses of Australia and Tasmania has passed an ordinance for the formation of a new diocese, under which the proposed bishopric will, so far as the ordinance is applicable, be formed. 4. The new diocese is to be designated as that of North Queensland. 5. The Archbishop of Canterbury will be requested to appoint the first bishop."

## VISITS TO CATTLE STATIONS IN NORTH QUEENSLAND.

JOURNAL OF AN ELEVEN WEEKS' MISSION TOUR,
BY THE REV. J. DONE.

WHERE the Church does not follow her children who go out to distant lands with those ministrations which many of

them have learnt to love, evil generally makes head, with scarcely a check upon its progress. Infidel and sceptical writings, which poison men's minds at home, cause a wider misery there, where a chief antidote is lacking. Drunkenness, which here destroys thousands, slays there its ten thousands. And that low tone and lower practice which, in morals, are too prevalent in England, spread still further, and sink still deeper, among many populations of those colonists who are cut off from external religious influences. We cannot expect that the neglected settlers in Northern Queensland should be altogether exceptions to this general rule. Yet the journal of the Rev. J. DONE, Incumbent of Townsville, who spent



A COUNTRY SCHOOL IN QUEENSLAND.

eleven weeks in visiting scattered outlying settlements, shows a glad acceptance of religious help by those who had not seen a clergyman for seven, ten, fifteen, sometimes even for twenty, years. That, together with the contributions, which were in several cases readily offered, towards the Bishopric Fund, and towards the travelling expenses of the Missionary, gives encouragement to those who, in England, are helping in the formation of the new Diocese of North Queensland.

Mr. Done, whose journal the Bishop of Sydney has most kindly forwarded to the Society, writes:—

"*Thursday, Sept. 21st.*—I started from TOWNSVILLE, in company with Mr. Somerset, Police Magistrate. We crossed Alice Creek, and passed Black's Mountain in the afternoon, and came to the foot of the range after dark. The range is very steep, so we had to dismount and lead our horses to the top. The Range Hotel is on the top, and we stayed there the night. It is the most comfortable place I have met with on the northern roads.

"*Friday.*—In the early part of the morning heavy clouds were hanging about, and a few drops of rain fell. It cleared up, however, and before we started became unpleasantly warm. Arrived at the Plumtree Hotel, a distance of twenty miles, by twelve o'clock. Here I stayed to baptize a child; then went on to Dotswood, a cattle station, four miles further. In the evening collected the men of the station together; read and prayed with them.

"*Saturday.*—We arrived by 12.45 at DALRYMPLE, which is twenty-two miles from Dotswood. I visited all the people in the neighbourhood, and returned to Mark's Hotel for the night.

"Dalrymple, on the Burdekin River, is a small town, supported by travellers to and from the different diggings. It was once a flourishing little place, but, owing to the failure in the Cape and Etheridge diggings, it has gone down. Only a few people live here now. There are two public houses, a blacksmith's shop, a sadler's, telegraph office, and a few private residences. Most of the people are Romanists.

"*Sunday, Sept. 24.*—I held service in Mark's private house, morning and evening. In the morning six people were present, and in the evening four.

"*Monday.*—Paid a few visits, with a view to obtaining subscriptions for the Bishopric Fund. About twelve miles on from Dalrymple we met three diggers, making their way to Charter's Towers. These gave gloomy accounts of the roads, and stated that the blacks were very troublesome in the Etheridge country. We came to Hillgrove, too late in the evening to hold service. After tea I had a long talk with the owner of the station about the Bishopric. I succeeded in getting a promise from him. It was past midnight before I went to bed. Hillgrove is thirty miles from Dalrymple. In the course of conversation with ——, he advised me to give up the idea of going to the Cloncurry, as only a few people were there, and I might be detained through flood for months.

"*Tuesday.*—I left Hillgrove, and, after passing over twenty miles of rough basalt country, came to Bluff Downs. There was no one on the station but black boys; one of these placed before me salt beef and damper. After a while one of the owners came home, with his three stockmen. In the evening I had a long conversation with him about the Bishopric, and a stipend for a clergyman. He promised to consult his partners, and to let me know what they would do.

"*Wednesday.*—Did not get away from Bluff Downs till nearly twelve o'clock, as my man wanted to exchange one of my horses for one on the station. We rode through very uninteresting country for twenty miles; then descended the table lands, and came to a large and lovely plain. We followed it down for five miles, then came to Mary Vale station. The owner's wife made me very comfortable, and asked me to stay a few days, which I gladly did, being tired and unwell. The next two days I spent at Mary Vale.

"*Saturday.*—Left Mary Vale. About ten miles on I came to an old station called Sara; then, ascending the 'Jump Up,' we were once more on the table lands. After travelling thirteen miles further, a heavy shower of rain fell and wet us through. By sunset we came to Junction Creek, and were then but two miles from the next station. The road at this part is very indistinct. We had to descend a steep rocky bank, then cross the creek, and ascend a bank on the opposite side equally steep. We crossed right enough, but on the opposite lost the track, and wandered for some time in the bush. It was a beautiful moonlight night, so, after a little while, the man found the main road. Again we went astray, and, after riding about six miles, camped for the night. I got little sleep, and was glad when daylight shone.

"*Sunday, Oct. 1st.*—We were forced to go in search of the station as soon as it was light, for we had no provisions. It was, however, with great reluctance that we travelled back about seven miles; we then came to Wando Vale. After breakfast I lay down, worn out, till 10.30, then held morning service. All about the station attended. The wife of the owner of the station played the harmonium. We had service again in the evening.

"*Monday.*—Spent the day at Wando Vale. The weather was cold.

"*Tuesday.*—Arrived at Craigie, a Native Police Station, thirteen miles on, by 1 P.M. Hearing from the officer in charge that there

was no grass at the next place, I stayed here until the following morning.

"*Wednesday.*—When a little way on my journey, the road became very rough. We passed through a great deal of broken country, ascending continually. At 3 P.M. we reached Pandanus Creek. A widow and her sons keep an accommodation house and a store here. She was glad to see me. I held service in the evening.

"*Thursday.*—We rode on about six miles, and then crossed over the main range, and descended the western side. When we got to the foot of the range, the road became level. We crossed several tributaries of the Emasliyn River, and about sunset came to Lyndhurst station, thirty-five miles from Pandanus Creek.

"*Friday.*—Spent the day at Lyndhurst. In the afternoon I baptized two of the manager's children. In the evening held service.

"*Saturday.*—Baptized a married woman, and after dinner left Lyndhurst. The nearest station, Oak Park, was only fifteen miles away, so we got there early in the afternoon.

"*Sunday, Oct. 8th.*—Morning Service was held at 11; evening at 7.30. During the afternoon the thermometer registered 135° in sun. Bush fires blazing in all directions.

"*Monday.*—I had a long talk with the manager in the evening.

"*Tuesday.*—Weather frightfully hot. Started for Mount Hogan. The road was very rough; we were constantly crossing stony ridges. It was long after dusk when we reached Oak Park, after a ride of five-and-thirty miles. There were no huts, all the people lived in tents; so we had to pitch ours. We had plenty of provisions, thanks to the kindness of the manager's wife. Mount Hogan is part of the Gilbert Gold Field; at one time there was a large population there, but when Charter's Towers and the Palmer broke out it was deserted. A few men have gone back, and a machine has been erected.

"*Wednesday.*—I went to see a man who had been blown up in one of the mines; he was quite blind. We then started. About fifteen miles on we came to the Percy River. There we saw several old huts, showing that at one time a large camp had been there; not a soul is living there now. We turned out for an hour and a half, and then went on. We made sure we should find water in another ten miles or so, but were disappointed; we had to go twenty miles before we came to any. It was late, and we had difficulty in finding water. We did not like the place, because the blacks in that part

are numerous and fierce. We could see in the distance fires, which we believed to be those of a blacks' camp. We made no fire, and went without supper. The greater part of the night I spent at the tent door, listening attentively to every sound.

"*Thursday.*—Before it was light we saddled our horses, had breakfast, and made an early start. The first sixteen miles of the road took us over steep and rugged hills. For miles we only had a narrow and dangerous path. We came to the Robinson River, and there were glad to take a little rest. We met here three diggers, and inquired of them the way to Finnigan's. Their directions were useless. We travelled on through the most dismal and barren country we have yet seen, and then came to the head of a creek, which we thought was not far from Finnigan's; so we resolved to camp at the first good place, and go to the town in the morning; but, when we went to the creek, we found it was a large bed of sand. We followed it for miles, but all in vain, no water was to be found. Night set in, still we continued our search for water, and at last came to a dray road, and followed it, and this brought us to Finnigan's. It was late when we got there, so we camped outside the town.

"*Friday.*—Finnigan's camp reminds me of Ravenswood; it is not so large, and the country around is not so good. There are not more than sixty people there, and these do not know whether to remain or leave. Mr. —— had been mentioned to me as one of the leading men of the place; so as soon as I could I went in search of him. I soon found him. He keeps a public house; his shanty is considered the principal place in the town. He has been a fine, powerful man in his younger days; and is kind, honest, and generous. At first he thought it was not worth my while to stay in Finnigan's, and advised me to go on to Georgetown; but when I told him I was going to remain over Sunday, he asked me to stay with him. I spent most of the day in visiting the humpies, and talking to the people. The next day I spent in the same manner.

"*Sunday, Oct. 14th.*—Held service, morning and evening, in ——'s dining room. Only a few persons attended in the morning, but in the evening almost every one in the town. At the close of the evening service I spoke about the Bishopric, and 20*l.* cash was paid down. The services seemed to stir the people. One man told me he had not been to Church for twenty years; another not for fifteen years. A man with a family had not seen a clergyman for eleven

years, and most of his children were unbaptized. I baptized seven children at this camp.

"*Monday.*—Left Finnigan's, and arrived at GEORGETOWN, a distance of twenty-eight miles. The manager of the New South Wales Bank met me, and escorted me into the town. He had kindly made arrangements for me to stay at the bank. The weather was hot, 105° in the coolest place.

"*Tuesday.*—Visited some of the humpies in town, and in the evening went with —— to Dunrobin Native Police Camp, five miles out of town, and stayed there that night.

"*Wednesday.*—In the morning I baptized a child, and after dinner went with —— to Gilbert River, a distance of twenty miles. The heat was dreadful, night and day.

"*Thursday.*—Did as much visiting as the heat would allow. Held service in the evening. There were more people present than I expected. After service I spoke of the Bishopric, and obtained 13*l.* in cash.

"*Friday.*—Horses could not be found, so I did not get away from Gilbert till after dinner. Went back as far as Dunrobin.

"*Saturday.*—Returned to Georgetown, and baptized five children.

"*Sunday, Oct. 23rd.*—Morning service was held in a small room at the court-house. I had a fair congregation. In the afternoon I got the children together, gave them a lesson, and baptized several. Held evening service in the theatre; over sixty persons were present. At the close spoke of the Bishopric, and 100*l.*, all but a few shillings, were promised and collected.

"*Monday.*—I paid a few visits in town. Mr. —— handed me about 10*l.* which the people wished me to accept to assist in defraying my expenses. Georgetown at present is in a very low state, only a few houses are left, and some of these are uninhabited. It is the opinion of a few people that the field will be deserted; but most persons believe that it will after a little while be better than ever. It is kept back by the high rate of wages and the price of provisions. Some of the men were receiving 6*l.* a week, as common labourers. The country is very poor. For miles round the town there was not sufficient grass to feed a horse. I sent my horses to the Gilbert River, twenty-five miles away. It is one of the hottest places I have ever been in; had I remained there a few days more I should have been ill. It was so hot at times men were obliged to refuse 6*l.* a week, because they could not stand it. This was the case

while I was at the Gilbert River. I left the Etheridge, and late in the afternoon we crossed the Newcastle range. When we had descended the eastern side we camped for the night.

"*Wednesday.*—Made an early start. Passed several large streams. —— led us through the bush to shorten the journey. Late in the evening we crossed Junction Creek several miles below the Telegraph Station, and camped on the other side.

"*Thursday.*—So soon as our horses were ready —— and I rode on and left the men to bring on the packs. We came in two hours to Boorungella Station, which is about seventy miles from Georgetown. I stayed there till 3 P.M. and then went on five miles further. The wife of the owner of this station did not know what to make of me when I told her I was a clergyman. She had not seen a clergyman for fifteen years.

"*Friday.*—For want of sufficient food my horses began to show signs of 'knocking up,' so, as there was plenty of grass at Mount Surprise, I did not start till the afternoon. I then went on to Junction Creek Telegraph Office—only ten miles off, but the road was covered with loose basalt rocks, so we had to go very slowly. The officer in charge was not at home. His two sisters were glad to see me.

"*Saturday.*—Left Junction Creek, and after travelling fifteen miles over basalt country came to Rosella Plains. Here two brothers, quite young men, made me very comfortable. The heat was oppressive.

"*Sunday, Oct. 29th.*—Felt very unwell. After dinner I was obliged to go on with my journey as I had promised to get to the next station in time to baptize some children before the owner left for the 'Bay.' I never felt so unwilling to travel before. What with the heat and roughness of the road it was late before we reached Spring Creek, only eighteen miles from Rosella Plains. The night was so hot that I got little rest.

"*Monday.*—Baptized three children. Slept on the verandah at night.

"*Tuesday.*—Left Spring Creek, and early in the afternoon reached Lynd Station, an out-station of Lyndhurst. It is twenty-five miles from Spring Creek. Horses almost knocked up.

"*Wednesday.*—Sent man off to Lyndhurst to buy another horse. In the afternoon baptized two children. In the evening held service.

"*Thursday.*—Horses too tired to go down Christmas Creek, so we started for Pandanus Creek, hoping to reach that place before night; but we could only get within ten miles of it, and had to camp. As we had no provisions we went without supper that night, and without breakfast next morning.

"*Friday.*—The horses were scarcely able to travel, and it was as much as we could do to get to Pandanus by 10 A.M., when there we stopped the rest of the day. Next day we went on slowly to Craigie.

"*Sunday, Nov. 5th.*—Went with —— to Wando Vale, leaving man at Craigie to bring on packs on Monday. Held service at Wando Vale in the evening. I spent the following three days at Wando Vale, partly compelled to wait there as I had to borrow horses; mine could go no further.

"*Thursday.*—Started for Reedy Springs. Mr. —— kindly sent a man to show me the nearest way, and we had to travel thirty-five miles through very rough country. We got to the station late in the evening. About two miles from the station we crossed the main range and descended the western side. Reedy Springs is the head of the Flinders River.

"*Friday.*—Left Reedy Springs and got as far as Mount Emu Plains Station. Got fresh horses there and went on to Mount Sturgeon, where I was gladly received.

"*Sunday, Nov. 12th.*—Service in the morning at 11; afterwards administered Holy Communion to Mr. and Mrs. —— and two of their daughters. Evening service at 7.

"*Monday.*—Started for Telemon, which is supposed to be sixty miles from Mount Emu, but is actually seventy-five. We were told there was an old station, called Fairlight, about thirty miles on; we thought to make this our first night's camping-place; but after travelling all day we did not come to it, and finding a small pool of water left by the recent rains, we camped there for the night.

"*Tuesday.*—We passed Fairlight after travelling about an hour and journeyed on to Telemon. About four miles past Fairlight we descended into a huge gorge, called Bett's Gorge, and down this we journeyed for nearly fifteen miles, and then came to a Native Police Camp. We inquired there the distance to Telemon, and were told twenty-five miles. This was so encouraging and the heat was so intense, we decided upon camping there the rest of the day, and that night.

"*Wednesday.*—We continued to travel down the gorge until we came to the Flinders River. We crossed the river, and about a mile down it came to Telemon Station. Late in the evening a heavy thunderstorm came on, and a great deal of rain fell. As Thursday was not a pleasant day for travelling I stopped at Telemon.

"*Friday.*—Went on to Hughenden, a sheep station, thirty miles up the river.

"*Saturday.*—I managed to get a little black boy from the camp, and sent him on before with my man; following, after dinner, with Mr. and Miss ———. We got to Glendower, a cattle station, shortly after sunset.

"*Sunday, Nov. 17th.*—Service morning and evening.

"*Monday.*—Started for Cape diggings, got to Torren's Creek, thirty-five miles, and camped.

"*Tuesday.*—I crossed the main range and once more came on to the eastern side. About 4 P.M. reached Running Creek, one of the camps on the Cape River Gold Field. Leaving the man to look after the tent, I went to the public house to see if I could gather information respecting the diggings. I found there were only two or three people living in that part and that it was impossible to get them together, so after tea I went back to the tent and slept there.

"*Wednesday.*—Borrowed a horse and went to the Lower Cape; saw there the remains of a great many humpies, showing what the place had been, but only saw two or three men. Came back again to Running Creek. The Lower Cape is nine miles from Running Creek. Late in the evening —— asked me to spend a day at Specimen and to hold service there; which I willingly consented to do.

"*Thursday.*—Walked over to Specimen, visited the few people living there, then came back to Mr. —— and baptized his children. In the evening held service at Specimen: there were fifteen persons present. I could not do anything in the matter of the Bishopric, the people are too poor.

"*Friday.*—Left the Cape for Solworth Station. About fifteen miles from Specimen passed the Upper Cape. A great many portions of humpies are still standing, but no one is living there. We went on ten miles further and camped. The Cape diggings must at one time have been an immense place. It is a pity to see one of the healthiest parts of North Queensland in such a low state. It is on the highest table lands, and therefore the climate is

moderately cool; late as it was in the year I was very glad to have plenty of blankets at night.

"*Saturday.*—I got to Solworth, which is forty miles from the Cape, about dinner time. I quite enjoyed the few days I spent there with ——. I was there till Tuesday morning owing to my horses being lost on Monday. On Sunday we had morning and evening service, and nearly all the men attended.

"*Tuesday.*—Left Solworth and went a distance of fifteen miles to Cargoon. No one was at home when I called, so I went on to Wando Vale, twenty-eight miles further. I got there late, but was thankful that my journey was coming to an end. Mrs. —— was glad to see me and did not wait for me to suggest holding service, but asked me to do so. I learnt that since my first visit her husband had held morning and evening service every Sunday, and that most of the men on the station attended. This is one good effect my mission has had, and I thank GOD for it.

"*Nov. 29th* to *Dec. 1st.*—Feeling very tired, I was glad to take a few days' rest before I started back to Townsville, and was not sorry that my horses could not be found till Friday. Had they been found before I might have been tempted to start. On *Saturday, Dec. 2nd*, I left Wando Vale and came back to Mary Vale. On *Sunday, Dec. 3rd.*—Morning and evening service. On *Monday* I left Mary Vale after dinner and got as far as Bluff Downs. Mr. —— travelled with me.

"*Tuesday.*—Went from Bluff Downs through the bush to Southwick. A black boy was sent with us to guide us over the worst part. Southwick is a cattle station only fifteen miles from Bluff Downs, situated on the Fletcher. Mr. —— was not at home, and the servant in charge was a Romanist, so I could do nothing there.

"*Wednesday.*—We started for Dalrymple. When about half way a horse belonging to the man who was with me broke its leg and had to be shot. We got to Dalrymple just before dark. Next day I returned as far as Dotswood station. On *Friday* I sent the man with boy and packs on before. I followed them in the afternoon. Got to the top of range that night, and, on the afternoon of *Saturday, Dec. 9th*, arrived in TOWNSVILLE."

## GOULBURN.

THE BISHOP'S VISIT TO THE SOCIETY'S MISSIONS.—THREE VISITATION JOURNEYS.

ACTIVE and successful work, not indeed adequate to the requirements of the population, yet such as must severely tax the powers of both Bishop and clergy, is being carried on by Bishop THOMAS and those of the Society's Missionaries who labour in the diocese of which he is the chief pastor. On the 10th of May the Bishop wrote from Bishopsthorpe, Goulburn :—

"Having so recently inspected several of the Society's Missions in this diocese, I will endeavour to give you a faithful account of work done since my last report.

"The Rev. T. Druitt, Honorary Canon, has been for some years in the COOMA Mission, and is now able to point to results of faithful labours for GOD and His Church. Since his very grievous accident and his consequent lameness [see *Mission Field* for October, 1876, page 290], he has not been able to travel so extensively as in former years. But on my recent visitation journey he was able to accompany me day by day for three weeks in the districts of Cooma, Jejezeric, and Bombala. In the district which was under his charge until last year there were six churches,—all, except one, having been built in his time. But that district has now been divided into two,—the new portion, that of JEJEZERIC, having been assigned to the Rev. J. H. Williams. In March last, during my visit, we formed committees for the erection of three more churches in the Cooma portion — at Micălāgo, Bobundra (Dogkennel), and Nimitybelle. The church at Jingera, which I opened on the 23rd of February, does great credit to the district. It is erected among the mountains for a young population of poor settlers, and was very much wanted. Our journey to it was, in many respects, a perilous one. We required the aid of three or four men to stay the carriage in a very steep descent, and to prevent its capsizing on an oblique 'sideling' on the road. And so wretched was the accommodation at the end of the day that none of the party were able to sleep. It was most interesting in all these journeys to see the eagerness of the people to meet and welcome their Bishop, and to escort him to the various churches. In one place 105 horses were counted fastened

around the church-fence. Most of the people had ridden many miles over a mountainous country to come to the week-day service and confirmation in the church of Jejezeric. There was a similar crowd of horsemen at Boloco, when I consecrated the new church. Owing to the great distances of the clergy from their brethren, we are always obliged to consecrate churches in this diocese without the presence of more than the incumbent. This would seem strange to an English Bishop, but it is unavoidable. I preached sixteen times in the districts of Canon Druitt and Mr. Williams, held five confirmations, and admitted 106 persons to full communion in the Church of CHRIST, travelled 303 miles, and addressed six meetings, and I was cheered by the results and the marked signs of progress. Canon Druitt is now aided by a clergyman for a short time.

"The district of BOMBALA is now under the charge of the Rev. J. C. Betts, educated at St. Augustine's, Canterbury. I spent nine days in this Mission, and am thankful to say that the work is progressing very favourably. I held two confirmations, and confirmed sixty-one persons. We also originated schemes for building two new churches—at Wellesley and Delegate.

"It might, perhaps, not be uninteresting to you if I gave a brief summary of the work of visitation in the diocese since our return from England last year. It was divided into three journeys—March to June, and October and November, 1876, and February to June, 1877. The visitation occupied 24 weeks of continuous travelling over 3,094 miles, in our own rough travelling carriage. I have held 49 confirmations, and admitted 1,079 persons into Church communion and fellowship; inspected 16 new churches erected since my previous visitation, 1872–3, and 8 parsonage-houses; originated schemes for 18 more churches and 3 parsonages; preached 163 sermons; addressed 65 meetings; and slept in 90 different houses. But these brief statistics furnish a very inadequate idea of the toil and effort needed day by day to throw oneself fresh and vigorous into new work and into all the details of church organization, committees, official inspection, &c., in each place. To be hurried along by the throng of important business needing the utmost attention on my part each hour, involves an amount of labour which nothing but actual experience of the journeys can explain, and nothing but Divine help can enable me to accomplish.

"We also carry with us on all our journeys Testaments, Prayer-books, and other Christian books for distribution in the solitary

places of the diocese. We have traced the good results of these in many instances. We have distributed thousands in the past thirteen years, and must believe that great good has been the result in cases which came to our knowledge.

"A collection for the Society has arrived from the Rev. J. C. Campbell of Binda—*2l.* 19*s.* 3*d.*, making a total of 21*l.* 16*s.* 9*d.* [from this diocese] during the present year. I much regret that these amounts are not larger; but they are considered good collections out here, and are to me encouraging as showing an interest in Missionary work."

A most satisfactory account of general progress is given in a report written from Bombala on the 30th of June, in the middle of an unusually severe winter, by the Rev. J. C. BETTS. His last report mentioned the confirmation of about sixty persons in his Mission :—

"Of these, by GOD'S blessing, I can report most favourably. They all come to Holy Communion regularly, and, as far as I can learn, their conduct has been excellent. In order that they should not drift away from Church influence I continue their classes on week-days. I really believe that they now quite look forward to them. My plan is to take them in Bible and Prayer-book lessons alternately, with prayer, and an address having particular reference to any special temptations that may or do come to our little township.

We have Holy Communion on the first Sunday at noon, and on the third Sunday at 8.30 A.M. It would be satisfactory to have Holy Communion every Sunday, but at present that is impossible. I have now on the church-book about 100 regular communicants, and about fifty who come at Christmas and Easter.

"I enjoy my work here immensely, although the outlying districts are a great tax; still I have in Bombala a good centre, with church and parsonage."

Of his outlying districts, Mr. Betts writes :—

"1. Delegate is twenty-five miles from Bombala. Service is held here once a month in a miserable building. Arrangements for putting up a brick church are going on satisfactorily. We hope to call for tenders in October. This is the most encouraging of the out-districts.

"2. Little Plains is twelve miles from Bombala. There is service here on one Sunday in each month. Collections are being made for building a church, but this place is not so prosperous as Delegate.

"3. Every six weeks a week-day service is held at Coeeowong, which is quite a back station thirty-five miles distant. There is no prospect of a church here at present.

"4. There is service once a month on Sunday at Biblenluke, nine miles distant. The attendance is bad but yet improving. The Wesleyans started the idea of a "Union Church" here (whatever that may mean: it

certainly does not sound Scriptural nor Catholic), and that has interfered with my plans for a church. However, I pray and wait patiently.

"5. A group of selectors, or small farmers, live at Cathcart, where I hold service once a month on Sunday. It is twelve miles from Bombala. All my work here is Missionary in character. There is no church building of any kind. Next summer I hope to make some headway.

"6. Thirty miles from Bombala is Bungarly, where a week-day service is held once a month. The roads in this district are very bad, but the people attend service well nevertheless.

"7. There is service once a month on a week-day at Native Dog Flat, a place distant twenty miles from Bombala."

Besides those seven stations there are other smaller settlements which Mr. Betts visits regularly. But his district needs, he feels, three clergy to work it satisfactorily. Of the head station, Bombala, where "the laymen are good workers," a cheering account is given. Of the out-districts, notwithstanding hard clerical labour, matters are as might be expected where one man has to attempt, single-handed, work which requires several clergy: "These districts all alike want churches, want organizing, want visiting, and take up a great deal of time."

## BRISBANE.

### HOW THE BISHOP ENFORCES SYSTEMATIC ALMSGIVING.

THE *Mission Field* for last May told (page 167) of the energetic efforts made by BISHOP HALE to bring the people of the diocese of Brisbane to a due appreciation of their duties as Churchmen. The following extract from a letter which appeared in the July number of the *Occasional Papers from St. Augustine's College* gives an encouraging account of the result of the Bishop's earnest appeals and unremitting labour. The Rev. James Matthews wrote, from the Rectory, Warwick, Queensland, on the 20th of last April:—

"Within six months after his arrival here, Bishop Hale had visited the whole of this vast diocese. Undeterred by wet weather or bad roads, he prosecuted his journey under circumstances which prevented even public conveyances running; and wherever he went he met with a warm welcome and assurances of sympathy and support in his great work—one practical outcome of which was to be the establishment of a general church fund, which would enable him in some measure to provide a remedy for the spiritual destitution of the outlying districts. More than a year passed, and these promises were not realised; and the good Bishop, naturally disappointed and disheartened, has thought it necessary to resign

his see, at the same time consenting to remain in office for twelve months. It was a bold step, but it has had the desired effect. Meetings have been held in nearly every parish, requesting the Bishop to re-consider his present purpose, and these have been followed up by such substantial assurances of the desire of the members of the Church generally to atone for their previous supineness in this matter, that I hope and believe GOD will continue to bless us in averting the calamity which would inevitably befall the diocese, were we indeed to lose our Bishop at such a time and under such circumstances."

We are rejoiced to learn that Mr. Matthews is likely to see his hopes accomplished.

## PERTH.

BISHOP'S LETTER —VOYAGE OUT; SYNOD; ORGANIZATION; DISENDOWMENT.

THE first impressions received on landing in his new diocese are given, after a few weeks' experience of the place, the people, and the work, by BISHOP PARRY, in a letter written to the Society from Bishop's House, Perth, Western Australia, on the 2nd of August :—

"I have been so busily occupied since my arrival here that I have been obliged to allow the first two mails to go without writing to inform you of my having safely reached my destination and taken up my work here.

"Our voyage was a long one—just fifteen weeks—but very quiet and prosperous. Our fellow-passengers were entirely emigrants, to the number of eighty-five, mostly of a respectable artisan class, who were throughout the voyage very orderly and well-conducted. I had a short daily service on board which was well attended, and classes both on the Sundays and during the week, for the regular reading of Scripture and other subjects. I read to them (*e.g.*) Miss C. M. Buckton's *Lectures on Elementary Physiology* (delivered at Leeds), and Bickersteth's *Yesterday, To-day, and for Ever.* I had also with me, through the kind help of the S.P.C.K., a good box of miscellaneous books: so that the voyage passed, I trust, not unprofitably to myself and them. I found few amongst them, I regret to say, who had been brought into any direct intercourse with the clergy, or under any regular religious instruction at home; and only two who had been at any time communicants, one of whom was a Wesleyan. These, with two others whom I admitted to Holy

Communion, with ourselves and our two servants, made up only eight communicants—the most that I was able to assemble in our cabin on Easter Day.

"We reached this on the 26th of May, and the next day, being Trinity Sunday, I was duly enthroned in the Cathedral during morning service. Our reception has been very cordial, and we like much what we have seen of the place and people. The climate at this time of year is simply perfection: the nights generally cold, and often frosty, but through the day a bright sun and bracing air. I found a good deal of business awaiting my arrival, which, together with that of unpacking and settling down into our new quarters, kept me during the past two months fully occupied.

"The two chief matters which have thus far occupied me have been the Annual Meeting of the Diocesan Synod, which had been postponed until my arrival, and an important question connected with the future employment of Bishop's College, heretofore used for a Church Grammar School. The meeting of the Synod was very satisfactory. It has been especially gratifying to me to find the principal laity of the diocese showing an active and zealous interest in Church matters, and prepared to join heartily in taking the steps necessary to place the Church in the Diocese in a secure and efficient condition. The work of my predecessor has been, in every way, evidently good work, and I have but to follow up what he has so well begun. In both the Dean and the Archdeacon I find valuable and earnest coadjutors; and though I have not yet made acquaintance with them all, I am thankful to have evidence already that there are excellent and hard-working clergy.

"As regards the Bishop's College, the question awaiting my decision was whether or not we should hand over the building at a fixed rent to the Governors of the proposed High School (to be established on exclusively secular principles with Government aid), it being no longer likely to be of use for a Church school. The course that we have decided on is to retain the building in our own hands, and to endeavour to utilize it by providing a good religious education which may supplement the defects of the proposed Government scheme of higher education. Our plan is this: (1) To receive as boarders the sons of persons living in the country parts of the colony who may wish to avail themselves of the new High School for secular instruction, and, under the care of a resident clergyman, to provide for their religious training whilst they attend,

for secular instruction, the classes at the High School. Our classes for religious instruction will be open to all day-boys attending the High School. (2) To hold evening classes for religious and other instruction for the young men of the city. We hope also ultimately to arrange for, (3) Classes for older girls and young women, so as to give a good direction and help to the girls' schools of the place. And a yet further object to which we shall, I trust, almost naturally work up, will be the training of a few young men for Holy Orders. We propose to commence this work from the beginning of next year with our present cathedral staff, *i.e.* myself, the dean, and his curate, who is also my chaplain.

"But to carry out the scheme satisfactorily we ought to have another clergyman attached at once to the cathedral, whose presence would enable us also to add a third service to our present Sunday services at the cathedral itself, and to provide a mission service in the back part of the town, without dropping any of the present services at out-stations. Such an additional clergyman might also be employed occasionally to itinerate amongst the scattered settlers who in different parts of the colony lie out of the reach of ordinary parochial ministrations, or to set one or other of the country clergy at liberty now and then for such work. I see my way at present to about 100*l.* or 150*l.* a year for such additional clergyman, but not to more.

"There is also, I find, a large district of the colony occupied by scattered English settlers, for which a virtually missionary clergyman is much wanted, known as the Williams River District. For this again we could reckon upon 100*l.* or 150*l.* on the spot, but not more. If the Society could assist me with a grant that would enable me to take steps to procure the two additional clergymen thus needed I should be most thankful. The work is of a kind that especially falls under one of the special objects of the Society—that of providing religious ministrations for the English colonist until he is able thoroughly to supply his own wants in this respect.

"Missionary work amongst the remains of the native population of the colony, and especially with the native and half-caste children, was a subject carefully discussed at the meeting of the Synod. I shall be able, I hope, ere long, to report further action in this direction. Bishop Hale's Home for such children, which immediately adjoins our house here, has passed into my hands. It contains at present twenty-two children, some of whom are particularly clever and promising.

"As yet I have not been more than about twenty miles out of Perth—to the parishes immediately adjoining on either side. I hope, however, about the middle of September to commence my regular travels through the colony, going first to Champion Bay district, about 250 miles to the north, then to the eastern districts, about 100 miles distant, and afterwards to the south, in which direction the extreme point is about 250 miles from this.

"Meanwhile I have plenty on hand here. The building at present used as the cathedral is "beyond remedy," and it has been decided at a meeting at which I presided to take steps at once to erect a new cathedral. The amount promised towards it has already reached about 3,000*l.* This has hardly been taken in hand before I learn by a despatch just received by the military authorities here from the Imperial Government that it has been determined gradually to withdraw the allowances now made from imperial funds to the clergy of this diocese as government chaplains. An amount of 1,200*l.* a year will thus have to be made good in the course of the next ten years. I trust, however, that by at once commencing a system of small stated quarterly contributions from every member of the Church throughout the diocese we may find it possible to do this without interfering with subscriptions for other purposes, or having to give up the idea of a new cathedral.

"The matter of the endowment of the See was taken up by the Synod on the motion of one of the laymen present, and something is likely to be done shortly here in respect to it."

## ADELAIDE.

### DIOCESAN SYNOD. BISHOP'S ADDRESS.

THE Twenty-third Annual Session of the Diocesan Synod met at Adelaide on May 1st, 1877. At half-past eleven on the morning of that day Holy Communion was celebrated in the Cathedral. The Bishop, in his Pastoral Address, referred to various points connected with the Metropolitan authority as claimed on behalf of the Sees of Sydney and Melbourne; and to the rules for the formation of new dioceses—as, both of them, subjects considered at the last General Synod of the Australian Province. The

relation of the Church clergy to Nonconformist ministers was also considered by the Bishop, who then, turning to local questions, said:—

"In my report last year I remarked that under the voluntary system, without help from without, local resources would be found inadequate to supply the scattered population with ministerial services. As time has gone on, the population, by selection of land in the agricultural areas, has become more dispersed, and the difficulty has increased. While the selectors, with scanty means (for the most part), are making homes for themselves, building dwellings, inclosing lands, procuring cattle, or may be enduring often much hardship and poor fare, it is unreasonable to expect more than scanty offerings for the support of a ministry, or towards building a place of worship. A bad season may frustrate all their hopes, and throw them back for years in the struggle for competence. It is incumbent, then, on the Church at large, as far as possible, to provide for its people, and to go after the flock scattered in the wilderness."

Hence the need for the Diocesan Home Mission Fund. Collecting and managing its funds, defining the limits of districts and parishes, seeking for clergy and ascertaining their fitness for the work, are duties too onerous and extensive for the Bishop to cope with them alone. He wants the advice of a permanent Board or Council of Advice, and suggests who should be its members.

The Bishop deprecates any lowering of the standard of the ordination examination. Yet how difficult is it to obtain men intellectually as well as morally and spiritually fit to influence congregations without offering more than a bare subsistence:—

"Provisionally, at least, it is better that one educated clergyman, assisted by lay readers, should superintend a large district, than to multiply the number of ill-educated and unlearned ministers."

In six places churches are being, or are about to be, built or enlarged. The cathedral has been completed, and is free from debt.

Among the Reports of Sub-committees presented to the Synod, one bears specially upon the work of Foreign Missions. The Committee of the Melanesian Mission record that they have, during the past year, remitted the sum of 225*l.* to the authorities of the Mission at Auckland. Several of the Sunday-schools helped towards this with contributions; and two pounds was sent in by the Dorcas sewing-class of native women at Poonindie.

## BALLAARAT.

NEED OF CONTRIBUTIONS; NEED OF CLERGY; NEED OF DEVOTION.

IN a preface to the *Statistics of the Church of England in the Diocese of Ballaarat, Victoria, for the Year* 1876, written on the 15th of June in the present year, BISHOP THORNTON remarks :—

"The first separate statistical report of this new diocese mirrors a day of small things. Among a scattered population of 215,000, of whom she claims a fourth at least as her members, the Church of England in Ballaarat should be sending forth more than thirty-five clergy, should be raising much more than 1,000*l.* of income for diocesan objects. 3,000*l.* are offered from England towards diocesan capital, if met with 12,000*l.* of special contribution. Less than 1,300*l.* has been promised, yet a year of the term of six has expired. Fourteen posts of duty need filling at this moment.

"It will take a great deal of discouragement to convince me that the members of the English Church in this part of the colony cannot be taught to emulate, or even surpass, the liberality displayed by other denominations of their fellow-colonists ; or that, after having beckoned a bishop to their head from joyous and engrossing work in the dear old country, they are capable of leaving him, after all, unsupported in his efforts to overtake the tremendous spiritual necessities of the land. Never was there a grander opportunity, or a shriller call for generous gifts and vigorous endeavour. But our church must kneel if she would prosper. What is essential, beyond all other conditions, to her progress, is that quickening presence of God's Spirit which is withheld from the self-confident and unprayerful, and is pledged inviolably to those that ask and seek and knock. If we will only give more occasion to Him Who made His promise to fulfil it, we may look forward hopefully and even confidently to the future of the Church in this colony."

The Bishop of Ballaarat continues to feel the want of men to take up work which is ready for them. He wants, not so much laymen seeking Holy Orders, as men already ordained, whom he might place in vacant cures at once.

The Rev. C. G. ALLANBY, feels (June 21) the want of a Reader in his Mission of Little Bendigo. Two places used for Nonconformist worship have been closed, as their congregations have been admitted into the Church. A Temperance Society has been formed.

## MELBOURNE.

DIOCESAN SYNOD.

THE Melbourne correspondent of the London *Times*, in a letter which appeared in that journal on the 16th of October, states that "The Assembly of the Church of England for the Diocese of

Melbourne has held its first session under the new Bishop. No business was done beyond choosing a site for the cathedral, which will be built on the Eastern Hill, if land there can be exchanged for the present cathedral reserve. The Bishop wisely induced the mover of resolutions condemning the Education Act to modify them in such a way as to avoid the political discussions which would otherwise have arisen, as he wishes to accept the Act as the law of the land, and to make the best of it as it stands."

In a report written from Bairnsdale on the 28th of June, the Rev. R. G. BURKE gives an account of work in his large but thinly-peopled district, which includes the eastern portion of Gippsland, and has, as its chief centres, Bairnsdale, Omeo, and Grant. Mr. Burke, who arrived there in the early part of the present year, writes :—

"Except when absent on one of my missionary tours I hold Divine Service at Bairnsdale morning and evening, and take an afternoon service in one of the four centres of population within reach, Wy Yung, Forge Creek, Sarsfield, or Caongulmerang, whose distances from Bairnsdale vary from five to twelve miles. Four missionary tours are made to Omeo, and four to Grant during the year; in each of these the amount of travelling ranges from 150 to 200 miles. There are besides other places to be visited where regular services cannot, at present, be provided. I was summoned to one of these a few weeks ago, and addressed forty parents and children crowded together in a small room. On this occasion thirteen children were baptized."

## GENERAL SYNOD OF NEW ZEALAND.

THE PRIMATE'S ADDRESS.—APPOINTMENT OF A BISHOP FOR MELANESIA.

THE seventh General Synod of the Church of the Province of New Zealand met in the Cathedral Church of NELSON on the Festival of the Conversion of S. Paul. The Primate (the Bishop of Christ Church), and the Bishops of Dunedin, Auckland, and Nelson were present, together with clergy and lay representatives.

The Primate, in his address, referred to the great loss sustained by the resignation, through illness, of BISHOP WILLIAMS of Waiapu, who has, for more than fifty years, been identified with the progress of the Church among the Maories, first as Missionary, and, for the last seventeen years as Bishop. There are, in the diocese of Waiapu, 17,000 Maories, most of them members of our Church.

After referring to the Alteration of Formularies Bill, and the work of the Board of Theological Studies, the Primate urged an

increase in the number of deacons, and that the diaconate should not be regarded as, necessarily, a step to the priesthood. These deacons might be permitted to engage in some secular calling. The Constitution Court of Revision and Tribunal of Final Appeal recommended by a Committee appointed at the Lambeth Conference of 1867 was considered, and commended.

The chief act of the Synod was the appointment of a Bishop for the Melanesian Mission. The Primate stated that he had received from the members of the Melanesian Mission a formal recommendation of the Rev. J. R. Selwyn for the vacant office of Bishop. The Bishop of AUCKLAND, in asking the Synod to take action, gave an outline of the history of that island Mission. The Primate invited the members of the Synod to pray to God for guidance in the discharge of the duty to which they were called. Thereupon the whole Synod knelt and prayed in silence for some time. As soon as all had risen from their knees, Mr. Selwyn was unanimously appointed to be Bishop for Melanesia. On Sunday, February 18th, Mr. Selwyn was consecrated Bishop in the cathedral of Nelson.

## AUCKLAND.

THE MAORI CHURCH : BISHOP SELWYN : OMATA.

EXTRACTS from the annual Reports of three native clergy appear in the *Auckland Church Gazette* of April. We extract that of the Rev. HARE PEKA TAUA, who wrote from Waimate on January 12 :—

"This is to make you acquainted with the condition of the district of Waimate. This is the second year that I have dwelt with these people, and together with my father Archdeacon Clarke have gone in and out amongst them. The people are going on satisfactorily, of which the following are the proofs :—(1) The numbers who meet together for daily services in their own places (kaingas) : (2) the numbers who attend the Sunday services at the different places and different churches : (3) the numbers who partake of the Holy Supper of the Lord : (4) the number of children brought by their parents to be baptized : (5) the constant and increased attendance of those who come to the Sunday Bible Class : (6) the numbers who come to the week-day Bible Classes : (7) the people of Waimate have determined to collect an endowment for the minister—they have not done very much yet, but it is in their hearts to do it : (8) in some places they have built places of worship : (9) the decrease of the peoples' drinking *that thing*, *rum*. During the two years that I have been here, *that thing* has not been allowed to appear for drink when people die [*i.e.* for the mourners]. You are not, however, to think that

this decrease of drinking rum is true of every place in the Waimate district: (10) the greatness of heart [eagerness] with which the people procure books [Bibles and Prayer-books]. These, then, are tokens of good; the enclosing, as in a net, of so many people by the Faith. That is all. Let your strength be put forth in prayer for the Maori Church that it may grow."

Another Maori priest, the Rev. MATIN TAUPAKI, writes:—"It is not true to say that the Maori Church is dead. Those whom I have seen at the service number 607, all of them being baptized people—communicants, 122; infant baptisms, 22; adult baptisms, 4; young people confirmed, 6. The deaths that I know of were sixteen."

The *Southern Cross* reached Auckland on March 16, to leave, on April 7, for her voyage among the islands. While she was in port, BISHOP SELWYN conducted a Mission with much zeal and success in the church of the Holy Sepulchre, Auckland; and, at the same time, Mr. PENNY held another Mission in the church of S. Matthew.

The Society's Missionary at Omata, the Rev. H. H. BROWN, wrote, on 30th June, that work was regularly carried on in his district, which is already thirty miles long. To the north a scattered population is rapidly increasing in a vast district which Mr. Brown has not yet been able to visit.

## DUNEDIN.

THE BISHOP'S LETTER: PROVINCIAL SYNOD: THEOLOGICAL STUDENTS.

IN a letter to the Society dated Synod Hall, Nelson, February 10th, the Bishop of DUNEDIN wrote:—

"Our Church here is closely engaged with legislation, for the purpose of completing our Church polity, or rather making such needed arrangements as the condition of things demands; and I rejoice to say that though we have, I think rightly, assumed a Provincial name to describe our actual position, there is a strong conservative feeling which bids fair to keep us identical in point of doctrine and practice with our venerated Mother Church.

"I proposed last night in Synod a vote of sympathy with the Old Catholic movement, and an address from our Primate to the heads of that communion. The matter was warmly received, and I hope will be productive of some good.

"I am thankful to say that there is now more hope of getting students for Holy Orders. I have a large class of young men studying under me in evening classes in Dunedin, and some of them are quite eligible socially and otherwise to be received as candidates, but have not funds to maintain themselves for a period of uninterrupted study in College.

"The Bishop of Auckland tells me that he has obtained help from you in this work. I have two young men whom I am most anxious to receive as students in my house together with those I have already. Could the Society make a grant to my Studentship Fund, or to them individually?"

## WAIAPU.

A FORTNIGHT'S VISITATION: ORDINATION: CONFIRMATIONS.

BY desire of the Primate of New Zealand, the Bishop of AUCKLAND spent a fortnight last May in the diocese of Waiapu, which had been without a Bishop since the resignation of Bishop WILLIAMS a year before. From the journal of Bishop Cowie, printed in the *Auckland Church Gazette* of July, we learn that he left Auckland at five in the evening of Wednesday, May 16, and by eight on the following morning, having had a pleasant passage, reached TAURANGA, and remained there one hour.

"I had not been in the settlement since 1870, and I scarcely recognised it, so greatly was it improved. It would be difficult to find in all New Zealand a more promising charge for a zealous and judicious clergyman. I paid a hurried visit to Archdeacon and Mrs Brown, whom I found in good health."

At eight next morning, after another night of smooth sea, the Bishop landed at GISBORNE, and remained there till the evening:—

"Four other steamers were in the Bay when we arrived. In landing from the life-boat in which I had crossed the bar I almost fell into the water. A plank not sufficiently strong to bear the weight of a man was laid across from the wharf to the boat for the passengers to land by, and it broke in two when I was half-way across it. I just managed to get hold of a beam of the wharf, and from it I was suspended over the water until two men pulled me up, saving me from a plunge into the river and the black mud. I was met at the wharf by Archdeacon Williams; who returned in March with his family to Gisborne, where a new house has been built for him by the C.M.S. In 1868 he was obliged to leave the

settlement, after the massacre perpetrated by the followers of Te Kooti. A good church (which cost over 800*l.*), dedicated to the HOLY TRINITY was consecrated here in 1875, and the minister now in charge is the Rev. E. Williams (not a relative of the late Bishop). At two P.M. service was held, and thirteen persons confirmed. I paid a short visit to the school close by. A glance at the two long rows of orderly children (over a hundred) was enough to convince a visitor that they were under good discipline ; and their bright faces testified to health and happiness. The great progress made by Gisborne during the last six years, that is, since its re-settlement, gives promise of a prosperous future to industrious people who now make it their home."

By four on the morning of Saturday the *Wanaka* reached NAPIER, after a smooth passage of nine hours. The passengers were landed by a steam launch :—

"I was accompanied from Gisborne by Archdeacon Williams, whose eldest son met us on landing, and drove us to the house of his grandfather, Bishop Williams. The dear Bishop continues to take a lively interest in all that is going on in the diocese, and enjoys hearing about every one's work ; but he cannot any longer read. His mind, however, appears clear ; and his patience and 'peace at the last' are such as might be looked for, in one who has been careful to 'keep innocency and take heed unto the thing that is right.' In the afternoon I looked over the papers of the Rev. J. C. Eccles, at his recent examination for priest's orders, and was much pleased."

On Whitsun Day, Confirmation was administered in the well-designed Church of All Saints', TARADALE, where the congregation sang heartily. One candidate for the holy rite had ridden fourteen miles through the rain. After preaching, in the evening, at NAPIER, where he spent the night, the Bishop left early on Monday morning for WAIPAWA, where he consecrated the new Church of S. Peter, a well-designed building, which cost nearly 1,000*l.*, and will accommodate 250 worshippers. A cemetery was also consecrated. The minister of this district was formerly a student of St. John's College, Auckland.

On Whitsun Tuesday the Bishop consecrated the Church of WAIPUKURAU, where he confirmed, and celebrated Holy Communion. One confirmation candidate came from a distance of sixteen miles ; another, eighteen. There is a good parsonage, and seven acres of glebe in this model village, which has only one public-house.

Twenty-five miles further lies the Scandinavian settlement of NORSEWOOD. Six Germans and three Danes were confirmed here. As they understood very little English, they were prepared by the clergyman through an interpreter :—

"The junior candidates were particularly well-mannered, modest, and

earnest-looking. After service they all came up to me, took my hand, and kissed it. Outside the building the parents showed the same mark of respect for my office. On our return we rested for half an hour near the entrance to the bush at a wayside inn, said to be nearly a thousand feet above the sea. On Monday, May 14th, there had been sufficient snow on the ground to furnish a game at snowballs."

On Friday a most satisfactory school was inspected at TE ANTE. On Saturday the Bishop confirmed at CLIVE.

'The church here was built by the Rev. W. Marshall on a plan of his own, including a large tower at the west end. In the diocese of Auckland our poverty is such that we should have spent the cost of the tower on the nave of a second church in some other part of the district. In the evening the Rev. J. C. Eccles came to see me."

On Trinity Sunday Mr. ECCLES was ordained priest in the Church of St. John, NAPIER. The native girls' school here has forty-three pupils, Maories and half-castes, all boarders. The Bishop was much pleased with the school. On Thursday, May 31, a Confirmation was held in St. John's Church—Bishop Cowie's last episcopal act in the diocese of Waiapu.

## MELANESIAN MISSION.

FROM the July number of the *Auckland Church Gazette* we learn that letters dated April 26th had been received from St. Barnabas, the head-quarters of the Melanesian Mission. The *Southern Cross* had made a remarkably quick passage—two and a half days—from the Bay of Islands to Norfolk Island, reaching the latter place on Saturday, April 14th. The vessel left again on April 25th for the Islands, and will probably not be back before the end of July. The fever had almost disappeared from St. Barnabas, one boy only being ill with it on April 26th. The number of children who had been ill, so as to cause anxiety, was very large, and one child had died. Mr. Henry Kendall, the bailiff of the Mission farm, had also died of the fever. He had been greatly missed at St. Barnabas, where his cleverness and industry were much appreciated. He has left a widow and five young children unprovided for. Mrs. Still and Mrs. Palmer had been very ill, and it was thought that in consequence their husbands would be prevented from going to the islands this season. Mr. Codrington and the other members of the Mission staff were in good health, except Mr. Still, who was rather worn by nursing and

anxiety, and with distress at being unable to accompany the Bishop. The memorial chapel was making progress, and it was thought that the nave might be roofed in by Christmas.

The confirmation held by Bishop SELWYN in the Pitcairners' settlement before leaving for the islands is recorded at page 525 of this number of the *Mission Field*.

## NORFOLK ISLAND.

### THE PITCAIRNERS: MELANESIAN MISSION HEAD-QUARTERS.

THOSE interested in the descendants of the first English who inhabited Pitcairn's Island, and in their aged and faithful pastor, will be glad to see the following extracts from a letter written by the Rev. J. H. NOBBS in Norfolk Island on the 21st of June, which tells, too, of the continued success of the work of the Melanesian Mission in that its central home:—

"We have arrived at our winter solstice, and have been mercifully preserved hitherto from violent storm or tempest. A long drought visited us, until a month since. But now the grass on the hill-sides is abundant for our sheep and cows; while planting sweet potatoes and Indian corn, and repairing fences, employs all hands, excepting the schoolboys (under fifteen years of age), and some half-dozen men who are fitting out the whale boats: the season (D.V.) commences next month.

"We are all at this time, thank GOD, in good health, although fever of a low type has been prevalent among ourselves and also at the Mission College. We have had only two deaths this year, both infants a few days old. Previous to these was that of Rachel Evans. She was a daughter of John Adams of the *Bounty*, and the last survivor of the first generation, the immediate descendants of the mutineers by Tahitian mothers, but born on Pitcairn Island. Two Englishmen, John Buffett and John Evans, who went there to reside fifty-four years ago, are still living. They are both widowers with many descendants, to the third generation.

"Our community numbers now 400 souls: they are nearly equal in numbers as to sex, as has ever been the case. Children from five years old to fifteen attend the public school, which has now 102 scholars. Then we have Sunday-school for one hour after evening

service, and a singing-class from seven to eight. When it is over a chapter is read, and prayer is offered. The Sunday services are now over, and every one returns home.

"A few weeks since, just previous to the sailing of the *Southern Cross* for Melanesia, Bishop SELWYN confirmed thirty-one of our young people. Our communicants previously were ninety-four. The Mission clergy kindly undertake, in rotation, the afternoon service for me in our church, and also help when there is Holy Communion. Their neophytes are most docile. The regularity of their daily routine is admirable, and rapid improvement is the result. Bishop Selwyn will be absent six or seven months if weather permits: but the yacht will return twice during that period for a relay of Missionaries, and to bring new scholars, and carry back to their homes those that received instruction.

"We are sending some of our lads to Sydney and Auckland for the purpose of learning trades, and for the obtaining a higher course of scholastic instruction than can be obtained here. Two of my grandsons left us a few days since for St. John's College, Paramatta, New South Wales. And should our whaling season be prosperous several others will be sent for instruction in such employments as are, or will be, necessary, as the community increases. We do not admit strangers for permanent residence, unless a marriage is entered into with a son or daughter of the island. A thousand persons are as many as the arable ground will support. We are now of the second, third, and fourth generation; many of the elder people are between the ages of fifty and seventy. Hitherto their longevity has not been remarkable. Blessed be GOD, the 'one thing needful' is sought for, and found, by a very large proportion of the rising generation. Instruction in the Sunday-school given by fourteen teachers—four of whom are our Mission friends—and in the weekly Bible-classes, is given earnestly, and received with corresponding attention. Singing by note is cultivated in almost every house. The '*Venite*,' the '*Te Deum*,' and other musical portions of the Sunday service are joined in by the whole congregation.

"We have little communication with any of the other colonies, as we have no safe harbour nor anchorage: besides, our available exports—plantains, guavas, peaches, and such fruits—being of a perishable nature, will not endure a passage to Sydney or Auckland. Occasionally a vessel comes from New Caledonia for a few head of cattle or horses, but this is of rare occurrence, as the difficulties

impeding their embarkation are numerous,—and consequently the detention absorbs the profits. Whaling, with the wool of a thousand sheep, is our principal resources; and from favourable seasons enough money is obtained for the purchase of flour, tea, sugar, and soap, with the material for decent clothing; but frequently there is great scarcity of these things. Of fish and sweet-potatoes we have generally good store. I receive nothing in the shape of stipend from the community,—that is granted me partly by the venerable Society, and partly by the Governor of New South Wales, with a few pounds occasionally from friends in England; they are now, by reason of death, very few in number; but I have hitherto been sympathetically cared for, and GOD has given me a grateful heart. I have occasionally gentle warning that the close of life's day is at hand,—may the impending summons find me prepared!"

## HONOLULU.

THE most important work carried on for many years at S. Cross, where Hawaiian girls were taught and educated by Sister Bertha, has, we learn with thankfulness, survived the shock of her loss, when necessary work for her community made her return to England unavoidable.

Another clergyman is at present urgently needed;—if, as is possible, Hindoo labourers are brought into the island to work the sugar-plantations, more will be required. The Bishop wrote on September 11th of the vacant post at Wailuku:—

"I am very anxious to fill it up without delay. The climate is beautiful. The parsonage house is good. An active genial man, who has seen something of colonial life, would find it a very happy sphere of work. Lahaina can do so little for the support of a clergyman now that I propose it should be served for the present from Wailuku. A four hours' ride once a fortnight will keep him in health and save doctors' bills. The services both at Wailuku and Lahaina are in English. Very little has been done, I am sorry to say, to bring the Hawaiians to the Church in either of these places. There is plenty of room for work among both nationalities. A man of large sympathies will certainly succeed."

## FAREWELL SERVICE, AND DEPARTURES.

ON Friday, October 19th, there was a valedictory celebration of the Holy Communion in the chapel of the Society's house. Bishop PIERS CLAUGHTON made a brief, but earnest and encouraging address to the Rev. E. BICKERSTETH, Fellow of Pembroke College, Cambridge, and Mr. MURRAY, B.A., Cambridge, who are about to go to Delhi as the first members of the Cambridge Mission to India; also to Mr. SHEPHERD and Mr. INMAN, of St. Augustine's College, Canterbury, who were to sail in October for India, for work on the Telugu Mission. Mr. JONES was to leave in October for Tounghoo, and Mr. ELLIS for Bombay.

Mr. R. BAMFORD has left England for Chota Nagpore, in company with the Rev. J. C. WHITLEY.

## PRINCIPLES REPRESENTED BY DAYS OF INTERCESSION.

THE following Paper, giving an account of the origin and consequences of the Day of Intercession, and the principles involved in it, was read at the Oxford Missionary Conference,[1] May 3rd, and is printed here with a view to the ensuing Day of Intercession :—

In the year 1871 the Church of England failed to put forth some of its ordinary manifestations of Missionary zeal. In that year no colonial or Missionary Bishopric was founded ; the income of the Society for the Propagation of the Gospel was below the average, and that of the Church Missionary Society was not equal to what it had been in the previous year : our missionary training colleges were not well filled : few or no voices answered the appeals for Missionaries which were made to the universities.

Some causes of such flagging zeal might be discerned. The claim of our colonial churches for sympathy and aid was made with no great importunity. So far as concerned the Church in America, it seemed as if the duty of the Mother Church in that quarter had been nearly fulfilled by help continued for more than a century and a half. Australia's world-wide reputation as a gold-producing country neutralised to some extent its appeals. In Africa the recent unhappy circumstances of the Church in Natal were felt at that time as a discouragement to missionary zeal ; and the voice of the great

(1) An authorised Report of the Conference is about to be published by Messrs. Wells Gardner.

Metropolitan in his declining years had not the same power as of old to lift up the heart of the whole Church. No recent geographical discovery or manifestation of the horrors of the slave trade drew attention to the centre of Africa. The impressions were now effaced which had been made upon England a few years previously by the mutiny in India and the opening of China to commerce.

And in that year, whilst no powerful voice from abroad excited the Missionary zeal of England, it was not encouraged by circumstances nearer home. The age was one of increasing national wealth, with refined self-indulgence and luxury. The Church was distracted by an unusual amount of controversy and litigation; the discussion of what was called the religious difficulty in education withdrew the minds of many good men from the subject of foreign Missions; and the Franco-German war, with its momentous consequences, served to concentrate public attention on the European Continent. One more unfavourable circumstance must be added. The evil reports of the failure of Christian Missions circulated in England by ill-informed persons from India were heard everywhere at that time; and they had not yet been confuted by the official contradiction of a disinterested Government, and by the weighty authority of distinguished laymen whose more recent testimony has changed the current of public opinion, which in 1871 set against Indian Missions.

Imagine, if you please, at that time of flagging zeal and feeble efforts, a small Sub-committee, whose department in a missionary Society included the subject of Indian Missions, contemplating, as they met month after month, the disheartening spectacle of the results of inadequate labour and involuntary neglect long-continued. Here and there at wide intervals was seen a Missionary (possibly a veteran whose colleagues were no more) left to grapple single-handed with the proper work of a staff of men, and pining for sympathy and for fellow-labourers. Crowds of populous villages were described, each with its straggling, half-convinced inquirers after the Christians' GOD, feeling for that which only the Christian evangelist could impart. Here and there was a great city, with its tens of thousands on whose ears the call of the Christian preacher never broke, whose ancient traditions and modern scepticism were not met by the arguments of the Christian scholar and theologian. Or there appeared a Christian Bishop—suppose one of three in that vast aggregate of nations which we call India—sinking under the

of efforts to fulfil in the sphere imposed on him his responsibilities as a Bishop of the Church of CHRIST. Elsewhere, but still in India, there might be seen the spectacle of a native Christian Church built up by the toil of a generation of missionaries, organised admirably up to a certain point, with its colleges, its councils, its discipline, culminating in what?—presbyters and chief presbyters, but reduced, by the one fatal deficiency of a resident chief pastor of the highest of the three orders, very nearly to the condition of some symmetrical and growing human body from which the head is all but severed, and connected with the trunk by a very long ligament. These are features each repeated more than once in the picture which our Indian Missions presented to close observers in the year 1871. Imagine such a Committee reading with sympathy the distressful letters of Bishops and Missionaries, and musing often and sadly over the prospect, till one amongst them is moved to ask: "Is not all this GOD'S care rather than ours? Let us agree upon a day of Intercessory Prayer to the Lord of the Harvest of souls."

The words struck a chord in many hearts. It was not the first time such a suggestion had been made. But now the age was ripe for it. A plan was gradually formed for securing through the Bishops the co-operation of the whole Anglican Communion on a stated day. Almost on this very day, five years ago, it was submitted to the Archbishop of Canterbury, and met with his cordial approval. Adopted by those friends of missions who constitute the two chief Societies, it was solemnly commended by the Archbishop of Canterbury to the Metropolitans and Bishops of our Communion in Scotland, Ireland, the British Colonies, and Missions beyond the Empire, and in the United States, as well as in our own England. Parochial clergymen individually received a request from their own Bishops. The Missionary Societies wrote to their friends. Nor can I fail to remember with pleasure that many zealous hearts, though estranged from ourselves and educated in opposition to our ordinary Catholic forms of prayer, yet came forward on this occasion to join their supplications with ours. FRIDAY, 20th DECEMBER, 1872, was a memorable day for the Church in every country in which the English tongue is spoken. In cathedrals and churches, in unconsecrated houses of prayer, and in many a private chamber, from friendly meetings and from families, in every variety of form, authorised, suggested, and unpremeditated, silent as well as vocal, the ancient prayer went up again as it went up 1800 years ago, in the presence of

multitudes without a shepherd;—they who believed supplicated the Lord of the Harvest that He would cast forth labourers into His harvest.

The beneficial EFFECTS of that day—may I not say the answers to those prayers?—were felt to be so encouraging that in every succeeding year a Day of Intercession in behalf of foreign Missions has been observed throughout the Anglican Communion and beyond it. In 1875 the Convocation of the Province of Canterbury recorded its approval of the design, and proceeded to recommend the adoption of St. Andrew's Day, and the week following, as the most convenient season for Missionary intercession; and to draw up and publish a special form of prayer in which the concurrence of the Convocation of York has been sought for and expected, but is not yet obtained. Under such authority as the Convocation service possesses, it is extensively used side by side with the various forms authorised for their own dioceses severally by our Archbishops and many Bishops. In 1876 the observance of the day was interfered with in many parishes by the triennial election of members of the London School Board, for which the 30th November was chosen. There is, however, sufficient reason to believe that the Day of Intercession is still as heartily observed now as it was five years ago, though something must, of course, be allowed every year for variations caused by local and temporary incidents.

But it will be asked what RESULTS can you show to have followed from the Day of Intercession?

It is difficult to state adequately in a statistical form results which are spiritual and moral as well as material. But the question admits of being very shortly answered by saying that what we wanted in 1871 was most of all an increased number of Missionaries, and since December 20th, 1871, an increased number of Missionaries have come forward, are still coming forward, and seem likely to come forward.

In the first ten months after the first Day of Intercession the two chief Missionary Societies reported—one Society that sixty men, including some of unusual attainments and position, had offered their personal services for Missionary work; and the other Society that more than one hundred persons had entered into communications about offering their services. That was the first year. And every succeeding year has brought forward a large number of candidates for Missionary employment, most of whom, if asked on the subject, trace back their desire to offer themselves, in some way, more or less closely, to

prayers, resolutions, exhortations on one of the Days of Intercession.

Next I would point to our Missionary Training Colleges, in which the number of students has almost doubled since the year 1872.

There are other signs of progress, dating more or less from the first Day of Intercession, all tending to prove a great revival of Missionary zeal. I will just enumerate a few.

In these five years, no less than ten additional Bishoprics have been created in our colonial and Missionary church; and besides these a great barrier has been broken down in India, and two Bishops, Dr. Caldwell and Dr. Sargent, veteran Missionaries, have been consecrated.

Several new Missions have been commenced, and old Missions have been strengthened and extended.

The incomes of Missionary Societies have been largely increased.

The number of separate Missionary Societies for special purposes or dioceses—all the outcome of new zeal—bearing different names, as Missions, guilds, associations, brotherhoods, has been greatly multiplied.

A new Missionary spirit has been awakened in our Universities.

New and valuable testimony of the beneficial effects and satisfactory conduct of Missions has been voluntarily given by the Indian Government, and by personages of political distinction.

Public opinion, so far as it can be gauged by political and literary periodicals, has undergone, in the last five years, a decided and favourable change on the subject of Missions.

To add but one instance more, may I not claim the organisation of this successful and interesting Conference as one sign of the increase of Missionary zeal in the Church? All will admit that it would not have been possible, even for the energy and activity of Sir J. E. Philipps and Mr. Snowdon and Mr. Meade, to have gathered so large and enthusiastic an assembly, and to have sustained its interest for two days, if they had tried six years ago.

But it is not my principal object in this paper to record the history of the Day of Intercession, or even to state its results. I rather wish to urge on your consideration the principles on which it rests, and its capacity of being useful in the future.

What, then, are the ideas of which the Day of Intercession is the outward symbol? what are the PRINCIPLES which it represents?

(1.) It represents the spiritual side of Missionary undertakings.

There is a very material side of Missions; and a few years ago it was that side which was most familiar to the supporters of Missions; nay, was the only side which was presented to the view of many contributors to Missionary funds. At home and abroad Missionary enterprises were regarded as something of which the foundation was English money, and the support was English money. The conscience of a respectable rich man was satisfied when he had thrown his sovereign to the collector or into the plate: and some of those persons to whom the Missionary was sent regarded him as a channel by which a certain amount of English capital was transferred to their country. Men to whom it was a pleasure to sit in a Committee confined not only their authority but even their attention, their sympathy, and their interest, to the regulation of salaries and allowances. The treasurer's office was the important part of the house of a Missionary society: the chapel was nowhere. Men of the world in general, and specially parents whose sons might happen to manifest an inclination for the calling of a Missionary, regarded the amount of stipend as the most important feature in his life. Now I do not say that those views have become quite obsolete, but I say that the Day of Intercession, by bringing to the front the spiritual side of Missions, and by multiplying a thousand-fold the few who used to pray for Missions, has lifted Missions out of the commercial sphere and placed them in a higher region. Its influence has been very powerful and very wide; and a change has been wrought in the minds of many old supporters of Missions, and of more who have recently become supporters. On the Day of Intercession the Church throughout the world, in the most solemn manner, openly professes its conviction, in the presence of GOD, that the foundation of Missions is in His gracious will, that it is for GOD to choose and call the Missionary, for GOD to prepare both the Missionary for his work and the work for the Missionary, for GOD to raise up friends and funds to sustain him, for GOD alone to make him the glad and honoured instrument of converting souls to CHRIST, and enlarging the borders of the kingdom of heaven. This is, of course, the old and the true view; but the Day of Intercession has helped more than anything else in my memory to make it the commonly accepted view of Missions; and it does so because it is a symbol of prayer and communion with GOD in His work of Missions.

(2.) It also represents the principle of unity in Missionary work. Only yesterday in this town we heard something—perhaps more was

said than could be verified—of the conflict of Missionary Societies with Church organisation, and of the ineradicable differences which distinguish one Society from another. Now it has been the happy lot of the Day of Intercession to represent visibly both the unity of Church organisation, Church authority, with voluntary Societies and their cherished liberty, and also the spectacle of hypothetically rival and discordant Societies actually agreeing to unite in bringing their common work to be appointed, guided, and blessed by the One God on Whom all feel that they depend. It cannot but be felt on the Day of Intercession that nothing is more powerful to correct and to calm human passions than the awe which men feel when they enter into the cloud of the Divine Presence.

Viewing the Day of Intercession as a symbol of spiritual life and of unity, I trust that we shall persevere in its annual observance, and that all Christians who keep it will prove to the utmost its capacity to deepen our communion with God in His great design, and to strengthen the bands of fellowship which join one Christian nation to another, one Christian Church to another, one Christian soul to another. Anything is to be retained which contributes to a benefit so great and so important. As long as the Church lasts in this world it will need the continuance of those benefits and the maintenance of those principles.

Questions are still raised and agitated in many quarters as to what is the most suitable day or season for our common intercession? Which is the most appropriate form of prayer? How often should the Day of Intercession be repeated—annually or triennially? Let us not give emphasis to those secondary questions by prolonged discussions. The one thing of primary importance is that we all continue to unite in one time and one act of prayer. We shall pray more heartily and more effectually if we bring ourselves to give up our own predilections and local convenience, and acquiesce in whatever settlement may be made by competent Church authority for the general good in details of time and method.

All good things are liable to perversion. May I conclude with a very few words of caution as to possible evils to which the Day of Intercession might give rise? It undoubtedly kindles and fosters Missionary zeal; and there is always in new-born zeal a tendency to devise for itself new channels which it sometimes follows unadvisedly, and thus wastes itself unprofitably. Let those who begin to take an interest in Missionary work take it up in no selfish, no

ambitious spirit, but humbly, as a part of GOD'S great work, committed by the Risen Saviour to His whole Church to be carried on patiently, lovingly, even unto the end.

Be on the watch against allowing the commercial spirit, which is always thinking of collections, to enter into plans for a day reserved specially and above all for the sacred work of prayer. Alms must indeed be gathered, whenever our Church celebrates Holy Communion; but do not let any emphasis or unnecessary prominence be given to the collection of alms for however good a purpose on that day.

There is one point on which even those who most heartily observe the Day of Intercession have reason to mistrust themselves. It is well indeed that the stream of intercession for *others* should flow forth freely on such a day, that no distant labourer in the Lord's vineyard, no Mission of the Church which has a claim on us, should fail to find some place in our prayers; but let us mistrust the natural tendency at such a season to forget our own duty and responsibility when the wants and duties of others come most forcibly before us. Let us beware of the danger of mere thought and speculation about Missions of the Church to the heathen, unless we realise and bring home to our heart and conscience our own personal responsibility therein. There is a voice that ought to come to our ears on such a day. *Who will go for us? Whom shall we send?* Our own hearts, our circumstances in life, ought to be subjected to a thorough searching; we ought to be jealous of ourselves if we do not question, each one himself, as to his own answer to that summons. We have reason to mistrust ourselves if, among our own recognised duties on the Day of Intercession, there be no place for self-sacrifice in obedience to the Will of GOD in such a way and to such extent as He requires of us.

W. T. BULLOCK.

## THE NEXT DAY OF INTERCESSION.

(*St. Andrew's Day*, 1877.)

WHEN a day like this comes round we ought to humble ourselves; we remember our intestine divisions, the irritation, misstatements, charges, and countercharges which have been bandied about between Churchmen at home. We think of our home controversies being reproduced abroad, and the Christian camp being weakened by divisions, even in the near

presence of the heathen. Advent finds us in the midst of wars and rumours of wars, and one sad thought, connected with the contest going on between Mohammedans and Christians is that so little way has been made in converting Mohammedans. Through the shortcomings and errors of Christians that false faith first spread—through the divisions of Christians openings were afforded for its inroads; and owing to our lack of zeal it has continued to hold its own long after intelligence and civilisation have pronounced against it. It should not have lasted on to be smitten with the sword of the warrior; it ought long ago to have yielded to the persuasion of the Missionary.

But while we make use of this day for confessing sins and shortcomings, our good Lord also allows us to see tokens of encouragement, and gives us matter for thanksgiving. Two Missionary Bishops have lately been consecrated for South India, and the great diocese of Calcutta is about to be divided into three portions. Some new Missionary institutions have been opened, others are contemplated.

Let us bring before GOD in prayer all such works that have been begun, or are being planned for His glory. Let us pray Him to raise up men who shall be competent to guide and train those young men who, in various parts of the world, are being moved to give themselves to the work of Missions. Let us pray that the famine in India, to which the attention of England has been so much drawn, may, grievous as it is, be yet overruled for good. It is well that our people, from one end of the land to the other, rich and poor, old and young, in congregations and schools, should have their sympathies drawn out to India. They have exerted themselves to provide bread for the body, may they go on to provide the Bread of Life for the soul! They have had to count the population of India, to consider their position and peculiarities. The more inquiry is stimulated, the more will Christian minds be led to discover what is at the bottom of India's weakness and helplessness. Let us pray that GOD'S good Providence may use this affliction to draw the hearts of Hindoos to England, and induce them to believe that there are those here who would gladly spend and be spent to do them good. It may be that, through this calamity, the hold of caste on the native mind will be weakened, that orphans will be transferred to Christian homes, and that our Government will shine forth with something of the lustre of the Patriarch Joseph, who was raised up to save life in Egypt.

The last few months have seen a noticeable addition made to British territory in the Transvaal. Let us pray that the extension of the Church may accompany or outrun the expansion of our Queen's sovereignty. Few things are more remarkable than the manner in which openings into Africa have been afforded in the present century. One adventurous traveller after another has explored, and made large additions to our knowledge of the long sealed-up continent. Steam-vessels are beginning to push their way up its rivers; European powers, for once united, have done much to diminish the exportation of slaves; and now important English settlements are consolidating into a dominion, which is placed in a situation to operate with advantage on various races of heathens.

What a field is open for Missionary enterprise! What a need of labourers, to share such noble work as Bishop Patteson's life describes, purifying the morals, forming the habits, opening the intellects of depressed races!

What an honour to turn to account the opportunities afforded by travellers like Livingstone, Missionaries like Bishop Mackenzie, and to plant that Cross under whose ensign alone the long-suffering tribes of Africa are destined to find rest!

What wonderful openings is not our good Lord vouchsafing to this generation in Japan! The country which was the embodiment of resistance to change and jealousy of foreigners, has, within the last few years, shown a readiness to make fundamental alterations, and to introduce the steam-vessels, the railways, the weapons of war, the finance of Christian nations. Oh surely it should not be impossible to persuade some at least of that intelligent and receptive race that Christianity has been the secret of our civilisation, and that nothing but the Gospel will place on a sure basis the civilisation they desire to introduce.

If good clergymen, and zealous schoolmasters, and devoted women, were to offer themselves by the hundreds for the harvest, which is now crying out for labourers, they would indeed be more in number than the pitiful sums, at present contributed for the cause, could support,[1] but they would be but few compared with the promising openings on which they might enter. Think how many India, and Burmah, and Japan, and China, and Madagascar, and Kaffraria, and Zululand, and Central Africa, and Melanesia, and British Columbia would employ among natives whose languages

(1) See page 539.

would have to be learnt; to say nothing of the numbers of workers who are needed for colonial work amidst English-speaking populations; some in fields where the surroundings are, to the natural man, as uninviting as work among the heathen.

And yet they who give themselves to the work each year are sadly, shamefully few: how few, no friend to the Church of England would like to confess; while, only let a military enterprise invite volunteers, and ten times more than can be employed will offer themselves.

Our Day of Intercession is needed to wipe away this reproach. One other thought comes in, to augment our confusion. Go where we will, amidst English families of all ranks, we find the greatest difficulty in finding employment for their sons; all professions, we are told, are overstocked, it is of no use to send a young man into business, or to train him to be a surgeon, lawyer, civil engineer, architect, because, after an expensive education, he would still find no employment for his talents, no field for his industry. How is it that more of this available talent and industry does not find a vent for itself in Church work abroad? Many of these young aspirants are well disposed and religious; they become worthy laymen and useful clergymen at home; but foreign Church work is little contemplated. How is this? Is it the want of information on the subject? Is it the want of funds to support Church workers abroad? Is it the want of leaders to show themselves and say, "Come along?" Is it the want of associations and institutions which should have a double localisation; headquarters at home, and detachments abroad; or *vice versâ*, the strength of the corps abroad, and merely the depôt at home?

Whatever the secret of our feeble efforts and slow appreciation of unequalled opportunities, GOD grant that this Day of Intercession may move the Giver of all good to supply what is wanting, strengthen what is weak, and correct what is amiss among us.

H. W. BURROWS.

## THE MISSIONARY CHURCH OF ENGLAND.

SIX sermons of unusual value and interest were preached in the church of St. James, Piccadilly, on Sunday afternoons after Easter in the present year. These discourses treat of the duty, the opportunities, the qualifications, the instruments, the successes, and the shortcomings of the Church of England in the matter of

Missions. They have been published by the Society for Promoting Christian Knowledge, in a small volume, which has as its title *The Missionary Church of England.*

In the first sermon BISHOP SELWYN shows that the revealed designs of GOD for the conversion of the world by human agency are the law and measure of man's duty.

To the old, but constantly recurring objection that we have enough to do in England with the heathen at our own doors, the Bishop of Lichfield answers :—

"Most true : but the way to convert the heathen at home is not by neglecting the heathen abroad. This limitation of our love is in itself unchristian. We must follow CHRIST in His love for them that are afar off, as well as for them that are nigh. As He is the Saviour of the world, so must the world be our field of work. We must train our minds to a better comprehension of that love of CHRIST, the measure whereof is 'longer than the earth and broader than the sea.' Of all the ways of learning geography this is the best."

Bishop Selwyn sketches the lessons that might be learnt from maps of the great empires which preceded the coming of CHRIST : of the Roman empire when it turned from Satan unto GOD ; of the territories of those heathen tribes who vanquished Rome and embraced the religion of the conquered race ; of the nations intrusted to the Eastern Church, which, after the fall of Constantinople, failed to convert her Mohammedan conquerors, and remains still a mournful witness to those dissensions of Christendom, which at first precipitated her fall, and which now perpetuate her bondage. [If we lament over the Christians of Constantinople because they did not convert the Mohammedans who conquered them, how must we mourn over the fact that we, Christians of England, have not converted the Mohammedans whom we have conquered !] After a brief statement of the present openings for Missionary effort, the Bishop recounts our stumbling-blocks. The first is narrowness of view. The remedy is to strive to see CHRIST, in the fulness of His love, as the Saviour of all. The next hindrance is want of faith, and impatient craving for results. The thought of failure never ought to enter our mind. All results must be left in the hand of GOD. We have nothing to do with time ; for we are servants of Him with Whom one day is as a thousand years.

A fourth reflection is that the thought of the harvest being plenteous, but the labourers few, has helped to impress upon us the truth that GOD is no Respecter of persons, but that in every nation he

that feareth Him and worketh righteousness is accepted with Him :—

"We wonder how Missionaries could be found in sufficient number if India, Africa, China, and Japan should all at once stretch out their hands unto GOD. The cloud is now lifted from before our eyes. When the Lord shall be pleased to give the word, great will be the multitude of them that preach it. GOD is able to send forth labourers into His harvest, out of the same stones from which He raises up children unto Abraham. In faith in the Lord of the harvest, S. Paul directed Titus to go to Crete and to ordain him elders in every city. And what were the Cretians? 'Alway liars, evil beasts, slow bellies;' and yet those liars were to be preachers of Gospel truth; those evil beasts were to lie down with the LAMB of GOD; out of those slow bellies were to flow rivers of living water. GOD is able to raise up, from among all nations, men fit to serve Him in the sacred ministry of His Church."

In the fifth place Bishop Selwyn treats of unity among believers, which is the evidence appointed by CHRIST Himself for the conversion of the world. For that He prayed (S. John xvii.). We bewail this as one of the worst effects of our unhappy divisions, that they are a hindrance to the progress of the Gospel. These divisions are considered as seen in the wars of Christendom, in the strifes of contending Churches, and in our own internal differences :—

"If we cared more for the Gentile world we should quarrel less about our differences at home. The great Apostle of the Gentiles knew the mind of CHRIST, and therefore it was no vain advice, but words of truth and soberness with which he exhorted the Corinthians: 'I beseech you, brethren, in the Name of our Lord JESUS CHRIST, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.' It was when they that believed were of one heart and of one soul that believers were the more added to the Lord, multitudes both of men and women: so mightily grew the Word of GOD and prevailed. See, then, what is at stake. The world is opening around us. The great feast of ingathering is at hand. GOD, Who has scattered the nations into all lands, is now gathering them into the fold of the One Shepherd. His Word is one. Translated into a thousand tongues, it is still the same. The sheep will hear His Voice. But they know not the voice of strangers. For the sake of the scattered sheep I beseech you, speak all the same thing. Some say that these differences are inevitable. Just the same is the excuse for war. Is anything too hard for CHRIST? If unity be unattainable by man, how can the unity of the Church be the evidence for the conversion of the world?"

The subject of the Church of England's obligations and opportunities is well treated in the second sermon by the Rev. F. PIGOU.

In the third sermon the Rev. W. D. MACLAGAN considers our qualifications for Missionary work, and suggests improvements. The special qualifications of the English Church are her possession, in

their entirety, of both evangelical truth and apostolical order. It is difficult to overrate the importance of the Church's system in gathering in heathen to the fold of CHRIST, and, still more, in maintaining a hold upon the converts. The preacher gave the following instance :—

"I remember well a case in an Eastern country many years ago. A most devoted Missionary had toiled for years among the Chinese and Malays where his lot had been cast, and his converts had become a goodly company. But suddenly the hand of death was laid upon him, and he was taken to his rest. The little band of native Christians were now not only like sheep without a shepherd, but without a fold. For months they were necessarily left without a minister, and then, with no Church system to hold them together, and no outward bond of fellowship with the great Church of CHRIST, they one by one fell back into their old heathenism, when the gracious influences which had enlightened them had been unhappily withdrawn. But had there been in such a case the system of the Church, even if for a time no other Missionary had come to minister the Word and Sacraments, the offices of the Church would at least have furnished them with materials for united though imperfect worship, and some one or other of the holy seasons would have come round to quicken the languishing faith; some Advent, or Christmas, or Easter, or Pentecost, with its Gospel message, the season itself speaking as with the sound of a trumpet to rouse them to hold fast the faith which they had once received. But still more would the case have been altered had the Church been planted there in the fulness and completeness of its order; for then another, it may be of themselves, would have been set apart to fill the vacant place, and the work of the Church would have gone on to prosper."

The fourth sermon of the series was preached by the ARCHBISHOP OF CANTERBURY. The subject was the Church of England's means and instruments for spreading the faith. The Archbishop said :—

"The principle which, following S. Paul, I would lay down for the Missionaries of the English Church is this, to covet earnestly as the fields of their labour those dark parts of the earth where CHRIST is altogether unknown."

How are the Christian people of this great country to try to bring to souls drooping in darkness the light of faith? Is it through the State, or by individual effort? The Christian State is indeed bound to carry with it everywhere, as it extends its dominion, the likeness of its own Christian institutions: but it has rightly decided that it is not one of its functions as a State to make converts from one religion to another. This duty belongs to the Church :—

"But then is not the Church of England bound in its corporate capacity to labour in this work? Is our Church justified in delegating to Societies, to voluntary associations of individuals what is essentially a duty of its public corporate work? Here, I think, a fallacy often lurks.

Of course it is the duty of our Church, as a Church, to support Missions. We are bound, when the proper time arrives, to send our Missionary Bishops to labour in heathen lands, and superintend the solitary clergy who go forth at first naturally alone as pioneers * * * * The Church at home, then, gives, in CHRIST'S Name, a Mission and organisation to its scattered branches in heathen lands. Again, the rulers and other ministers of the Church at home, not only as private men with Christian consciences awake to the Lord's commands, but strictly in their official capacity, are bound to stir their people's interest in Missionary work * * * * Thus the Church of England in its corporate capacity, through the efforts of all its ministers in every diocese and parish, must strive to be an Evangelistic body in its work among the heathen * * * * How is this boundless work to be done except by a division of labour? There is nothing of which the Church of England may be more justly proud than the way in which its two great handmaids, the Propagation of the Gospel and Church Missionary Societies undertake for it and execute those labours in distant lands, which the Bishops and ministers of the Church could not effectually accomplish without this subdivision of labour. I deny not that it may be very well for the Church of England in its corporate capacity to have its Board of Missions for advice in the many difficult questions sure from time to time to arise : but the members of such Board doing their work effectively will be the first to acknowledge that without the Societies it would be paralyzed."

Among the encouragements of the Church of England in Missions Dr. MACLEAR gives the first place to her past services in the Mission field of the early and middle ages. In the middle of the third century one in every hundred and fifty of the human race was believed to be a Christian. Now, in the greatly larger portion of the world known to us our numbers are reckoned as one in five. England and the Church of England have had no mean share in bringing about this result. What meaning did the expression, "the heathen world" convey to our forefathers in the seventh, eighth, and following centuries?—

"Not America, not Australia, not India, not the islands that sparkle on the surface of the Southern Seas, but the tribes that roamed over a great part of France, Switzerland, Belgium, Germany, and Scandinavia, that is to say, the richest and most populous countries of modern Europe. And how would modern Christendom and modern civilisation have been realised at all, had it not been for these islands in which we live, high up in the Northern Seas, then almost hidden away and forgotten amidst the convulsions of the Continent? Where would have been the Christianity of Switzerland and Southern Germany, had not the Celtic disciples of Columba flung themselves with a zeal that seemed to take the world by storm into battle with the heathenism that was rolling in upon the Christian world, and forced back with interest upon the Continent the gifts of civilisation and the Gospel? How, again, would it have fared with the Central and Northern Germany, with Holland and Belgium, had not the sons of the newly-planted English churches gone forth in troops into the forests that waved over the fair Rhineland, and,

Teutons themselves, encountered Teutonic idolatry in its strongholds, sealing their devotion in many instances with their blood, and resting not till they had won over their heathen brethren to the fold of CHRIST. Take away the names of Columba and Aidan, of Columbanus and Gallus, of Willibrood and Winfrith; blot out from the records of the past the influence they and their disciples exerted on the development of the Church, and say what would have been the relative strength now of Christendom as compared with the whole human race!"

He Whose Voice was heard by our forefathers in ages long gone by has never ceased to call the English Church to work for Him in the dark places of the earth. He is now calling us to a wider Mission field than that which our mediæval forefathers won for GOD. Throughout the eighteenth century the Church of England was all but deaf to His Voice. Far other is the case now. Effort there now is, and a blessing upon it:—

"One hundred years have not elapsed since the consecration, at Aberdeen, of the first American Bishop, and already the seed sown in faith has grown up into a great tree, and now upwards of fifty-seven Bishops and well nigh three thousand clergy swell the roll of the Church of the United States. But this was only the beginning. What was accomplished in the United States has been accomplished also to a greater or less extent in British North America, Australia, New Zealand, India, Africa, and the Isles of the Sea. The Bishoprics of the English Colonial and Missionary Churches amount to upwards of sixty-two."

After tracing the progress made in New Zealand, in Sierra Leone, where, though the first Mission does not date back further than the present century, at least seven-eighths of the people are now Christian, in Tinnevelly and throughout India, Dr. Maclear concluded his sermon with these words:—

"'Sometimes,' wrote the martyr-Bishop of Melanesia to the Prelate who commenced this series of sermons, 'I feel as if I were too importunate in my longings for some beginning here; and I try not to be impatient, and to wait His good time, knowing that it will come, when it is the fulness of time.' When Eliot, the Apostle of the Red Indians in the seventeeth century, had mastered the intricacies of the Indian grammar, he wrote, in the last leaf of the book, 'Prayer and pains, through faith in CHRIST JESUS, will do anything.' In these two extracts we have the conditions of all true Missionary success in the past, the present, and the future;—*patience*, *prayer*, *pains*, *faith in* CHRIST JESUS."

In the last sermon of the series the ARCHBISHOP OF YORK considers the Church of England's shortcomings in her Mission work—our perils from without and our perils from within. The first deficiency is our tendency to undervalue and misrepresent alien systems of religious belief: two sure methods of failure. Yet—to take India

—all its great creeds have something to which we may appeal when we try to show to their followers the more excellent way. The aspirations of the Brahmin to union with the Divine Spirit by means of a personal god: the high moral code of the Buddhist; the zeal of the Mohammedan for the worship and power of one God, give them and us some common ground. If a Missionary tries to convert a people far superior to ourselves in the speculative faculty without serious and sustained effort to see what are the objects of their faith as seen by them, he cannot hope to answer their subtle questions, nor to give, in any form which they can accept it, a reason for the hope that is in him. There is, then, no more hopeful symptom for the future of Missionary work than the increasing interest in those systems of misbelief which have found root already in the soil of the world:—

"And, indeed, it is a field of wonders in which we walk when we enter upon the study of what man has believed during his troubled and ruined life upon the globe! 'There is a mountain of adamant, a league across its base,' says the Buddhist teacher, 'and once in a thousand years an eagle in its flight brushes its top with its wing. When those strokes have worn down the mountain to the size of a millet seed, then eternity is just beginning.' Did ever human wit lead us nearer—I will not say to the comprehension of eternity—but to the gulf which lies between us and the comprehension of it?

"The Veda, speaking of the supreme soul as a bridge out of matter and into spirit, says, 'Crossing this bridge the blind cease to be blind, the wounded to be wounded, the afflicted to be afflicted; and on crossing this bridge nights become days, for the region of the universal spirit is ever bright with day.' One might suppose that some report of Him Who was to give the blind their sight, and to preach the Gospel to the poor, had reached one who could speak thus * * * *

"Again, when men are told to put away hatred, imitating the sandal tree, which sheds its perfume on the destroying axe-blade that is buried in its stem; can we fail to detect some echo of that spirit which bids us resemble the Father Who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust?"

To the more highly-cultivated races the Missionary has to make known his thought. But when he goes to ruder nations he has, in some measure, to create the power of thinking. With savages civilisation and religion should go hand in hand; for with them the very elements of culture and social order are wanting. The Missionary has to give them a name for the One true God, to reduce their dialect to writing, to give it rules of grammar: he has to teach them industry, and to improve their physical well being. That is the second difficulty from without.

Of difficulties from within the first is our indifference, seen in a

grudging spirit. If a nation stints its expenditure in any direction, it does so because it cares little for that particular matter:—

"The failure of Missions in that case will not be from want of money, but from lack of love for souls; and the want of money will be only one test or measure of the want of love. Now what this country spends on Missions is about half a million. To a country that spends a hundred and forty millions on drink, this seems a small proportion. The mere taxes on our tobacco are sixteen times as much, on malt sixteen times as much, on spirits forty-four times as much as our whole expenditure on Missions. Where the treasure is the heart is: if we loved more we should be more liberal."

The other difficulties in the way of Missions that are traceable to ourselves are the bad lives of many Christians, which discredit their religion among the heathen, and the spread to the colonies of English scepticism. For the Archbishop's remarks on both points, and for the earnest and touching words with which he closes his sermon, we refer readers to *The Missionary Church of England.*

## FAMINE IN MADRAS.

ON October 23 the contributions received by the Society, for the relief of sufferers from the famine in districts where Missionaries live amounted to 14,300*l.*

These liberal contributions are much needed. On the 7th of September Bishop CALDWELL wrote:—

"I deeply regret to say that since I wrote to you three weeks ago about the famine prospects of Tinnevelly, and the help I thought the Society might render to the distressed Native Christians in connection with its Missions, the condition of things has become considerably worse. Help is required not only in the particular portion of Tinnevelly to which I referred, and which was then suffering very severely, but in every portion of Tinnevelly and Ramnad, and, indeed, I believe, in every district in Southern India in which the Society has Missions. The distress is intensified in the district to which I referred, which is in the north of Tinnevelly, and it has now suddenly manifested itself also in the southern districts, which up to that time had been but lightly afflicted.

"The number of persons I found receiving daily relief at the Famine Relief Camp at Ottapidâram, in the Mission district of Puthiamputhûr, on the 10th of last month, was 1,700. Two days ago, in little more than three weeks after that date, the number of persons receiving relief had risen to 5,000. Another Famine Relief Camp was opened last week in

that part of Northern Tinnevelly which is occupied by the Missions of the C.M.S., at Sâthûr, where already 2,000 persons are receiving relief. The intensity of the distress will appear from this, that in a certain circle of villages in Northern Tinnevelly under the care of one of our Native Clergymen I had a census made, from which it was found that out of 2,000 Native Christians, young and old, 1,200 had been obliged to leave their homes within the last few months,—mostly for Ceylon.

"A new and alarming feature of the famine is its extension to the southern districts of Tinnevelly, in which, up to the time of my former letter, the people were suffering only from high prices. Hence our Missionary at Nazareth, Mr. Margöschis, has now been authorized to supply food at Government expense to the poor starving people belonging to the villages in that neighbourhood. Last week he commenced this work, when he informed me that he was then relieving 300 daily. I have since then been informed that the authorities are thinking of establishing a Famine Camp there. Relief Houses, as they are called, like that at Nazareth, are now being established in various parts of the district, and the total number of persons in Tinnevelly receiving at present gratuitous relief from Government has risen already to 25,000. The state of things in Ramnad also has now become as bad as in the worst parts of North Tinnevelly, and in the southern portion of that district, the portion bordering on Tinnevelly, the Rev. Mr. Billing informs me that some of the starving people were endeavouring to raise money for the purchase of food by the dreadful expedient of selling their children.

"You will notice from the papers I send you herewith, that the recommendations of the Viceroy respecting the objects to which private aid should be devoted, and the best methods of bestowing such aid, fully bear me out in the recommendations I made to the Society in my previous letter. Seeing that the Government undertakes to supply the people with food, the most effectual help that can be rendered by the Society to the poor Native Christians connected with its Missions is such help as may be required to enable them to set up in life again, as soon as this famine has, through God's mercy, passed away. The Viceroy makes also an excellent recommendation respecting the desirability of adopting some measures for the care of children that have become orphans during the famine, many of whom, if nothing is done for them by special charity, will probably grow up, not only in ignorance, but in vagrancy and crime. I understand that Government does not see its way to doing anything for the education of such orphans; and this being so, a door of special usefulness is hereby opened to the Society. Mr. Billing informs me that his boarding-schools in Ramnad

which used to cost him £10 a month, cost him now £20 a month. The increase in the expenditure in the boarding-schools in Tinnevelly is fully three times as great, in the department of food alone, as it was last year. All the boarding-schools in connection with these Missions have now to struggle for their existence. The time is evidently approaching if it has not already arrived, when orphanages should be established in connection with each of the boarding-schools; yet in consequence of all the necessaries of life having risen to famine prices, those schools are no longer able to keep up their former position, much less to extend their usefulness. A liberal special grant therefore to each of the boarding-schools to enable them not merely to keep their doors open, but to open their doors more widely than before, so as to take charge of some at least of the children that have been left orphans by the famine, would, I venture to think, be an excellent mode for the Society to render its help to the Native Christian community and to the Missions in this emergency."

The contributions received by the Society are dispensed through the Missionaries to sufferers on their Missions.

## OBITUARY.

OUR readers will learn with deep regret that the Rev. J. Baker, Warden of St. Thomas', Colombo, has been taken to his rest.

Cecilia Richardson.—On Tuesday, July 10th, in the quiet little churchyard of Bartica Grove Mission were laid in their last resting-place, the mortal remains of one, who by God's grace was enabled in a quiet, earnest, loving, unostentatious way to do a great work for Him among the Indians of the Upper Essequebo River. For several years past this noble-hearted Christian woman lived entirely *alone* among them, ministering to their bodily ailments, as well as to their spiritual necessities; enduring solitude, privations, and hardships which might well have tried the strength and courage and endurance of many a Missionary; and yet it was all *cheerfully* borne, and all the trials and hardships of such a life seem in her case to have been entirely forgotten in the noble cause to which her life was devoted, that of bringing these children of the Forest to the

knowledge of that dear Saviour whom she had found so unspeakably precious to her own soul. She was a Christian woman in the highest sense, one who walked very close with her God, leading a gentle, saintly life, almost without observation, except for the loving notice of those brought more immediately in contact with her, and animated with the deepest love and devotion for the Glory of GOD and the good of the Church in which she was a *faithful* labourer for so many years. It pleased GOD that her latter end should be attended with much pain and suffering, and yet from her very couch she taught us many lessons, for those very sufferings were borne with exemplary patience and resignation, not one murmuring word escaping her lips, although at times she must have been sorely tried. She clung to JESUS, and to her the promise was a blessed reality, *I will never leave thee, I will never forsake thee*, and so her last end was Peace.

Her death is deeply felt, not only by her four surviving sisters, to whom she was specially endeared by her amiability, her sisterly affection, and her genuine Christian character, but it is also felt by the large congregation of Indians at Thessalonica Mission, of which place she was the catechist and schoolmistress. The Indians were much attached to her, and it was quite touching in her last illness to see under their *apparently* stoical manner, evidences of much genuine kindness and love for their 'Misey,' as they called her: at that time they appeared in a new light, and one we do not usually give them credit for. She is gone; and we who loved and admired her, must try to learn and practice some of the lessons of her life.

One who knew and appreciated her worth and the extent of her labours, has written the above in loving memory of a life spent to the Glory of God and in the work of the Church, in the earnest hope that others, stirred up by her noble example, may follow in her footsteps.

W. H. C.

## YEARLY RECURRENCE OF THE DAY OF MISSIONARY INTERCESSION.

IN a sermon preached in Grantham Church in November, 1866, when a Missionary Conference was held in that place, the Bishop of TRINIDAD said :—

"Prayer for an increased supply of labourers is the way in which

by His express appointment He will be moved to send. Do we not read in the Acts that it was in answer to the prayer of a Church that the earliest Missionaries to the heathen received their commission? 'As the Church of Antioch fasted and prayed, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.'

"Under the pressure of extreme need recourse has happily been had at last to the one covenanted remedy. Five years ago the want of Missionaries was so sorely felt, that, with something of the excitement and alarm with which the Apostles in their storm-tossed ship, other means failing, awoke their Master to the rescue, we banded ourselves together as petitioners to the Lord of the harvest.

"The Day of Intercession for Missions, originating thus in an agony of our Missionary Societies, has now, I trust, become a permanent institution, an act no longer of the Church's anxiety and distress, but of calm and settled faith. It is impossible to over-rate its value. Yearly now on the Festival of the Apostle who was the first to go in quest of a brother that he might communicate to him his newly-found Gospel and bring him to the Christ, faithful hearts throughout our world-wide communion will be set to that petition which our Lord, in bidding us to offer, pledges Himself to grant, that it may please Him to vitalize our Church in all her branches with His own enthusiasm, the energy of loving action for the saving of souls, adding to the company of the preachers men, and many of them, strong in the 'spirit of power, and of love, and of a sound mind.'

"Then shall the Spirit be poured upon us from on high, and our wilderness become fruitful fields."

## A COMMON MISTAKE.

AT the Conference held in Grantham on the 15th of November, 1866, the Rev. Canon CLEMENTS exposed a misconception frequently cherished by parents both lay and clerical. He said:—

"I fear that we of the clergy and laity too are apt to treat the calling of a Missionary as an extraordinary calling. We think of it as sentimental, romantic, dreamy, eccentric, and so, when we are

consulted by any one about the choice of a calling, it never occurs to us to recommend a Missionary's to any one of those to whom we should not hesitate to recommend the calling of a clergyman at home. And yet why is this? We give our children up to be colonists and soldiers and managers of commercial enterprises abroad of all sorts, and why not to be Missionaries? Is money to be the measure of our aims and wishes for those we love? Surely it is an honour to any family to have its dearest child an earnest and faithful worker in the Mission Field. Surely such a sacrifice would bless the family that made it, no less than its Missionary child."

## THE CHRISTIAN HOME THE NURSERY FOR MISSIONARIES.

AT the Missionary Conference held at Grantham on the 15th of last November, the BISHOP OF TRINIDAD said :—

"In every biography I remember to have read of eminently holy and useful men, I have seen that an influence was at work long before the age was reached at which a young person had to choose his profession and his line of employment. If it be left to that period of youth to choose between the clerical and secular professions and occupations, I believe that the clerical occupation must go to the wall in almost all instances, inasmuch as the inducements which it holds out to young men who come to that question without any previous bias, will not be such as to influence them to give the preference to their Lord and Saviour. I believe we should find in the case of every eminently holy servant of God, that there has been an influence at work from early childhood—that such men were indeed consecrated to GOD from their mother's womb, as was literally the case with many of them, who had been from infancy the children of many earnest prayers on the part of those who had been the authors of their lives—prayers which were never unattended to at the Throne of Grace. I believe there is no prayer that ever comes from human heart that meets with such full acceptance, and calls down so full a blessing, as the prayers which parents offer when they consecrate to God their offspring, when they are desirous of placing themselves at God's entire disposal, for that must be the case with every earnest Christian who says, *Thy Will be done on earth as it is done in heaven.*

I earnestly appeal to Christian parents thus to dedicate their children to God, praying that He would accept them, and direct their way throughout life—leaving it to Him to choose whether the service of their lives should be in the lay profession or in the holy ministry. There is no doubt that the nursery for missionaries is the Christian home, and that the main machinery by which such men are to be called and prepared for the service of Christ, are the prayers of a religious father and mother."

## REPORTS RECEIVED.

Reports have been received from the Rev. B. C. Choudhury of the Diocese of *Calcutta;* J. F. Kearns and J. L. Wyatt of *Madras;* W. H. Gomes of *Labuan;* G. Smith and T. Taylor of *Maritzburg;* T. Button of *St. John's, Pondoland;* C. G. Allenby of *Ballarat;* W. Jones of *Montreal;* H. Bartlett, R. S. Cooper, W. Davies, J. Hill, W. Hinde, T. E. Sanders, E. Softley, T. Watson, and E. Hall of *Huron,* and D. Holmes of *Columbia.*

## MONTHLY MEETING.

THE Monthly Meeting was held on Friday, October 19, at 19, Delahay Street, Bishop Piers Claughton in the Chair. There were also present the Bishop of Sydney, P. Cazenove, Esq., *Vice-Presidents;* Rev. B. Belcher, W. Cadman, Rev. E. J. Selwyn, W. Trotter, Esq., S. Wreford, Esq., Rev. R. T. West, *Members of the Standing Committee;* the Rev. S. Arnott, T. Arundell, H. R. Blackett, J. Boodle, Esq., Rev. V. G. Borradaile, F. J. Candy, Esq., T. Copeman, Esq., Rev. T. Darling, Dr. Deane, T. W. Dowding, J. J. Elkington, Dr. Finch, C. D. Goldie, Hon. D. H. Gordon, A. W. Headlam, J. W. Horne, E. L. G. Houndle, Esq., Rev. W. W. Howard, H. M. Ingram, Edgar Jacob, A. C. King, Esq., Rev. H. H. Letchworth, D. Long, J. Long, W. H. Lyall, J. F. Moor, T. Peacey, E. B. Penfold, C. R. C. Petley, Esq., Rev. J. H. Snowden, Hon. A. C. Stanley, H. D. Thomas, T. B. Vacher, Esq., C. Knight Watson, Esq., Rev. G. Wingate, J. H. Worsley, and C. F. Wyatt-Smith.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the end of September :—

### A.—*Monthly Abstract of* RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, bu transmitted direct to the persons named by the Donors.

| January—Sept., 1877. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total RECEIPTS. | Total PAYMENTS. |
|---|---|---|---|---|---|
| | £ | £ | £ | £ | £ |
| I.—GENERAL . . . . | 18,943 | 9,803 | 3,201 | 31,947 | 62,152 |
| II.—APPROPRIATED . . | 11,815 | — | 3,002 | 14,817 | 11,267 |
| III.—SPECIAL . . . . | 16,828 | — | 1,375 | 18,203 | 28,488 |
| TOTALS . . | 47,586 | 9,803 | 7,578 | 64,967 | 101,907 |

B.—*Comparative Amount of* RECEIPTS *at the end of September in five consecutive years.*

| I.—GENERAL. | 1873. | 1874. | 1875. | 1876. | 1877. |
|---|---|---|---|---|---|
| 1. Subscriptions, &c. . . . | £19,034 | £18,177 | £19,394 | £18,919 | £18,943 |
| 2. Legacies . . . . . | 6,800 | 12,363 | 7,033 | 10,782 | 9,803 |
| 3. Dividends . . . . . | 2,675 | 3,114 | 3,309 | 3,124 | 3,201 |
| | 28,509 | 33,654 | 29,736 | 32,825 | 31,947 |
| II.—APPROPRIATED . . . . . | 5,821 | 7,522 | 6,873 | 5,500 | 14,817 |
| III.—SPECIAL . . . . . | 6,827 | 17,291 | 14,278 | 22,896 | 18,203 |
| TOTALS . . . . . | £41,157 | £58,467 | £50,887 | £61,221 | £64,967 |

3. The Rev. E. Bickersteth, M.A., Fellow of Pembroke College, Cambridge, and Mr. J. Murray, B.A., of St. John's College, the first members of the Cambridge University Mission to India, in connection with the Society, who are on the point of leaving for Delhi, had an interview with the Board.

4. The Standing Committee reported that during the recess they had accepted Mr. P. A. Ellis, of St. Augustine's College, for Missionary work in Bombay; and in consequence of a telegram from Dr. Strachan the Madras Diocesan Secretary, on August 6th, appealing for relief for the sufferers by famine, an advertisement had been put forth, and the Society's Treasurers had received between 13,000*l.* and 14,000*l.*

5. The Rev. Dr. Bailey, Warden of St. Augustine's College, Canterbury, was elected a Vice-President of the Society.

6. The Bishop of Sydney addressed the Board on the subject of the proposed Diocese of North Australia.

7. Resolved that a gratuity be made to the Rev. J. Gordon on his leaving St. Alban's Mission, for King William's Town.

8. A provisional scale of stipends and allowances for Missionaries in India was approved.

9. The Secretary announced the decease of the Rev. J. H. Nicolls, D.D., for thirty-two years Principal of Lennoxville College, and it was resolved:—

"That the Society has heard with unfeigned regret the tidings of the death of the Rev. Jasper Hume Nicolls, D.D., Principal of Bishop's College, Lennoxville. They recognize the great self-denial, patience, and steady purpose which he has shown in the government of the college for more than thirty years, and the services he has rendered the Church, as in other ways, so especially by successfully training, during so long a period, a large proportion of the clergy of the dioceses of Quebec and Montreal. The Society desires also to express to Mrs. Nicolls its sympathy with her in her great bereavement, and the high esteem which it entertains for the memory of her deceased husband."

10. Resolved that a sum of 25*l.* be granted from the Codrington College Fund for the purchase of books for the College Library.

11. The Rev. T. Darling gave notice of his intention to move at the next Meeting the following Resolutions :—

(1) "That the Continental Chaplaincies Committee be elected annually by the Board at their Meeting in February.

(2) "That the rules regulating the nomination of Members be the same as the rules regulating the nomination of Members of the Standing Committee.

(3) "That the Committee present an annual report to the Board at their Meeting in January.

(4) "That the Resolutions of the Board touching the work of the Committee be printed in the Annual Report of the Society."

12. All the Candidates proposed for election were incorporated.

13. The following were proposed for election in December :—

Rev. F. E. Allen, Whitchurch Canonicorum, Bridport; Rev. S. G. Gillum, Pentridge, Cranborne; Rev. P. H. Lee, Farnham, Blandford; Rev. Preb. Lowndes, Sturminster Newton; H. B. Middleton, Esq., Bradford Peverell, Dorchester; Rev. W. F. Roe, Hammoon, Blandford; G. Troyte-Bullock, Esq., Sedgehill, Shaftesbury; S. Whetham, Esq., Bridport; Rev. Anthony Battie, 7, Margaret Street, Cavendish Square, W.; Rev. J. M. Crockett, Withernwick, Hull; Rev. H. Sidebotham, Chaplain at Mentone; Rev. J. Stewart Jackson, Trinity Skirbeck, Boston; Rev. W. W. Talford, Winceby, Horncastle; Rev. H. Dodwell Moore, Honington, Grantham; Rev. W. Sadler, Dembleby, Folkingham; Rev. G. Parkins, Bourn, Lincolnshire; H. Lewis Gregory, Esq., The Willows, Southport; and the Rev. A. G. Hunter, St. Michael's, Camden Town.

The Treasurers have received notice of the following Legacies :—

| | | | |
|---|---|---|---|
| Miss Frances Atkinson, York, (new 3 per cents) | £110 | 0 | 0 |
| Sir James Douglas, K.C.B., British Columbia | $1,000 | 0 | 0 |
| Major George Frederick Hampton (reversionary) | £400 | 0 | 0 |
| Miss Mary Ann Howell, Great Lever, Lancaster | 500 | 0 | 0 |
| Rev. William Hughes, Bettws Gwerfil Goch, Merioneth, share of residue. | | | |
| John Miland, Esq., Clairville, Wimbledon (reversionary) | 500 | 0 | 0 |
| Charles John Slye, Esq., West Haddon, Northampton (reversionary) | 500 | 0 | 0 |

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THE

# MISSION FIELD.

The field is the world. The seed is the Word of God.

DECEMBER 1, 1877.

## THE NEW INDIAN BISHOPS.

IN 1876 there were but four Bishops of our Church in India (including Ceylon); in 1877 there are six; and next year we may hope to see eight. Supported by the increasing zeal of Christian England for Missions, the Bishop of Madras procured permission to commit the charge of the great Native Church of Tinnevelly to two resident Bishops, Drs. Caldwell and Sargent. Roused by the spectacle of a Bishop sinking beneath the anxieties of a diocese without parallel in Christendom, the Government of India has allowed the eighth Bishop of Calcutta to be relieved of two small but remote provinces, and has appointed the Rev. T. V. French to the new Bishopric of Lahore, and the Rev. J. H. Titcomb to that of Rangoon or Burmah. An ample diocese, whose extremities, as appears from our map, lie more than a thousand miles apart, still remains to Bishop Johnson. The five political divisions still included in the reduced diocese of Calcutta, viz. Bengal, the N.W. Provinces, Oudh, the Central Provinces, and Assam, are inhabited by more than 116 millions of people—a population equal to that of the entire Roman world in the time of St. Paul, according to Gibbon's calculation.

The other dioceses of India are comparatively smaller. Thus Madras is said to have a population of thirty-one millions, Lahore of twenty, Bombay sixteen, Burmah and Ceylon each less than three; and the province of Tinnevelly, in which two Bishops reside, has less than two. These numbers are exclusive of the population of the Feudatory States, forty-eight millions, who are not, strictly speaking, included in British dioceses; although, next to our own fellow-

subjects, they have obviously the first claim on the Missionary zeal of the Church in India.

The Church of England in India may be taken to include the greater part of the British population, 75,734, and of the army probably about equal in number; next may be added the Eurasians, 63,685; and a fourth class, all the native Christians connected with the Missionary Societies of the Church, 115,386. The ministers of these people are, besides the Bishops, 160 Government Chaplains, 22 Chaplains of Societies, 147 European Missionaries, and 105 native clergymen.

Here, then, is the leaven in the meal, a visible Church, representing in its creed and its constitution that which apostles or apostolic men brought to England 1800 years ago. Whatever be the exact number of professed members of our Communion in India—whether nearer to 250,000 or to 300,000—it seems obvious that the life which these Christians lead is the great fact from which, as much as from the exhortations of Missionaries, millions in India will form their estimate of Christianity. Let us hope that the first fruit of the improved diocesan organization which is now promised in India will be a higher standard of Christian life in India than has yet been lifted up. Let the motto of Conferences be, "*Non loquimur magna, sed vivimus.*" This is, perhaps, the most effectual help that the Church in India could give to the evangelization of the unbelievers amongst whom it sojourns. Let us hope that the Bishops of our Church now strengthened in number may be enabled to impress the mark of holiness more deeply on the family life and social life of professing Christians, both English and Native, and to purify the current of Indian public opinion with the salt of Christianity.

And along with renewed spiritual life in the Church in India, it may be expected that an increase of Missionary zeal in the Church of England will result from the increase of the Indian Episcopate. There was a time when some men said that the Colonial Church was built on English money; and they who thought so aimed at governing what they paid for. But now, thank GOD, it is seen that the Church abroad is the depository of a Spiritual Gift destined to expand and fill the land. To stir up that Gift and to facilitate Its operations is the task of the Bishops, and, indeed, of the whole Church in India. The humbler duty of supporting and sympathising with those who go forth as bearers of It belongs to our Missionary Societies in England.

## CALCUTTA.

### DIOCESAN CHURCH CONFERENCE.

THE following summary of proceedings at the subsequent meetings of the Conference is reprinted from the *Indian Church Gazette* by the *Daily Express* of the 20th of August, and forms an interesting supplement to the account of the first day's proceedings which was published in the *Mission Field* for September:—

"The first topic discussed was 'The conditions on which lay agents should be employed and recognised in the Church.'

"Mr. PARSONS introduced this with a paper, in which he said, 'That if the lay-workers of the Church were to carry on anything better than a mere guerilla warfare, there were certain fundamental principles which they must steadfastly bear in mind, viz., appointment by, and deference to, duly constituted authority, and a due regard for Church order and discipline. The voice of the Church, expressed by her official representatives, said now, as it should have said in the days of Wesley, "You shall be welcomed as fellow-workers, with the fullest freedom to do what you can for Christ, provided the functions of the priesthood are not invaded and authority is recognised. You may preach, you may read the Church's prayers, you may baptize when necessary, you may perform the burial of the dead; but we ask you to respect the Church's order, and to accept the Bishop's licence for your work." No great difference need be made between voluntary and paid agents as to the conditions under which they undertake their work. To the former rather more liberty and discretion would probably be allowed, paid agents as a rule necessarily working under the direct supervision of the clergy. Let the clergy never employ paid agents when they can get the work done by volunteers. No layman who really wishes to work for Christ would demur to being appointed by duly constituted authority; on the contrary, he will feel that from authority authority comes to him, and that he goes forth no longer as an isolated worker, but as a member of a society or brotherhood to which he may look for sympathy and help.' Deep gratitude was due to the late Bishop Milman for having revived in a modified form the ancient orders of sub-deacon and reader. Thereby services could now be kept up in distant stations which seldom receive the

visits of a clergyman, besides ensuring baptism in cases of necessity, and the reverent performance of the burial of the dead. And in the more crowded centres of population, like Calcutta, what good might not be effected by a system of organised work? Nowhere is the weakness of the Church as a leavening power so painfully striking as at Calcutta; the overburdened clergy themselves would first own that the Church hardly touches the lower stratum of the English-speaking population.

"The next speaker, the Rev. J. W. Coe, pointed out that there were in the diocese of Calcutta, at work amongst the native congregations, not less than 400 lay agents, of whom 132 belonged to the C.M.S. These men were selected by a board of examiners, on the recommendation of Missionary friends or individual Missionaries, and then were engaged by the Society or other body and sent out to assist Missionaries in their charges. Their authority they derived from the local committees. These men were called readers, or catechists—words necessarily signifying two classes. As to the spiritual work they might perform for congregations, they were all alike; Sunday after Sunday these men conducted service in churches and chapels in the absence of the regular clergyman, and regularly employed a part of their time in baptising infants, in burial of the dead, and other clerical offices. And when was the clergyman *not* absent? If you place under the charge of a single clergyman a district a hundred square miles in extent, containing thirty or forty villages, when is a Missionary not absent from a considerable part of his charge? These men again catechise old and young, teach catechumens, and prepare for confirmation; in short there was no duty pertaining to the office of a priest, except marriage and the Eucharist, they did not perform; and what they thus did was without authority of any kind from the source whence alone it could be derived—the Bishop. Though every clergyman can teach, his ordination does not confer on him the right to preach except under a licence and except under conditions; yet this function is assumed by these lay agents of Missionary societies without any examination, without having signed a confession of faith in the principles of our Church. Now surely these men should not be allowed to do that which they do without proper authority from the Bishop of the diocese. No doubt the future Church of India will make many alterations from the Church of England, and claim for herself the same liberty which the Church of England had to claim for

herself; but God forbid that she should depart from any principle which is at once the principle of the English Church and of God. Bishop Wilson, in 1848, called special attention to this point of lay agents having no episcopal authorisation.

"Mr. D. N. BANERJEA, himself a native lay-agent, followed, expressing concurrence in most of what had been said by the previous speakers, adding that heathen natives were most disposed to hearken to the exhortations of unpaid countrymen.

"Mr. J. V. S. POPE next enlarged on the benefits which would ensue from organised lay-agency under Episcopal sanction.

"But Mr. J. F. FERGUSON objected 'to follow for all time the views of the prelate or his own immediate superiors in the clergy, or, as an alternative, to be considered a renegade from the faith.'

"In like manner the Rev. J. VAUGHAN urged that 'every Christian layman' already holds his licence and commission from the Shepherd and Bishop of his soul. At home hundreds of Scripture readers, multitudes of Sunday-school teachers, and thousands of district visitors, were doing real spiritual work, and no Bishop had hitherto claimed the right to license them. Still, if the licensing of Indian catechists and readers would really aid and further the cause of Missions, he would thankfully avail himself of the boon. But to be helpful Episcopal control must be a reality, not a mere form; and it was not possible for the Bishop to exercise any other than a formal and unreal oversight over the agents he might thus license. At present, native Christians generally do not understand the position of a catechist; but they thoroughly understand a native pastor. They at present regard their catechists as temporary and provisional —as a step towards a *bonâ fide* native ministry. They are to some extent subscribing for and looking forward to such a ministry. But let a *quasi* Episcopal authority in the shape of a licence be bestowed upon the catechist, and the desire after a native pastorate will be proportionately weakened; they would be sure to reason thus: 'We have got half a padri, let us rest and be thankful.' They would the more readily do this inasmuch as it would save their pockets, the catechist being paid by the Missionary Society.'

"The Rev. S. DYSON took the same line, alleging 'that these lay agents were on precisely the same footing as Scripture-readers and Sunday-school teachers, neither of whom required a licence.'

"Hereupon the BISHOP interposed, observing that, apart from this allegation of Mr. Dyson's, which he pronounced a plain fallacy, he

agreed with nearly all that had been said by every speaker, however contrariant their words, inasmuch as they had been really talking of different things. 'The single question was this: Is there not a line beyond which no person ought to go without the sanction of some kind of authority? Our resolution—"Conditions under which lay agents should be recognised in the Church"—was carefully worded; it meant "spiritual functions in the Church," and these words meant that there were certain kinds of offices and functions which we humbly thought catechists and Scripture-readers ought not to perform without some kind of authority.'

"Mr. BLACKETT, unsatisfied, objected. 'Our spiritual functions are not defined, consequently it may be that your lordship may interpret a spiritual function in one sense and a different person in another sense; that being so, it renders us nervous on our part how far these spiritual functions require licensing and how far not.'

"The BISHOP then expressed himself gratified by the discussion, and closed it.

"The SECOND DAY'S CONFERENCE was occupied with 'The relation of Missionary Societies to Church Organisation.'

"The BISHOP himself opened the subject. He said: 'The Church is herself a Missionary Society, or, rather, *the* Missionary Society. Societies of individual members who band themselves together for the extension of the Church are really societies within a society; a special society for and in behalf of the general society. A Missionary society so formed and going forth does not carry with it the complete powers of organisation. For these it must look to the parent Church. According to its own principles as a Church society, it cannot ordain its own officers, it cannot perform for the members which are brought into it certain functions which are necessary; sooner or later, therefore, if it is to keep up its character and connection with the Church, it must come under the more complete and regular organisation, and become subject to the system of order which rules the rest of the body. As regards, then, the present position of the societies here, they are at work within the area over which the fuller and complete society, the Church, has been established in regular dioceses, and the state of things is this: The Missionary Society works within the limits of a duly constituted diocese, working as a more or less distinct form of the Church organisation, with its own rules, its own plans of action, and its own organisation; but still, it is all the time in a manifest

condition of incompleteness; it is dependent on the Diocesan Church Organisation for many of the provisions necessary to the doing of its work; it must come to the Church authority for the ordination of its ministers, or for the authority which enables a minister ordained elsewhere to exercise his ministerial functions for the confirmation of its baptized members, the consecration of its churches, &c. The Mission work is, therefore, carried on under a mixed system, and all persons connected with it are more or less subject to a divided, or rather a double authority. And, therefore, if these two, the Church and the Missionary Society, are to act together, there must be some understanding between them as to the terms under which they are to exercise their respective authority. Nor can it be a matter of surprise if from time to time difficult questions should arise, or if every now and then a clashing of authority takes place. For many reasons such dangers are specially likely to meet us at the present day. A clashing of authority has occurred, and a consideration of the subject has led us to think that the time has come when the relations between those authorities should be examined and be more clearly defined. We invite the attention of the Church at large to the subject, and I call you together to ask your opinion upon it. That these relations should ever be rigidly fixed is, I think, neither possible nor desirable; much must still be left, as it has hitherto been left, to the action of mutual confidence and consideration; but still, it is only to be expected that as the work advances, and the two become more fully developed and established, necessity will arise from time to time for a re-consideration of the conditions under which they are to co-operate. If Bishop Wilson found it necessary to deal with the subject, and if it took a considerable time and much patience to come to an arrangement suitable for the then circumstances of the Church of India, it is hardly to be wondered at if now, when the two have come into such much closer contact, further definitions have become necessary. Let me point out in what particular matters this clearer defining of relations is necessary:—1. As to the taking up of new fields of work. The Church finds herself arranging her districts within the area of the diocese committed to her charge, and presently finds that a society, without any communication with her, is at the same time mapping out the same district, and preparing to send men under its orders to occupy the very same ground; or the case may be *vice versâ*. Now this may be done in perfect good faith, but it must

create a difficulty. 2. As to the relations between the Society and its Missionaries and the Bishop and his clergy.—All must have from the Bishop the authority to officiate in the diocese; but as matters stand at present, the moment the licence has been given and the promise to render canonical obedience to the Church authority has been made, the Missionary clergyman parts company, and passes out of the control of the Bishop; he looks elsewhere for orders and guidance; the Society claims to deal with him even to dismissing him; the Bishop has no control, for the clergyman, if he thinks fit, can repudiate his authority, and unless the extreme resort of withdrawing the licence is adopted, the Bishop may be entirely set aside. —3. The difficulty about the lay agents.—Without opening a previous discussion, I must include this here, and simply put it in this way. If the clergy are to receive the licence of the Bishop before officiating, some understanding ought to be arrived at as to the conditions under which laymen, paid or unpaid, are to be employed in performing such spiritual functions as conducting services in regular places of public worship, preaching, catechising, and preparing candidates for confirmation.—4. It seems necessary that we should define more exactly what is to be the standard as to teaching and practice. The Church has its formularies, its canons, its law, and according to these, tempered by the discretion of the Bishop (as even the Public Worship Act permits), the teaching and practice of the Church ought to be regulated. But if a Missionary society establishes a standard of its own, and draws a narrower circle within which all those in its employ must come; or, to speak plainly, if it says, "Any clergyman in our employ who teaches this or does that, although it be allowed by the Church to which we belong, and in whose name we work, shall be dismissed from our service," a difficulty must arise at times; or again, if the Bishop, in matters affecting ritual, decides according to what is allowed generally elsewhere in the Church, and the Society says, "No, unless our views are adopted, and this and that be removed from the Church, &c., we will withdraw our people and build our own place of worship," a difficulty must arise.' The Bishop mentioned that the recent trouble in Ceylon had forced the consideration of these four points on himself and his colleagues in the Indian Episcopate, when they had assembled at Calcutta to consecrate the two suffragans for Tinnevelly. He deemed it providential that all the Anglican Episcopate was invited to assemble a second time at Lambeth next year. Mean-

time, he sought the opinion of his own clergy and laity: Did they or did they not think it desirable that the relations between Missionary societies and Church organisation should be more clearly defined than they are at present?[1]

"At the commencement of the ensuing discussion, the Rev. Mr. BARRY, acting local secretary C.M.S., asserted that no difficulties had ever arisen between his Society and the Bishops of Calcutta (seemingly oblivious of what took place there in Bishop Wilson's time). The C.M.S. would always bow to the wish of the diocesan; it 'would never dismiss any man who does not hold their views. The preceding Bishops have pronounced its relations with them to be thoroughly satisfactory.'

"The Rev. W. H. BRAY, Honorary Secretary of S.P.G., was the next speaker, and vindicated the relations of his own Society towards the Episcopate with equal zeal. Like Mr. Barry, he said he spoke only in his individual capacity, not in the Society's name.

"The Rev. Professor BANERJEA followed. He was not now connected either with the S.P.G. or the C M.S. His recollection went so far back as 1835. The Bishop was perfectly right in supposing the probability of collision occurring with the Societies. He had himself been dismissed by the C.M.S. because he would not do something which Bishop Wilson forbade him to do. As the East India Company, after serving its time, had been superseded by the direct sway of the Empress of India, so now the Societies, having done good in their day, should make room for the direct rule of the Church.

"After the Rev. W. AYERST had urged the desirableness of the Bishop's waiting for a while in these matters, till they had gained greater experience of Missionary work, the Rev. F. DE ROZARIO remarked that the reason of Professor Banerjea's dismissal by the C.M.S. was because he advised some converts to enter Bishop's College; this was, he owned, in accordance with Bishop Wilson's wish, but 'Puseyism was then raging outrageously' there! He admitted that other difficulties had arisen between Bishop Wilson and the C.M.S., but they were all due to that Bishop's misapprehensions. The position of the Society towards the Episcopate was simply that of a lay patron.

"The Rev. S. DYSON supported the same views, particularly con-

[1] It is due to the readers of the *Mission Field* to say that the above description of the practice of Church Societies, if it be correctly reported, is in no sense applicable to the S.P.G. Each of the four particulars is opposed not only to the written rules, but also to the recorded practice of the S.P.G.

tending that the 'Government Ecclesiastical Department' supplied a very complete parallel to the position of Missionary societies.

"The Rev. J. J. B. COLES proposed that in every diocese there should be a Board of Missions, and that this Board, with the Bishop at its head, should take matters more into their own hands.

"The Rev. JAMES VAUGHAN implored the Bishops to take time before they took any new step in these delicate matters. Hereat the Bishop said that no hasty action had ever been contemplated; 'I am perfectly prepared to receive the conclusion that you are at present unable to come to a decision as to the relation between Missionary Societies and the Church; so I must go and do the best I can.'

"Some other speakers then rose, but they did not advance much new matter.

"The Bishop then concluded the Conference. Expressing his thankfulness at the general tenour of the debates, he said, 'There still remain a great many points. For instance, as to the matter of lay patrons in England and the Societies, the Conference is not dealing with this question of lay patrons. Again, as to confidence in the Bishop; it is all very well to speak of confidence, but there is no Bishop who likes to have reposed in him all responsibility; it is not what the Church of Christ intended. I feel satisfied that we shall meet again.'

"The Conference dispersed after the Benediction."

## MISSIONS IN THE CITY OF CALCUTTA.

IN his report for the half-year ending 30th of June last, the Rev. H. H. SANDEL gives an encouraging account of steady and laborious work accomplished in the CATHEDRAL MISSION at Calcutta. Services had been punctually held at the ordinary times, and on all Church Festivals, while the attendance of worshippers, and more especially of communicants, had been increasingly sustained. Great pains had been taken in the training of the cathedral choir by a lady, Miss Grey, who volunteered her services as a substitute for the late honorary organist, Miss Sandel, who had left Calcutta. Under Miss Grey, and, subsequently, under Mr. Pope of the Presidency College, the choir evinced considerable progress.

The offertories, both from the European and native congregations,

continued to be well sustained—that on Easter-day amounting to Rs. 25 3 as., was devoted, by the special request of the Bishop, to the Milman Memorial Fund.

The ordinary pastoral supervision of the Cathedral District had been regularly carried out. Speaking of the visitation of the sick, Mr. Sandel reports that "the General Hospital being so close to the cathedral has been a great blessing to the sick of this Mission. Our Christian patients were looked after with great care and attention by the hospital authorities, to whom the Missionaries feel very grateful."

The vernacular schools opened by Miss Hoare in connection with the S.P.G. Mission were a source of great satisfaction to Mr. Sandel, as affording means of education to the girls and women converted to Christianity.

The regular district schools of the Mission had been worked with good results throughout the half-year. The school buildings had been put into thorough repair, and subscriptions in support of the institutions themselves had continued to be regularly forthcoming.

At a confirmation held during the early summer in the cathedral, the Bishop of Calcutta administered the rite to seven candidates. The service was held in the Bengali language.

The Rev. B. C. GHOSE writes a full and interesting account of the difficulties the Missionaries have to contend against in commending Christianity to the cultivated and higher class natives.

It appears that in the city of Calcutta, as in many a Western capital, the popular and fashionable religion is a kind of "indifferentism," or apathy, so far as the vital truths of Christianity are concerned. Whilst European influences have done much to spread an enlightened civilization among the higher classes, and to dispel much of the previously existing ignorance and superstition,—they have yet failed, in many instances, to occupy the ground thus opened with any substantial substitute in the shape of the realities of Christian doctrine. There is, on the contrary, a general craving for anti-Christian literature of all kinds; for instance, we are told by Mr. Ghose that, "as soon as the work called *Supernatural Religion* was published it was in the hands and on the lips of many a young man who cared for no religion, and whose morality was of a questionable character."

Mr. Ghose writes at great length upon various incidents of his experience in dealing with the cultivated heathen gentlemen with

whom he has been brought in contact. The following extracts will illustrate the general nature of the difficulties met with in this direction :—

"A leading Brahmo, a very 'progressive' of the 'progressives,' visits me regularly. He would have no objection to be styled and known as a Christian ; studies the Bible and Christian works with avidity ; endeavours to guide himself by the morality of the Gospel, but would not go any further, nor accept Him who is the centre and circumference of God's Revelation. A copy of Mansel's *Limits of Religious Thought* was shown him, and he characteristically recoiled from the very sight of it, with the significant remark, 'J. S. Mill became a sceptic by reading *Butler's Analogy*, and this book (Mansel), being of a similar nature, would not suit my present state of mind, for there is no saying what disastrous effect it might not have on me.' He admitted the unassailable position of the book in question, but he would on no account read any of it. Give him any book on the devotional side of Christianity, and he will read it with great delight and interest."

A certain deputy magistrate, with whom Mr. Ghose had frequent interviews for religious discussion, "began by questioning the supernatural evidence in Christianity, and ended by saying, when the cumulative evidence in favour of Christianity was placed before him, that all religions in their aim and object were alike." . . . . On Mr. Ghose pointing out the irrational argument of this conclusion, "he began *de novo* by questioning the historical basis of Christianity." . . . . At the conclusion of Mr. Ghose's conversation on one occasion, this gentleman asked Mr. Ghose to repeat his visit and "to try and make a convert of him ;" to which suggestion Mr. Ghose replied that much as he desired such a consummation, it depended upon his own co-operating will in the matter, reminding him of the words of Christ, that "He that doeth My Father's will, he shall know of the doctrine."

A very different spirit was evinced by two medical students, with whom Mr. Ghose had several interviews. They were introduced to him by a medical gentleman, Dr. R. C. Sen, to whom Mr. Ghose pays a tribute of gratitude for "the invaluable aid the good doctor has, of his own accord, rendered to us. . . . Wherever he has gone to discharge the duties of his noble profession, he has invariably introduced the all-important subject of religion, and has in every way strengthened our hands." It is not too much to suppose that it was owing

to this gentleman's influence, in the first instance, that the two students referred to by Mr. Ghose proved to be patient and teachable students also of God's Word, instead of "flinging the Holy Book away in disgust, whenever they come across any difficulties in it, as is the wont with many."

In some instances, as Mr. Ghose finds to be the case, the Brahmin gentlemen "feel it convenient to decline all controversy with Christian Missionaries; and I have known instances in which they have tried their best to bring back young Christian converts either to Hinduism or Brahmaism. Professing admiration for Christ, and respect and indebtedness to His religion, they do as a rule try to overthrow Christianity in the hearts of young and inexperienced believers."

Passing from this very difficult sphere of controversial Missionary work to still more important duties, Mr. Ghose reports fully upon the condition of pastoral organisation in the Cathedral Mission, and upon the progress of the Church's work generally, as evinced in the lives of the converts. Although there is, of course, much to discourage the Missionary in these directions, yet Mr. Ghose is of opinion that "the lives of a good many of our Christians convincingly show that the heart that resigns itself to Christ is transformed and transmuted," and bears fruit in the resistless argument of a consistent life of holiness.

Like his colleague, Mr. Sandel, Mr. Ghose speaks in terms of high admiration of Miss Hoare's educational work at Calcutta. "Not only on Sundays, but on other days, she has a class for the instruction of those of our grown-up women who cannot read or write. The advantages of this kind of labour are invaluable, and we cannot be too thankful for this preparatory work, which is absolutely necessary, and which is a *sine quâ non* for the success of our directly spiritual work."

The various scholastic institutions in the vicinity of the cathedral are four in number—all in full working order. Of each of these Mr. Ghose writes in considerable detail, and his report is on the whole a very encouraging one. Of Miss Hoare's school for Christian and heathen girls, Mr. Ghose remarks, "from the number of pupils it has drawn, and the attention that is bestowed upon it, it can confidently be asserted that it will meet with success."

It is gratifying to learn from the report of the Rev. J. Reuther, Missionary at St. Saviour's, Calcutta, that the two young Moham-

medans, referred to in the *Mission Field* for September (p. 370), have realised Mr. Reuther's anticipations, by being admitted to Holy Baptism on the 9th of September.

Michaelmas Day witnessed the Dedication Festival at St. Saviour's. The anniversary was celebrated with all the customary rejoicings; but "the great happiness which marked the day was the baptism of a Hindu convert of the Ooriah caste, and his boy. This man I had not mentioned," continues Mr. Reuther, "in my previous reports, because I could not know what moment his mind might be led to an open decision. . . . . His history is briefly told. Not understanding much of the Hindustani tongue, and having little of the polish of the young Bengal initiated into modern ways, he came from his country a year ago, and got employment in Calcutta. He lost his wife and met with some unkindness from his brother. . . . He got acquainted with some Christian people, and began to attend our church. . . . He was attracted gradually to the Saviour, and as he came to understand the meaning of our instruction better, he ripened into such quietness and devotion and earnestness, as to leave no doubt in my mind that he had responded to the Divine call." After putting his sincerity to the test, Mr. Reuther baptised both him and his little boy, as we have seen, on the dedication festival at St. Saviour's.

### Barripore and Mogra Hat.

Writing on the 30th of September, the Rev. W. Drew reports at considerable length upon the prospects of Mission work in the double district under his care—Barripore and Mogra Hat. He tells the Society that he has at least the meagre satisfaction of having at length accurately measured the difficulties of his work. These, he finds, to lie not so much in the heathen around him, as in the inconsistent lives of the converted. To obviate the evil results of their too often careless and pernicious examples, Mr. Drew hopes gradually to reach the sore places he has discerned by the help of his catechists and readers. We find, therefore, that he has lately been especially anxious to impart such instruction to these lay helpers as will bear fruit by producing greater earnestness, sincerity, and self-devotion among them, and so gradually leavening the masses of the people themselves. The latter are, Mr. Drew feels, sunk for the most part in apathy and indifference, while sins of a grosser kind are unfortunately frequent among them. The bad habits of sabbath-breaking, using bad language, and lying, are instanced by Mr. Drew as three

of the most common failings among his people. "They seem to me," he concludes, "very grave matters, affecting directly the life and well-being of our people. I need hardly say, our best and constant endeavours have been directed to the eradication of these evils."

Mr. Drew's report of the condition of educational work in his districts is not encouraging. "I regret to report that the Barripore Mission does not contain a single boys' school. The change of teachers affected the schools injuriously. They began to deteriorate both as regards numbers and efficiency, on the appointment of Christian teachers." As a consequence, the Government grant was reduced to a sum scarcely worth accepting, and the parents being at once poor and indifferent, Mr. Drew "almost despairs of seeing a really good Christian boys' school in these parts." Of the Orphanage for girls, Mr. Drew writes that it "does not maintain its numbers, but is on the whole well reported of by the Government inspector."

## Howrah.

The difficulties referred to in the *Mission Field* for September (p. 371), respecting the Church's rules of discipline and liturgical order, are again the chief subjects of remark in the Rev. B. C. Choudhury's report of work at the Howrah Mission. He finds that the rules provided by our Church are by no means readily adapted to their application in his missionary labours. As an instance of this, Mr. Choudhury mentions the case of a member of his congregation, a man whose wife years ago went astray. "He gives out now that she is dead, and wants to marry again. There is no proof in the case except his own assertion. . . ." Here the members of some Christian sect come forward and assure the man that he can be married again legitimately, and consequently Mr. Choudhury hears that he has joined their denomination. "But," continues Mr. Choudhury, "the evil does not end here; for I have very little doubt, judging from similar cases, that he will come back to me, and then the difficulties begin."

Another still more difficult case was that of a man who some twenty years ago had become a catechumen, and without, probably, the best of motives, had been baptised. On the death of his wife, this man lapsed into a life of open sin, living in adultery with a heathen woman. This woman leaving him shortly afterwards, he lived with his mother until the death of the latter. On this event

happening, he again made overtures to be received as a catechumen, and Mr. Choudhury consented to receive him after he had submitted to some discipline to prove his sincerity. His friends, however—Christians—were urgent in desiring that no such condition should be enforced ; and on Mr. Choudhury's persisting in requiring it, they withdrew from his congregation and behaved otherwise with unseemly obstinacy. At length they submitted, and the catechumen was received, but only after long continued opposition, causing much anxiety to the Missionary.

The following is a specimen of another class of persons—the mendicants—with whom the Missionaries have a good deal of intercourse. Mr. Choudhury, on one occasion, met one of these professional beggars, "and asked him why he went about begging, instead of taking to some trade or craft? He was quite indignant that a person of his profession should be asked to do such an ignoble thing as to work with his hands. God, he said, made him a Brahmin and a mendicant, and the faithful and the orthodox ought to support him." On Mr. Choudhury pointing out that God had given His creatures their talents and bodily members for some definite use, he replied that "his work was to go about blessing the people" (!); and notwithstanding that Mr. Choudhury pointed out the dangerous precedent, from the point of view, not only of religion, but of political economy, resulting from the universal adoption of this convenient theory, the mendicant appears to have continued happy in his own opinion.

The following remarks of Mr. Choudhury's are interesting as affording a true estimate of the self-devotion required in every Hindu who changes his religion in order to become a Christian :—

"The Hindu convert can never again be to his relatives what he was before. All intercourse with them is over, at least for a long time, and in many cases for life. In trouble, sickness, and even in death, he cannot look forward to the endearing offices, or the presence of his friends and relatives, but must be entirely dependent on strangers, who, though they love them in Christ, are not those dear objects of love which flesh and blood so much yearns for."

In a subsequent letter Mr. Choudhury gives the details of the baptism, by the Baptist denomination, of the Hindu referred to above. "He was immersed," Mr. Choudhury writes, "as well as the female ; and they were married there and then."

The organization of Mr. Choudhury's school appears to be in an encouraging condition under its excellent headmaster, but there has been some difficulty experienced in maintaining the school in efficiency, owing to the recent establishment of several other cheaper institutions in the neighbourhood; but it is to be hoped that this will not result in the staff of teachers at Mr. Choudhury's school having to be reduced in consequence of the increased deficit thus entailed.

## Delhi.

Two reports, dated 17th of July and 3rd of October respectively, have reached the Society from the Rev. L. Tarachand, the native Missionary at the important station at Delhi. They contain very satisfactory accounts of the various evangelising agencies at work in the district,—street preaching, Sunday services, catechists' classes, and meetings at regular intervals for the purpose of the instruction of inquirers and the strengthening of converts.

Mr. Tarachand has been devoting a good deal of his time to literary work, and has been engaged upon several translations, of which some account has already been given in our pages. [*Mission Field*, June 1877, p. 189.] In his last letter, Mr. Tarachand says: "At the request of Mr. Clark of Amritsar, and Mr. Hooper, of the Lahore Divinity College, I have been carrying through the press a very valuable work in Urdu on the Messianic Prophecies in the Psalms, by the Rev. T. V. French, late Principal of the above College. . . . . About half of the book is already printed. . . . . My Hindi translation of the Epistle to Diognetus [which was accepted by the S.P.C.K.] has been published."

The Famine in the southern provinces has not been without effect in Delhi. "Several persons from among our Christians have been coming to me for temporal assistance. Most of them are not well off, even in a time of plenty; but in a time of scarcity like this, when the price of grain has risen to nearly three times its usual amount, their condition is truly pitiable."

The following extracts from a letter by the Cambridge correspondent of the *Guardian*, printed in that paper on the 24th October, will be acceptable to our readers as furnishing some interesting details respecting the Cambridge Mission to India, in connection with the S.P.G. :—

"The two first Missionaries are going out together this week, the

Rev. E. Bickersteth, M.A., Fellow of Pembroke College (ordained deacon and priest in 1873), who first proposed the Mission, and J. D. M. Murray, B.A., of St. John's College, Crosse Scholar and Lightfoot Scholar. Two other very suitable men have also definitely offered themselves, and been accepted, who will, in all probability, go out in the course of next year—the Rev. S. S. Allnutt, M.A., formerly Exhibitioner of St. John's College (ordained deacon in 1873, and priest in 1876), who has been residing in Cambridge since his B.A. degree, first as tutor of the County College, and afterwards as a curate under the Rev. Chancellor Leeke; and H. F. Blackett, B.A., Scholar of St. John's College. There is good hope of some other men also.

"The starting of the Mission has received special point from the ordination of Mr. Murray as a deacon on Monday, by the Bishop of Ely, in the University Church, at a special ordination held for him alone. The chancel was occupied by clergy and a choir of undergraduates. There was a good congregation for a week-day morning, well filling the nave of the large church. The sermon was preached by Canon Westcott, Regius Professor of Divinity. He took for his text St. John x. 16." ("Other sheep I have, which are not of this Fold: them also I must bring, and they shall hear My voice; and there shall be One Fold under One Shepherd.")

In the course of his sermon the Rev. Professor alluded thus to the Mission to Delhi :—

"Here and in India the same words bring patience and strength under the same trials. The occasion of to-day enables us, perhaps, to feel more clearly the greatness of responsibility, the greatness of promise, which is implied in that combination, 'here and in India.' To-day we rejoice to recognise in a new manner the unity of service which binds together east and west, Delhi and Cambridge—bound already by ties of blood—*Semen sit sanguis Christianorum.* To-day, here in our University church, one of our own sons is set apart for a work which, as we trust, he will accomplish among the splendid monuments of the Indian Empires, and of our martyrs. To-day we welcome—may I not say so?—new obligations, and openly contract new ties. Pray then, my friends, for him, and for those who will labour with him, that they may have strength to do and to bear, patience to wait and be still, wisdom to sympathise and to counsel. Pray that though they go forth from us they may still be with us,

and feel that they are with us, and we with them, by the efficacy of spiritual fellowship and the firm assurance of the one life. Pray that they may be refreshed and encouraged by the silent and ceaseless stream of our intercession, and that we may be moved to more generous exertions by their experience. Pray that there may never be wanting a succession of men who shall carry forward what they begin to its due fulfilment in the energy of organised self-devotion. Pray that in these ways and in all ways which we cannot yet foresee, the spirit of Missionary enterprise, the spirit of Evangelic faith, may hasten the fulfilment of Christ's words. The work is tangled with bewildering perplexities, but He is the Way. It is darkened by thick clouds of error, but He is the Truth. It is cumbered by the dead growths of old superstitions, but He is the Life. He knows the sad mysteries of human being, He knows the counsel of Divine love, He knows the issue which seems too great for our understanding, and He has spoken—"Other sheep I have which are not of this fold; them also I must lead, and they shall become one flock under one shepherd." Lord, we believe, help Thou our unbelief!

At the Holy Communion after the ordination, the Master of Pembroke, Dr. Power, Professor Westcott, and Professor Lightfoot assisted the Bishop in the administration. In the evening a kind of farewell service was held at St. Michael's Church. The Bishop of Lichfield was the preacher. He had kindly come in the midst of much pressing work from his deep interest both in Missionary work and in the University of Cambridge. There was a full congregation, composed mainly of members of the University. Bishop Selwyn took for his text Matt. iv. 8, 9, and compared the empires of Christ and of Anti-Christ.

## Roorkee.

Writing to the Society under the date 30th of June, the Rev. F. H. T. Höppner sends a long and interesting account of the progress of Mission Work at Roorkee, in the North-West Provinces.

The orphan lads whose removal to Roorkee was reported in the *Mission Field* for September (p. 372) appear to have become thoroughly domesticated in their new home; and no pains have been spared by the Missionary to ensure the boys earning an honest livelihood in after life, by making use of the advantages offered them during their six years' apprenticeship at the workshops of the orphanage at Roorkee.

Mr. Höppner gives an interesting account of the baptism of two adults, the firstfruits of his Roorkee work. Notwithstanding all the efforts of their friends, both of these two men have hitherto remained constant in their adherence to their Christian profession. In both cases the conversion was the result of the bazaar preaching already described in the *Mission Field;* so that the Mohammedans have naturally been roused to make the most strenuous efforts to prevent the Missionaries carrying on such successful labours, or at least to counteract the good effects of their work. "Finding their own weapons of the Korân too blunt and ineffective, they take passages," Mr. Höppner tells us, "from the Bible to assail and if possible overthrow us. They have regularly taken to studying the Bible in order to find out some flaw or seeming contradiction which they may turn against us."

The following instance of these attempts to "hoist the Missionary on his own petard" is characteristic :—The Mohammedans brought one of their representative speakers from Delhi as their chosen champion to confront the Missionary. He "gave himself great airs, and was very arrogant and boisterous in his speech. He began by quoting the seventeenth verse of Isaiah lxvi. ['They that sanctify themselves and purify themselves in the gardens . . . . eating swine's flesh . . . . shall be consumed.'] It was clear, he continued, that the English in this country did generally live in gardens or had their houses surrounded by gardens, and ate swine's flesh, whilst they—the Mohammedans and Hindus—were living together in towns and villages, so that it was clear this passage referred to them, and that they were under the curse of GOD and would be destroyed, &c. Before I tried to answer him, I told the large audience, with some irony, 'You see this Sahib has silenced all the Padres at Delhi, and now he has come to Roorkee to try his luck here also.' This was followed by a hearty laugh from the audience, which tended to bring him a little from his lofty heights. He had apparently learned only that one passage, and knew nothing of either the Korân or Bible . . . . His friends, perceiving that he could not answer, took the lead and began to argue, and he has not appeared again in the Bazaar."

## ASSAM.

Mr. CAMERON'S report from the Mission at TEZPORE, where he has lately been conducting the work of the Rev. S. Endle during the absence of the latter on a brief visit to England, gives a lament-

able account of the sufferings of the Christian community throughout the district from fever and cholera. "There has not been a home," Mr. Cameron writes, "where these diseases, or small-pox, have not penetrated. Our schools, too, have been made to feel their fatal grasp; three of them have been effectually closed . . . . while three or four others have been languishing from a paucity in the attendance. . . . Cholera has been *very* bad this year throughout Assam. . . . Colonel and Mrs. Gibbs, who returned only a few weeks back, were carried off by it. A Mr. Strahan, only six weeks in this district, from Scotland, died of it. Mrs. Murray's baby died of it too. . . . Houses and villages and tea-estates are being deserted. . . . The upshot is, that the people have neglected to attend to sowing their fields with 'paddy,' and every one is now getting alarmed at the impending famine, which must, alas! too surely appear here."

A later report of Mr. Cameron's, dated 30th September, gives news which only confirms the gloomiest of his previous anticipations; and we can only hope that the next account may contain promise of some brighter prospect than heretofore.

Mr. Cameron announces that the Government had been induced to renew the full allowance of Rs. 1800 as grant to the schools, in place of the sum of Rs. 1500, to which it was reduced last year, in consequence of the Chief Commissioner having in the previous two years gone beyond his available revenue.

### Burmah.

The Rev. J. A. Colbeck, writing from St. Michael's Mission, Kemmendine, Rangoon, under date 20th September, is thankful to hear that the funds for founding the Bishopric of Rangoon have been subscribed. "We must pray," he continues, "that those in authority will select a good and devoted man, to be a real Father in God to us, and an apostle to the Burmese nation at large. Compared with Calcutta, this will be but a small diocese, yet there is plenty of variety of race and language—Tamils and Teloogoos in thousands, Chinese, Shans, Karens, and Burmans—all will need his care sooner or later."

Of the Madras Famine, Mr. Colbeck says, "that it affects the people in Rangoon largely, as many of the Tamils come from Madras, or have friends suffering there. Burmah also exports thousands of tons of rice, so much, in fact, that the price is now double that of ordinary times."

Readers of the *Mission Field* will remember that Mr. Colbeck has

practically a double Mission under his care.[1] The first is that of the Tamil Mission of St. Gabriel, Rangoon; and the other, the Burmese Mission of St. Michael's, Kemmendine (near Rangoon). Application had been made to Government for free grants of land for churches in each of these places; and some impatience was evinced by the people at the long delay in the answer of the officials to this application. We trust that the Government will ultimately accede to a request which they have so long delayed answering.

Mr. Colbeck is fully aware of the great importance of encouraging a spirit of independence among his people by familiarising them with the necessity for self-support. In the Tamil Mission, Mr. Colbeck tells us that "besides offertories and collections in church, &c. . . . we are getting those of the congregation who are able to subscribe for general Mission expenses by a monthly sum."

Of the Burmese Mission, Mr. Colbeck tells us that, in its present undeveloped condition, "numbers are small and widely scattered, and consequently more external support is needed. We however get congregations on Sunday mornings of from thirty to fifty, and every day from four to thirty. These are partly heathen."

Reverting to the subject of the need of episcopal supervision and guidance, Mr. Colbeck speaks at the close of his letter in the following terms:—"We sorely need a bond of union in our various Missions, and some one to guide our plans and operations. We are devoid of that general systematic action which tends so much to strengthen our whole line; and it seems to me that Burmah, having so few chaplains, offers itself as the best field for the establishment, from the very creation of the diocese, of synodical action. As for committees, especially, say, a Diocesan Committee of S.P.G., I foresee great difficulty, as there are so few clergy who are not Missionaries of the Society, and a lay committee will not do. I think the remedy in great part will be a synod of all the clergy.

"But I know that you will have had this in your mind long enough, and are no doubt prepared to advise."

The *Times* of November 7th contained the following important announcement:—

"Bishopric of Rangoon.—The Rev. Jonathan Holt Titcomb, Vicar of Woking and Hon. Canon of Winchester, has been appointed to the Bishopric of Rangoon. The Bishop Designate graduated at St. Peter's College, Cambridge (Jun. Optime) in 1841, and took his

(1) See *Mission Field* for September, page 378.

M.A. degree in 1845, having been in the interval ordained deacon and priest by the Bishop of Down and Connor. He was perpetual curate of St. Andrew the Less, Cambridge, for several years, but was best known as vicar of St. Stephen, South Lambeth, where he laboured assiduously among the poor, and, himself an earnest Evangelical, worked harmoniously with men of all schools of thought in the Church. The Bishop-Designate gave a lecture yesterday afternoon in the Trophy Room of St. Paul's Cathedral before the members of the Church Homiletical Society. The endowment for the new diocese, excepting the grants from the Societies, has been found exclusively by the diocese of Winchester, and the Bishop of Winchester has just received a cordial letter of thanks from the Bishop of Calcutta for these liberal benefactions."

## MADRAS.

THE Reports of the Society's Missionaries in the Diocese of MADRAS have lately become invested with a new and painful interest. The thoughts and sympathy of our readers will, we are sure, have reverted often during the last three months to the far-off scenes where English Missionaries are working among a famine-stricken population,—helping to rescue our Indian fellow-subjects from the deadly grip of starvation and pestilence.

We have printed elsewhere, in a separate form, some of the most interesting portions of Reports bearing directly upon the famine; and confine our summary of other Diocesan Missionary intelligence to extracts from the ordinary reports which have been received from the various Mission stations.

The Rev. J. L. WYATT has forwarded his report for the year ending July 1877, from which we find that he has much reason to take an encouraging view of the progress of his work in the various districts of which EDEYENGOODY is the centre.

The following extracts from Mr. Wyatt's report will speak for themselves:—

"Since writing my report in July 1876, we have, I regret to say, suffered severely again from the prevalence of cholera. Our losses by death have this year reached 463. This is an extraordinarily high number. It gives a death-rate for the year of over forty-five per thousand, and this too, not in crowded towns, but among Christians scattered throughout about 120 villages. The deaths have exceeded the births by

114. The mortality has been greatest in the district of Mudaloor, where the disease was very virulent.

"The number of accessions from heathenism throughout the districts has been 401. This number, considering the anxiety through which we have passed, is most gratifying, and what is more gratifying still is that, notwithstanding the dreadful visitation of cholera we have had, and which is commonly attributable to the anger of demons, I know of no withdrawal from Christianity that has taken place in consequence of it. There have, I regret to say, been withdrawals in several places, but they have all been due to other causes. The number of accessions has been as follows :—Edeyengoody district 221 ; Radhapuram district 107 ; Christianagram district 56 ; and Moodaloor 17. It will be seen that the greatest number of accessions has been in the Edeyengoody district, and the least in the Moodaloor district. Of the number of those who have joined us in the Edeyengoody district, 140 belong to the Pastorate of Pothoor, which is under the superintendence of a most excellent and indefatigable pastor, Mr. P. Swamiadian.

"Our schools continue in a fairly prosperous condition. There are altogether 2,066 boys and 1,287 girls learning in them.

"The new school which I had just begun at the time of writing last year in Kulasegrapatam for the benefit of the girls of the higher classes is approaching completion. I am sorry it has been so long in hand, but the delay has been owing to want of money. I am very anxious to get it finished, so that I may be able to do more amongst the women of the place than I am able to do at present.

"The subscriptions of the congregations have this year amounted to Rs. 4,367 7 11. This is within a few rupees of the amount collected last year ; considering the trying period through which we have passed, it is, I think, a remarkable indication of zeal and liberality. Those who last year, and in previous years, gave a tenth of their income, have continued to do so this year, and the number of such subscribers is increasing.

"The Christians of Vadakoor, all of whom are labourers, have this year spent about Rs. 250 on their church—replacing the old windows of wood by substantial ones of stone. They are a great improvement, and the work reflects great credit on the congregation by whom the whole of the expense was borne. They hope next year to enlarge their church.

"In the villages of Pothoor and Kallamaniangoody in the Edeyengoody district, and Pohleyerpuram in the Moodaloor district,the Christians are erecting new substantial churches in the place of their old ones of sun-burnt brick, which are too small for them, and are in a very delapitated condition. They are most anxious to get them completed, but like church building generally, I regret to say, the work goes on slowly. More money is required.

"The Church at Kullamaniangoody was begun last year by a most zealous and excellent young man, a member of the Provincial Church Council of the S.P.G. His name was Vedakkan. His means were very limited ; he gained his livelihood by carrying on a small trade in skins, &c. This led him frequently to Travancore and other distant places. Wherever he went, he never forgot his church, and never returned without something for it. Whether he went on his trade or whether he only went to his field, his mind was full of his church, and if he could bring back nothing more valuable for it he would come laden with a stone in each hand. He frequently came to me when I was in the neighbourhood, and with a just pride and pleasure would report on the

progress of his church and request me to come over and see it. There is a proverb amongst the natives that he who begins a stone church will not live to see its completion. This has not always proved true even here, but unfortunately it has proved but too true in the case of Vedakkan. This year he went on one of his usual journeys, and on his way back he was seized with cholera. He was fifteen miles from his village, with no one with him who could render assistance ; he made an effort to reach his home, and he reached it, but it was only to take a final and solemn leave of all his friends the following day. His father, who till recently was a heathen, and who in his son's lifetime was rather opposed to his son's undertaking, is now most anxious to get it finished. He is an old man and unable to do as his son did ; so great is his desire, however, that his son's work should not continue incomplete, that he has determined to sell one of his fields, and to employ the proceeds towards completing the church. It is a touching instance of the good effect of this good young man's bright example, as well as a most gratifying example of earnestness on the part of the old bereaved father, but the amount will not be sufficient to complete it. About Rs. 300 (30*l.*) more will be required.

"The second church, Pothoor, is in the midst of a large village in the Pastorate of Pothoor, where a considerable movement towards Christianity has been going on for the past eighteen months. The Christians and catechumens number about 210, the heathens about 1,200. There is however every reason to anticipate large accessions there, and we are very anxious to provide a place of worship for them. The present church will not accommodate more than 200 even with crowding, and it is very old. We estimate the cost of the new church at Rs. 2,500, and we have as yet only Rs. 500 collected : *for the rest we must beg*. The people are very zealous over their church, the foundations of which we recently laid, but they are not well to do. The young men of the congregation have all united together and promised to collect something every week.

"The third church in hand is at Pohleyerpuram, a village in the district of Moodaloor, called after the Rev. C. Pohle, a German Missionary employed by the S.P.C.K. He was a missionary in Trichinopoly, where he died in 1818. The congregation numbers about 300, and more than fills the present church, which was built of sun-dried brick. The foundation of the new church was laid about two years ago, but from want of funds the walls have only as yet reached the level of the floor.

"These three churches are now in hand, and I shall feel very thankful for any help that can be given towards their completion. It is very seldom that any single congregation, even in England, can erect a new church for itself at its own cost, so I trust that friends will not consider it out of place for me to make an appeal for help on behalf of these.

"On Palm Sunday I had the pleasure of going to Sokalingpuram, one of the villages in the Pastorate of Pothoor, and of admitting sixty-five souls as catechumens, and on the following day at Pothoor I admitted twenty-four more. I cannot describe the pleasure I felt on these very interesting occasions. The churches were crowded, a considerable number, unable to get inside, had to remain outside in a shed erected in front of the church. All those who were to be admitted as catechumens sat together inside the church in the front rows, and after a short service and a sermon on the text, Rev. ii. 10, 'Be thou faithful unto

death, and I will give thee a crown of life,' the catechumens stood up, and a special service was used for them drawn up by Bishop Caldwell for the purpose."

Several letters bearing upon the Indian Famine from the Rev. J. F. KEARNS, of the TANJORE Mission, will be found partially quoted elsewhere in our pages this month.

Besides these, the Society has received Mr. Kearns' annual report of his Mission for the year ending 30th June last.

In dealing, at the outset of his report, with the general character of Missionary enterprise in the district, Mr. Kearns remarks :—

"No field presents so many difficulties as one that has long been worked without adequate results. The causes for this state of things are many, but perhaps the greatest of all was the state of dependency in which the Mission lived from the very first. It is no easy matter to free a Mission from this helpless state; it is a work of time and of cautious prudence, and it has occupied my time and my courage since I came here. Step by step, little by little, I have endeavoured to lead my people into a better way, and I have reason to know that I have had some success, and this I regard as an assurance that the end aimed at will eventually be reached, but it must be waited for patiently."

Of the various congregations in the district, which in all number thirty, Mr. Kearns tells us that the largest and most important is at Tanjore. This is systematically worked in all respects,—Scriptural instruction regularly imparted, the children catechised at stated intervals after Divine Service, &c.

Of the congregation that ranks second after Tanjore, Salem, Mr. Kearns writes that :—

"This has a bright little history of its own. Some time ago a few native Christians from other districts were drawn to Salem on business. They settled there, and formed themselves into a small congregation. About two years ago I passed through Salem on my way to the hills, and the little flock asked me to give them a service, and to administer the Holy Communion; both of which I did gladly. They then asked the Bishop for a catechist, offering to pay his salary (1*l.* 10*s.* per mensem) themselves. The Bishop desired me to send them a catechist, and to take the oversight of the congregation, which I did. Their great desire, however, was to have a native clergyman of their own. This year I was again passing through Salem, and I received a letter from the secretary at Madras, requesting me to introduce the Rev. Mr. Eleazer to the congregation as their future pastor, which duty was a pleasure to me to perform. The congregation pays half his salary, and in order that the committee may see real life pervades this congregation, I inclose their printed balance-sheet. I may add that Mr. Longley, the lay trustee, has evinced from the beginning great interest in this congregation; it has made a very good commencement, and its entire independence, ere very long, may be very fairly expected."

In the other congregations, Mr. Kearns is able to report that progress has also been made in the past year. The number of persons baptised was 1,509, or 104 more than last year.

We rejoice to learn that Mr. Kearns' people are beginning to appreciate the means of grace provided for them in the Christian Sacraments. Many of them are now thankful to receive the Holy Communion weekly; and there were no fewer than ninety-eight adult candidates for baptism when Mr. Kearns wrote his report.

The congregation at Tanjore have also shown their appreciation of the Gospel Message by contributions regularly given towards the maintenance of various Missionary objects. "Last year," writes Mr. Kearns, "they contributed Rs. 401. . . . This, though not a large sum, yet indicates a desire to undertake responsibilities which fairly belong to them."

The schools under Mr. Kearns' supervision are fifteen in number, and contain in the aggregate 343 boys and eighty-eight girls. The disproportion between the numbers of the sexes respectively is yet not so great as it used to be, for there is an increase of twenty-two in the number of girls upon the school books. Except that the cholera and the famine have seriously interfered with the attendances, the schools appear to have been in a flourishing condition throughout the year.

It is gratifying to observe that the native clergy and catechists have greatly strengthened Mr. Kearns in his work; and with an additional monthly instruction class to the people, for which the catechists were made responsible, it was found that the catechists themselves, being obliged to study their Bibles with increased care and attention, quickly evinced much improvement in Scriptural knowledge.

Of work among the heathen population, Mr. Kearns concludes his report by saying:—

"I have three itinerant catechists, who are no cost to the Society, entirely employed in this work, besides which, every catechist is obliged to do something towards it. Myself, and the native clergy also, when we go into the villages, address the heathen and distribute tracts to such as are willing to receive them. A few converts have been made in this way during the year, and in one village two high-caste families embraced Christianity. There is every reason to believe that others will follow their example."

Writing from the Mission House, COMBACONUM, under date August 27th, the Rev. W. H. KAY thanks the Society for a gift of some books

which have been despatched for distribution and for forming a library at the Mission. With respect to the results to be expected from the establishment of a Mission lending-library, Mr. Kay warns us that it will be well not to be too sanguine :—

"We may never see any result of our work, and often there is most when we don't see it. The unhealthy craving for reports and results which unhappily is so prevalent in connexion with Mission work is, I am afraid, an inevitable result of our Missions depending on voluntary effort. This will disappear only when people look on Missions as a duty, and to be supported independently of evident results."

Speaking of the general character of work in the remote scene of his Mission, Mr. Kay writes :—

"Our life here is a very quiet one indeed—no distractions from society or anything of that kind; and I am sure there are hundreds of overworked English clergy who would be thankful for so few interruptions from without. Our time is fully occupied. . . . . I have been preparing a Tamil sermon, and preaching every week for some months past now; but it does not become easier, as one imagined it would."

Mr. Kay is anxious to see several of the Mission workers living together in one station, and, if possible, under the same roof :—

"I hope," he adds, "I may live to see a flourishing college of Missionaries existing in India. . . . . I do not see how Tanjore Missions can be kept up at all unless we have a seminary for training catechists. This is a question which must, I believe, be faced sooner or later. Tinnevelly will not be able to supply Tanjore, even if it were considered healthy to attempt to work these districts with Tinnevelly men only."

## THE INDIAN FAMINE.

THE following circular, containing some important letters from the famine districts, was issued by the Society on the 6th of November, and will be perused with interest by readers of the *Mission Field* :—

SINCE the receipt of the Duke of BUCKINGHAM'S telegraphic message, dated 5th November, to the Lord Mayor, "Under present favourable circumstances, we gratefully say, collections may cease," it seems obvious that the alms of Christians will henceforth be chiefly useful in bringing up in the Christian Faith the large residue of FRIENDLESS ORPHANS who have no surviving parent or friend

to claim them within the ample time allowed for that purpose by Government.

The Bishop of MADRAS alludes to the Orphans in the following letter to the Society :—

*Letter from the Bishop of Madras, 12th Oct., 1877.*

"I am convinced that in supplying some clothing for many who have no money at all, and seed for others to sow their lands, &c., there is an ample field for all the generosity of English friends. The disastrous results of a doubling, trebling, and even quadrupling of the price of the necessaries of life for many months among our millions of poor people are so exceedingly great that, notwithstanding the immense sums expended by Government, the charity of Christians at home is wanted for thousands upon thousands of needy objects.

"After all present pressure will come *the maintenance for several years of a large number of ORPHANS*,—at present it is impossible to say how many. Children are now left in thousands to the care of Government, and said to be friendless ; but when parents and friends recover from the famine, these will, in many instances, appear and claim the children. The various Missionary Committees are giving their best attention to the subject of Orphanages, but data are not yet sufficient for other than tentative measures."

As an instance, it may be mentioned that the Rev. J. F. KEARNS, the Society's Missionary at Tanjore, was expecting (9th October) to receive no less than upwards of 3,000 Orphans. These, it is believed, will be supported by Government for a year, and at the end of that time, or previously, those who have surviving relatives or friends will be restored, unbaptised, to their own families. But there will be a large residue of friendless Orphans who have no surviving parent or friend to take charge of them. Orphanages in which they may be brought up in the Christian Faith will have to be provided by the private charity of Christians. It is for the maintenance of such Orphanages in connection with the Society's Missions in the districts now desolated by famine that the Society now asks the alms of Christians.

It will be understood that this is not the object for which the alms hitherto entrusted to the Society have been applied. How pressing have been the cases of destitution which they helped to relieve, and how beneficial has been the effect of English charity in moving the heart of the Hindoo to appreciate the Christian religion, will be seen from the following interesting letters of the Society's Secretary in Madras, the Rev. J. M. STRACHAN, M.D. :—

I.

"KURNOOL,
"*October* 5, 1877.

"MY DEAR MR. BULLOCK,

"I trust Mr. Kennet has given you full information respecting the special S.P.G. Fund that has been raised for the famine-stricken people of Southern India. I must thank you most sincerely for the timely and generous aid afforded. Unfortunately, I was away from Madras on a tour, visiting our Missions in Secunderabad and Kurnool, at the time your welcome telegrams were arriving. For the present I have been relieved of my Secretary's duties, and have been appointed a Deputation to visit the several districts in the North for the purpose of organizing District Committees, to which grants may be made from the Mansion House Fund. It is a post I did not seek; but when cordially invited by my fellow-citizens, I did not shrink from accepting it, subject to the approval of the Bishop and of our Committee. In an emergency so awful as the present one, I feel that in accepting the appointment I have not abrogated the character of a Christian Missionary; but, on the contrary, I am really fulfilling it. And I never before took up any work with a more heartfelt prayer that in this I may show the spirit of Christ, and may, by the blessing of God, be useful to the suffering and the dying.

"I shall not enter into statistics as to the numbers receiving Government help; for you will have been fully informed upon this point by the details which appear in the public papers. But I should like you to see the following clipping, showing as it does the Famine Mortality for one week amongst those who are actually under the care of Government. It gives us a monthly death-roll of 28,000, equal to a large and populous town wiped out of existence month by month. And observe these ghastly figures do not include the whole of the victims of the famine. It excludes those who have preferred to pine and starve and die to seeking Government help. There has been a vast amount of untold, uncomplaining suffering amongst the lower middle classes.

"CAMPS AND RELIEF-HOUSES.

| Districts. | Approximate Strength. | Deaths in the Week. | Ratio per mille per Annum. |
|---|---|---|---|
| Nellore | 47,675 | 499 | 546 |
| Cuddapah | 14,769 | 521 | 1,839 |
| Bellary | 28,696 | 294 | 534 |
| Kurnool | 25,589 | 261 | 532 |
| Chingleput | 40,025 | 209 | 272 |
| North Arcot | 22,674 | 656 | 1,509 |
| South Arcot | 37,256 | 142 | 199 |
| Trichinopoly | 6,287 | 134 | 1,111 |
| Madura | 21,413 | 310 | 755 |
| Tinnevelly | 8,963 | 110 | 640 |
| Coimbatore | 147,934 | 387 | 136 |
| Salem | 54,904 | 702 | 666 |
| Nilgiris | 537 | 1 | 97 |
| Total | 456,722 | 4,226 | 482 |

"VILLAGE RELIEF.

| Districts. | Approximate Strength. | Deaths in the Week. | Ratio per mille per Annum. |
|---|---|---|---|
| Nellore | 636 | 1 | 82 |
| Cuddapah | 93,249 | 287 | 160 |
| Bellary | 121,295 | 336 | 144 |
| Kurnool | 30,954 | 131 | 220 |
| Chingleput | 45,363 | 247 | 284 |
| North Arcot | 76,949 | 213 | 144 |
| South Arcot | 49,191 | 27 | 29 |
| Trichinopoly | 893 | — | — |
| Madura | 26,479 | 153 | 301 |
| Tinnevelly | 2,441 | 4 | 85 |
| Coimbatore | 3,072 | 5 | 85 |
| Salem | 143,758 | 731 | 265 |
| Nilgiris | 7 | — | — |
| Total | 594,287 | 2,135 | 187 |

"These are the latest Returns I have seen. The mortality was much greater a few months ago.

"Government finds employment for able-bodied men, women, and children above seven years of age on public works, such as road-making, repairing the banks of tanks, &c. For those who are not fit for hard work, Relief Camps are formed in suitable centres where food and lodging are provided. I have seen several of these camps. Perhaps it might interest you to hear more particularly about them and their management. This morning, the able and energetic Collector of this District, R. Davidson, Esq., was kind enough to drive me out to the Kurnool Camp, five miles off. This Camp is, I consider, the model one of all that I have seen. It was planned by our friend J. H. Latham, Esq., who, you will remember, has taken such a warm interest in the formation of our Mission here.

"The camp is beautifully situated on gently sloping ground, containing a fine mango-tree tope. There are about twenty acres fenced in. Twice a day new-comers are admitted. They first enter the Quarantine Department. Here they are detained under the eye of the doctor in charge, who regulates the quantity and quality of food supplied to each. It was found that when persons who had been barely subsisting for days, or perhaps weeks, upon the roots and leaves of shrubs and trees, were suddenly allowed a full meal, that in a great many cases a fatal diarrhœa or dysentery was set up; hence the caution required in regulating the amount of food to be given to the starving. A large proportion of the new-comers are drafted off at once to the hospital; and, alas! the hospital part of the camp looks almost as large as the other part. In most camps the people are housed in large sheds, but in this they are placed in huts of ingenious construction, devised by Mr. Latham. The inmates are divided into four classes, which occupy separate parts, viz., Sudras, Mohammedans, Malas, and Madagas, and flags, green, white, red, and blue, indicate the respective partitions. The same separation is observed in the giving out of food. Most complete sanitary arrangements have been made, and are strictly enforced. Most excellent wells are in the inclosure, and these are carefully guarded from pollution.

Such persons as can bear it are marched off to ponds for a daily bath. The food is measured out before the Superintendent, and then handed over to the cooks, who are locked in, and are searched on leaving the cooking inclosure. This is found necessary to prevent them stealing the food of the famished. There is nothing more striking to a visitor than the joyless silence of a camp. There may be 3,000 seated for their food and scarcely a sound to be heard. Some of the little ones may be clamorous for their food, but there is a stolid passionless indifference on the part of nearly all, a mournful, melancholy look about them that is catching, and one feels inclined to speak in a whisper, and can scarcely repress the untoward display of a sympathy that is felt within.

"The picture of the starved is indelibly impressed on the memory; and the mournful sights reappear in all their frightful particularity long after a visit to a Relief Camp.

"No one who has not seen it can imagine the frightfully emaciated condition to which starvation may reduce a person without destroying life. A few days ago I measured the waist of a full grown-woman standing five feet six inches high. It was just twelve inches—the longest diameter did not exceed four inches. Last week a Missionary in Bellary saw four men carrying out on a bier five bodies for burial. One would imagine at first that the skin would hang loosely about a reduced form. But it is not so, it looks rather as if tightened round the bony frame, and so making the emaciation far more apparent.

"In starvation there is a peculiar *weary* look in the countenance constantly to be seen in the young—no smile—no joyousness—that is very pitiful. Sometimes the skin seems stretched over the face and skull, and the corners of the lips are drawn up forming the *risus sardonicus* that looks frightful, like a skull mocking you. I have noticed one thing, the little infants seldom or never cry—poor things, they have not strength for that. In the camp I visited this morning, I saw about thirty inmates who must die. We came across two little brothers nestled together. We thought the elder, a boy about nine, was already dead, but we succeeded in arousing him for a moment, and then he relapsed into a sleep which, I think, will have no waking until the resurrection morn.

"I have from the very first watched most closely the bearing of those charged with the onerous duty of grappling with this Famine and its attendant pestilence, and I must confess I am lost in admiration at the indefatigable energy which the European officials of all grades in this Presidency have displayed. And if ever the history of this Famine be truthfully written, I am convinced that no story of battle-field or diplomacy of statesman will add a brighter lustre to England's glory; and that the heroic self-devotion of those engaged, not in destroying, but in saving life, will show to our heathen fellow-subjects the true character of our most Holy Religion. Here I must stop to save the mail. I will try to write next week.

"Yours very truly,

"J. M. STRACHAN."

II.

"TRIPUTTY,
"*October 12th*, 1877.

"MY DEAR MR. BULLOCK,

"I am now at Triputty, not far from Cuddapah. This is one of the great strongholds of heathenism in South India. The temple is built on

a picturesque hill, which is regarded a svery sacred. In fact until within the last three or four years no European had ever been allowed to ascend it. It was above and beyond the reach of law, and it was reported to be the scene of crimes which were committed with positive impunity. So anomalous a state of things lasted too long; but now, I am glad to say, the magistrate of the district and the police superintendent are enjoined to ascend the hill whenever they may think it necessary. At the annual festival, the railway company run special trains, and bring an immense number of devotees to the sacred shrine. This illustrates the present transitional state of things in India; Christian civilization acting as the handmaiden of Hinduism. In reality, however, it is one of its most powerful foes, and is greatly tending to awaken a general feeling of indifference and even contempt for a religious system that has had such a tenacious hold on the affections of the people for centuries. May the time soon come when Triputty shall become in the highest and truest sense what its name implies—'The Sacred City.'

"At this moment there are several poor emaciated creatures picking up grains of rice that have fallen between the rails from the waggons. Poor wretches! they must be hungry, for I have timed one of the children, and find she gets about three grains of rice in the minute. They eat each grain as they pick it out. The little starved children have such an *old* look. They are very, very sad. You never see a smile on their weary faces. Famishing hunger has frightened all playfulness out of them. The young have become old and decrepid. Most nobly have members of our Church responded to your appeal. And when the laughter of their children rings like music in their homes, their gladness and thankfulness may well be deepened by the thought that their charity has been the means of giving back some dying child to its yearning mother, and has preserved the life of some father yet to win bread for his little ones. I assure you that the English character never shone more brightly than it has in those who have been engaged in Famine Relief operations out here. No more utter self-abnegation or devotion to duty was ever displayed on any battle-field of history than has been shown in the persistent, stubborn, hand-to-hand fight with famine and pestilence that has been going on for more than a year. England may well be proud of the officials of this Presidency. Some have fallen in the battle; and upon the tombs of most of them might truthfully be written the pathetic and noble words chiselled on the gravestone of Sir Henry Lawrence, at Lucknow,—'Here lie the remains of one who tried to do his duty.'

"The pangs of hunger make the timid natives very bold. At the railway stations they swarm in hundreds and thousands, and rob in the most open fashion. They go in and out amongst the moving carriages very recklessly; and the number who have lost limbs, and even their lives, by carriage-wheels crushing over them is very great. They have on several occasions attacked a train when slowly panting up an incline, and thrown out bags of rice to accomplices waiting on the line. On one occasion they entered the guard's van and bound two guards, and then looted the train to their hearts' content. All trains carrying grain now are accompanied by policemen with loaded muskets. The cunning displayed by many of the children in thieving is perfectly surprising. Bags of rice seldom arrive at their destination in the state in which they were despatched.

"One of the great problems to be solved as the result of the unprecedented death-rate in the famine is what is to become of the children

left orphans. I am glad to say that the Ladies' Association in conection with the S.P.G. was the very first to enter the field, and to offer to take charge of female orphans. Lady Robinson, Miss Gell, Miss Ballard, and the other members of the Committee, have taken the warmest interest in the proposal. And it has already passed into a reality. More than thirty children have been handed over to them; and this number may be indefinitely increased. The limit of their funds must be the limit of their charge. I may add that the Committee intended this orphanage to be a permanent one, to form the nucleus of a normal school for training female teachers. It will, I firmly believe, with the blessing of God give an immense impetus to female education in South India. The children already admitted are for the most part very nice and intelligent. They have, under careful diet, nearly recovered from the effects of the Famine, though for some time the cases of several of them caused a good deal of anxiety. And I cannot here forbear a word of praise for the many ladies who have taken a personal interest in saving the lives of children all but dead from want. I have known ladies who have taken four or six such children into their houses and with their own hands have day by day fed them and watched over them with the loving, winsome, quiet gentleness which a woman only can show.

"You will be glad to hear that the Famine seems to have turned the point. The south-west monsoon, though late, has been upon the whole abundant. The districts through which I have lately been passing are generally well sown, and there is a prospect of especially good crops in the dry grains and in cotton. The prices too of food-stuffs are falling, so that I hope we have seen the worst of the Famine. Still there will be for some weeks to come severe distress and a good deal of suffering, and, I fear, of mortality. For the north-east monsoon is due; and if it comes in any force, the damp and cold will play sad havoc with constitutions already enfeebled by want. We shall have to be vigilant for at any rate twelve weeks longer. The question of giving cloths to the suffering is an all-important one. I have reckoned up that if six cloths are given in every village in the Famine districts, they will cost £10,000. This is a large sum, but then it will give warmth, and help to preserve the lives of a hundred thousand people.

"I must conclude to save the mail. May God in His mercy bless the charity of England that it may tend to make this people seek that Divine Wisdom which can alone exalt a nation. With kind regards,

"I remain,

"Yours very truly,

"J. M. STRACHAN."

The following extracts from some other letters by the Missionaries of the Society will form an interesting appendix to the descriptions and statistics already given.

Writing from EDEYENGOODY on the 9th of September, the Rev. J. L. Wyatt alludes to the famine in the following terms:—

"I need not, I think, horrify you more with accounts of the dreadful famine. It is a sad, sad sight to see the crowds of poor starving people going about and trying to find food.

"Our Government is exerting itself to its utmost. The noble response the people of England are making to the call for help will, I believe, tell

wonderfully on the people here, and its good effects will, I have no doubt, be seen and felt long after the famine has passed away."

The Rev. J. Kearns, writing from Tanjore on the 27th of September, gives the following particulars respecting the proposed orphanages already alluded to:—

"In my last I sent you some papers about the orphan children. Since then I was asked if I would use the building at Vediarpuram as an orphanage, under my supervision; but at the expense of the Famine Relief Committee for a year at least, when other arrangements may be necessary. I have accordingly, through our secretary at Madras, asked for 3,000 orphans for Vediarpuram, and 150 for Vallam. At both places we have some buildings, but new structures will be necessary, and for the cost of them the Friendless Orphans Committee will be responsible. The cost of the orphanage at Vediarpuram will be Rs. 11,426 per mensem. I went down to Vallam yesterday, to inspect the buildings there. They will not require more than about 20*l.*, or thereabouts.

"Three thousand orphans is a very large number, but I feel quite equal to the work, and I like it. My wife will find it a field that will give her pleasure. I have not heard from Strachan yet. The committee is made up of men of all sorts (no Romanist on it), and it is just possible that they may refuse the Church of England, so large a number. Should I get an orphanage, my intention is to turn the children to useful work as early as possible, so that they may be in a position to earn their own bread. Their education shall not reach higher than the 'three R's; but they shall have a careful instruction in the Bible and Church Catechism.

"The famine still holds its sway! Prices are still very high; but I think we have reached the highest peak of misery, for an abundant rain has fallen all over the country, and the rivers are full from bank to bank. I rode over six miles of the country this morning, outside Tanjore, and *nothing* could look more beautiful than the rice crops, rich, green, and luxuriant. The dry crops, too, are looking glorious. Since the rain set in on the 10th instant we have had 7·91, or very nearly 8 inches of rain.

"We are to have a thanksgiving service this afternoon. Truly we have passed through a fearful time, and we have seen awful sights.

"There is still much sickness in the relief camps. A few days ago there were 400 cases in hospital, but this splendid rain will soon alter things.

"Marsh has left."

On the 9th of October Mr. Kearns writes as follows:—

"My application for 3,150 orphans is still before the Famine Relief Committee, but our collector says that the committee is certain to grant them. In this case I shall have much to do, in making preparations to receive them, and I shall be glad if you will hurry out my wife as soon as possible, for her assistance will be invaluable.

"Our famine prospects have slightly improved; still the look-out is terrible, for the prices are high, and must remain so, for at least two months. Rice is now selling at three measures the rupee, instead of ten or twelve measures. The ordinary wages of an agricultural labourer is Rs. 4 per mensem; and as one measure of rice is enough for four adults

for one day, you can form some idea of the poverty of the people. Rs. 5, entirely spent in rice, are about sufficient to keep a family alive for fifteen days. Spread the Rs. 5 over the month, and you will have a picture of our wretchedness.

"In two months' time we shall be able to reap some dry crops, and then the distress will decrease. Should the coming of N.E. monsoon prove a failure (and I am sorry to say that some of the papers write despondingly of it), then the distress will be awful! May God in His mercy avert it!

"The deaths by starvation, and by consequent sickness, have been very many. My daughter writes to me from the Kistria district, of the awful scenes in the relief camps there, and they are indeed terrible. I thought ours bad enough, but there they have been very dreadful.

"A relief camp is a strange place. There you see people in every stage of emaciation; little better than skeletons are some. The generosity of England is widely applauded, and I consider that it has done more to establish her greatness than her armies. England has shown that she governs the people for their good; and if the famine leads the people to love England—and it will—it will prove a blessing to the people, and to England.

"I shall be glad to see a return of happy days, to see the people free from hunger and disease again; for it is a melancholy thing to see human beings walking about the streets hungry, with nothing to eat. Were it not for the Government relief camps, half the population must have perished, ere this. Amongst our Christians there have been some very bad cases; but in other districts they have been worse.

"The Duke of Buckingham visited Negapatam on the 6th instant, to see what public work can be started there for the relief of the poor. It wears one out to be seeing, day by day, the misery of the poor. I shall be glad when I get my orphanage afloat, for it will be pleasant to see happy faces again. I am sending you a newspaper, that will give you some idea of the distress and sickness everywhere."

## BOMBAY.

THE illness of the Bishop of Bombay has caused very serious anxiety at home as well as throughout his own and the other Indian dioceses. The *Guardian* of October 24 prints the following extract from a letter by the Rev. Luke Rivington, which will show how grave were the causes for alarm:—

"BOMBAY, *September* 26, 1877.

"We are in sad distress here. The Bishop was pronounced *in extremis* yesterday. But he has rallied, although still in a very critical state, with three doctors looking after him. He and I conducted a Mission at Poona, which was attended with results that exceeded all my English experience. I have known nothing like it in India, of course. The church in which it was held holds 1,000

people, and we had it so full on the weekdays that people began to come nearly an hour before service. The Bishop gave a short instruction—a quarter of an hour—and I preached, and gave another instruction afterwards. I also gave an address in the early morning after the celebration which the Bishop always took, and we had an address to soldiers at midday. [Poona is a large and important station for European troops.] The effect, by GOD'S blessing, on the soldiers, is such as I never dared to look for. The Bishop was present at all, but the excitement was too much, and we have all but lost him; indeed, for the next few days we shall not know whether or no we are to part from him. It is a question of nourishment. The governor, Sir Richard Temple, has a telegram sent to him every day. . . . This Mission has quite changed the Bishop's relationship to many of the people, and mine own too. They remembered us every day at Vepery, and also at Edeyengoody [two places in Madras diocese, where Mr. Rivington has held most successful Missions]. P.S.—The Bishop has thoroughly rallied—thank God."

The *Times of India* for 26th September says:—

"We regret to announce that Dr. Mylne is seriously ill. The fever from which his lordship is suffering is more serious than was expected. The symptoms yesterday were very alarming, and Drs. Hunter, Hughes, and Blanc were called in. Late last evening, however, the fever had subsided, but his lordship was still in a very weak and dangerous state. Dr. Blanc sat up with him until two o'clock this morning, and was then relieved by Dr. Hughes, and afterwards by Dr. Hunter. The Bishop is staying at Mr. Justice Pinhey's bungalow on Cumballa-hill, and he is most carefully attended to by Mr. and Mrs. Pinhey."

The Bishop left Bombay on October 8th on a year's leave of absence in Europe, and on arriving at Malta found it necessary to stay there for a week. He reached Naples on November 4th, and then went to Sorrento. Though still weak and suffering in many ways, he is now reported to be gaining strength daily.

At Naples he will probably see the five Sisters from St. Mary's Home, Wantage, who are going to work in his diocese. They left England on 10th November, their Pastor, the Rev. W. J. Butler, Vicar of Wantage, having accompanied them to the ship at Birkenhead; and they were to stop at Naples on their way out.

In a letter written from POONA under date 6th October, 1877, the Rev. S. STEAD says :—

"I baptised a Brahmin police-constable a few weeks ago—well reported of by his own people, and willing to bear the reproach of Christ amongst them. I took pains to advise him not to break his caste, but to eat, drink, dress as heretofore, and live among his people, only abstaining from everything idolatrous."

Mr. Stead tells us also that another adult, a young Mahratta who for six months had stood firm in his allegiance to Christianity, was baptised by the Bishop's chaplain, the Rev. B. Dulley.

From KOLHAPUR the Rev. J. TAYLOR reports somewhat gloomily of the agricultural prospects of the district, though in the immediate neighbourhood of Kolhapur the dearth of water has not been felt so gravely as elsewhere.

In the earlier months of the year the district suffered from several severe visitations of cholera, which carried off eleven or twelve of the native converts.

The arrival of Mr. Lateward and Mr. Priestley has been a source of very great satisfaction to Mr. Taylor. "They are a very great comfort and help to me," writes Mr. Taylor, "and most willing to co-operate and work in every way. I wish you could strengthen the Poona Mission in the same way."

Mr. Taylor expresses a wish which we venture to commend to readers of the *Mission Field;* it is that some one would help to procure for his use at Kolhapur a small *printing-press*, "Which," says Mr. Taylor, "would be a valuable gift to us."

A chapel was in contemplation for the village of KAGWUD, and a suitable site has been secured, and it is hoped that the building may shortly be proceeded with for the native converts.

## COLOMBO.

BY the untimely death of the Rev. JAMES BACON, Warden of St. Thomas' College at Colombo, the Society has sustained a loss which will not easily be repaired, Mr. Bacon having been for many years Secretary to the Colombo Committee of the Society.

Our friends who have votes for the Clergy Orphan School may be glad to know that one of his nine surviving children, Frank Bacon, is a candidate for admission at the next election.

In a letter dated Colombo, 28th September, 1877, Bishop COPLESTON alludes in the following terms to the work and character of Mr. Bacon :—

"He (Mr. Bacon) returned to us, from a six months' stay in England, only last Easter ; during the time that elapsed between his return and the fatal increase of his malady, he was able to complete the arrangements by which the discipline and financial system of the college are now on a firm and orderly footing, and to inspire all his subordinates with a large increase of energy and diligence. We cannot therefore feel that he returned to no purpose. Had he not returned, it would have been most difficult for a successor to enter into his work ; now it will be comparatively easy. The disease, which had appeared to be overcome —dropsy, returned with rapidity in July and August. With only ten days' notice, Mr. Bacon started for England on the 5th of September, and on the 11th died at sea.

"As a very active friend of the Society, and successful head of one of its most important institutions in this diocese, he will be, I am sure, deeply regretted by yourself and the committee.

"Our great need is now that of a fit successor. Mr. Bacon's work has been to complete and perfect the machine ; in finance, organisation, and discipline, it is now in full working order : the task for his successor will be to keep alive the spirit of religion and Missionary devotion in those who work under him.

"During Mr. Bacon's time, efforts were necessarily directed chiefly to make the school pay, and the less paying parts of the institution, the Divinity Students and the Orphanage, inevitably fell into the background : their turn is now to come ; and if it please GOD that they shall be developed to all the usefulness of which they are capable, it will be the result of Mr. Bacon's patient efforts and able administration of the Collegiate School College.

"Mr. Bacon's death has left vacant the Secretaryship of your Committee here ; I have summoned a meeting to elect a successor, but it will be very difficult to find a successor who has both the leisure and the business habits which are required."

With regard to Mr. Bacon's successor, the following announcement was published in the *Guardian* for November 7 :—

"The Rev. E. F. Miller, M.A. of St. John's College, Cambridge, and Assistant Master of Highgate School, has been nominated to the Wardenship of St. Thomas' College, Colombo."

The *Ceylon Diocesan Gazette* speaks thus of another sad loss which the diocese has sustained :—

"With deep regret we have also to chronicle the death of the Rev. Edmond W. Bray, Chaplain of Matale. He arrived in the island only in April last, and was appointed to Matale on the 1st of July. Early in August, while taking a funeral, he caught a severe cold, which brought on inflammation of the lungs. For six weeks before his death he was confined to his bed, and for some time previously his case was known to be hopeless. He died at the house of Mr. Williams, the assistant

Government agent, on Tuesday, October 2nd, and was buried on the following evening.

In reference to this twofold loss, the Bishop of Colombo writes to the Society :—

"We are in sad need of men. . . . If you can help my commissary, the Warden of Keble, to send men for any of the vacant parts, you will do us a great service."

The following report of the *Bishop of Colombo's Special Fund* contains many interesting details respecting the progress of Mission work in various districts throughout the diocese :—

"KOTAHENA, to which the largest grant from this Special Fund has been given, is one of the most thickly populated wards of Colombo. It lies to the north of the Fort, and is close to the cathedral and the Bishop's house. Here, some years past, there has been given a piece of ground to be the site of a church, and the foundations of a small building were laid upon it, but nothing more was done, and, chiefly through want of funds, the erection of the church was abandoned. The services for the Tamil congregation of the district were performed in a miserable open building, or rather shed of mud and cocoa-nut thatch, which throughout the week was used as a school, besides thus doing duty for a church on Sunday.

"During Lent of last year the Bishop made an effort to obtain money in Colombo for the building of proper schools, and for the completion of the church on a better design, and on enlarged foundations. The work was begun in June, but though the appeal to the people of Colombo was not unanswered, the sum contributed was very insufficient, and a portion of this special fund was added to it. The church is now rapidly progressing, and will soon be ready for consecration. It is a handsome church-like building, which will contain a congregation of from two to three hundred, a wonderful contrast to that which went before it. The boys' and girls' schools have been open since May, and are attended by 154 children, a large increase upon the former numbers. These schools are, as the church will be, in the charge of the Tamil clergyman of the district, the Rev. Christian David, who now, after years of discouragement, finds in his hands a church and schools which are all that he can desire, and more than he ever hoped for. The subscriptions given to the Girls' Education Fund, amounting to Rs. 630, have also been given towards the erection of the girls' school at Kotahena and the salary of the mistress.

"KALUTARA is twenty-eight miles south of Colombo. It is on the Kaluganga river and the sea, and is one of the most beautiful stations in the island. Here, too, a good church has lately been built. The laying of its foundation-stone was one of the last acts in this diocese of Bishop Jermyn, but, as at Kotahena, chiefly through want of money, its completion was much delayed, and it was not until S. Thomas's Day, 1876, that it was ready for consecration. On that day, after the consecration service, the Bishop ordained the Rev. Reginald Duthy, priest, and at evensong instituted him to the church and district of Kalutara. This station, with its large, but hitherto unworked Mission field, was thus placed in the charge of resident Missionaries, that is, of Mr. Duthy and

his friend the Rev. J. C. Ogilvie, who is associated with him in this charge. Since the consecration there have been daily services and a weekly celebration in this church. The clergy have taken two adjoining houses, and use them as a sort of clergy house, where they and the three native assistants of their school live together. They hold their school in the same houses, and have on their register the names of seventy-six boys; the average attendance is a little over sixty. These masters with a catechist make up the staff—all are full Church members. In two villages some distance from Kalutara smaller schools have been opened. These have a good attendance; and it is hoped that very shortly a village girls' school will be added to them, but as yet a building has not been obtained.

"MATARA is one of the largest towns in the diocese, having a population of nearly 19,000. Its position is on the coast, at the extreme south of the island, a hundred miles from Colombo. The large Matara ganga (river) flows through and divides it. The country lying around it is populous, and has hitherto been regarded as one of the chief strongholds of Buddhism, but notwithstanding this difficulty the station appears to offer many advantages to the Missionary. It is at present in the care of one Singhalese clergyman, the Rev. A. Dias, maintained by the S.P.G., who is, however, much occupied by a good school, of which he is himself master, and from which the Church has received many converts. Lately two other schools have been successfully opened by him in adjacent villages, and it is towards the support of these that the Bishop has contributed from this Special Fund. Early in the coming year the Bishop hopes to strengthen the Church in this town and district, by placing in it an English Missionary, and by building a church on the other side of the river from the existing one. A site for this purpose has been bequeathed to the S.P.G. by one of the Matara congregation; but as yet no money is in hand for the erection of the building.

"TANGALLA is twenty-five miles from Matara, and is also on the coast. It is a comparatively small place, but has a congregation which, by its own exertion, almost wholly built for itself a small but good church. The S.P.C.K. contributed towards its completion, and it was consecrated by the Bishop in June of last year. Since its consecration there has been daily service in it. The Missionary of this district, the Rev. E. Edresinghe, who is also maintained by the S.P.G., is a Singhalese. He has built a good Anglo-Vernacular school, in which he teaches, and which by its converts has proved its true Missionary character. Some of these in embracing Christianity had to encounter much opposition from their Buddhist relatives. Since the Bishop's visit to Tangalla two other schools have been opened some distance inland, and these have been in part supported by money from this Special Fund.

"BADULLA, which is situated in the Central Province, is one of the chief stations of the diocese. Here also the clergyman is a Singhalese—the Rev. G. H. Gomes. Under him Church work is being extended both in and around the town, and it is towards this extension of Singhalese work that the Bishop has contributed from the money thus placed at his disposal."

The ordinary routine of a Missionary's duties forms the substance of the half-yearly report of the Rev. J. DE SILVA, who is stationed at MUTWAL, Colombo.

Adverting to the threefold division of his duties,—the Sunday

services, the Mission schools, and district visiting,—Mr. de Silva writes :—

"The service at the cathedral and that at Mattacooly have been kept up without any interruption.

"Of the four schools under my superintendence, three, as usual, are working satisfactorily ;—Modera English, Kohila-watta Boys' and Girls'. The other, the Kelani Boys' School, is not so ; it still has difficulty in securing a sufficient number of children on account of the Romish school within a few yards of it. The majority of the children in these schools are Romanists and Buddhists. . . . . The latter appear to be slowly impressed with the truth of Christianity, and some of them are disposed to receive the rite of Baptism, and are only prevented from coming forward by their heathen friends. . . . . Of the Modera English school. . . . . I am glad to state that the children are making satisfactory progress in their studies, both secular and religious. During last month the Bishop spent an hour on Wednesdays and Fridays in giving religious instruction to the older boys . . . . The other three schools being in the outlying districts are occasionally visited by me ; they are chiefly superintended by the catechist under my guidance. . . . .

"*Visiting.*—The people belonging to the congregations at Mattacooly and Kohila-watta have been less frequently visited, on account of the distance of the places, than those in the vicinity of the Cathedral. These visits have been the means of inducing them to be more regular at the services. . . . . The Buddhists also in the district have been occasionally visited and spoken to on the subject of religion. As is usual with them, they civilly listen to the Gospel message, and sometimes receive tracts. But the fruits we desire to see in them do not as yet appear. . . . . Nevertheless we . . . . are fully confident that the Lord, in His due time, will crown His own work with success."

The report of the Rev. A. VÉTHACAN, writing under date 28th June, contains his account of work in the mission district of KAYMAN'S GATE, Colombo. Amid various discouragements, such as are common to his brother Missionaries elesewhere, Mr. Véthacan is still cheered by occasional proofs that he is not labouring in vain. The following incident affords one such proof. A member of his congregation, a native convert, was suddenly taken ill with a sickness, which, after fifty days' suffering, ended in his death. His friends endeavoured by all means in their power to shake his Christian fortitude and loyalty. "One day," Mr. Véthacan writes, "his nearest relatives, all heathen, gathered themselves around his bed, and construed his sufferings into expression of the wrath of his tutelary god, whose worship he had relinquished. In reply to this, the poor sufferer made this noble answer : 'Not so ; but I am punished for not becoming a Christian earlier.' 'Yes,' they rejoined, 'the Christian religion is excellent indeed, but the conduct of the Christians is not so good.' But the faithful Christian's sage-like answer put them to silence. 'If

thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.' A week previous to his death he applied for and received the Holy Communion, to his great comfort and joy. . . . . In short, as he lived, so he died, a Christian."

The recently appointed Archdeacon, the Ven. W. Matthews, has been taking much pains to help Mr. Véthacan in the musical arrangement of his services at the chapel. The result was most gratifying. "The beautiful manner in which the congregation chanted the Psalms and sang the Christian Tamil lyrics, attracted to the outside of the chapel crowds of mixed races to hear the news of Salvation."

Archdeacon Matthews was also instrumental, with the help of Mr. Véthacan, in establishing a Training College for a small number of students destined ultimately, and after due preparation, to become schoolmasters and catechists. It fell to Mr. Véthacan to give the students instruction in the following works:—*Pearson on the Creed; Davison on Prophecy; and Paley on Christian Evidences.*

From KURENA, a Mission centre nineteen miles north of Colombo, the Rev. T. CHRISTIAN writes, under date 30th June, that an outbreak of epidemic fever has brought several members of his congregation to premature graves. The district appears to have suffered severely from this visitation. "It was reported," Mr. Christian writes, "that between 3000 and 4000 persons were attacked. But, thanks to all those who took part in their relief (especially to our worthy assistant Government agent), its ravages were effectually mitigated.

"At this season," Mr. Christian continues, "our indefatigable Bishop visited the district, and had special prayers and services on behalf of the patients. He also visited the sick families and comforted them with his counsels and advice. He also gave lectures suitable to the occasion in Singhalese."

"It is to be remarked," Mr. Christian adds, "that this is the first time that a Bishop has visited the families of this district."

Mr. Christian, having been obliged to part with his catechist, was working the district single-handed, except for the occasional assistance of a young native, educated in Mr. Christian's school.

The Bishop of Colombo had gone on a visit of inspection to some of the outlying districts in company with Mr. Christian, and had been, as usual, assiduous in preaching, examining schools, visiting the sick, &c. "I cannot close this report," are the concluding words of Mr. Christian, "without mentioning that his lordship has been pleased to grant to us 20 Rs. 8 as. 3 pice per mensem from the Diocesan Fund in

aid of our mission and school work. May God Almighty bless the efforts he makes for the propagation of the Gospel in this country."

On Saturday, the 1st of September, the Bishop of Colombo visited GALLE, for the purpose of consecrating an additional piece of land at the English cemetery.

After the consecration service the Bishop administered the rite of Confirmation to fifteen candidates,—English, Tamil, and Singhalese.

The next day, Sunday, there was an early celebration of the Holy Communion, at which upwards of seventy communicants, including those who had been newly confirmed, attended.

In the course of the morning the Bishop held a special service of thanksgiving on the occasion of the safe arrival at Galle of His Excellency Sir James Longden.

On the afternoon of the same day (September 2nd) the Bishop held a confirmation in the neighbouring Mission Station of BUONA VISTA. The temporary place of worship was tastefully decorated, and the service was conducted to the Bishop's entire satisfaction. Twenty-six candidates were presented for confirmation, of whom eight were females. The Bishop was supported by his chaplain, the Rev. J. S. Lyle, and the Rev. PHILIP MARKS, the resident Mission priest. "It may be mentioned," says the correspondent of the *Ceylon Diocesan Gazette*, "as gratifying evidence of the success of this Mission, that so recently as Trinity last sixteen candidates were offered for confirmation, and that on this last occasion the number would have been thirty instead of twenty-six, but for sickness and other circumstances over which the four absent ones had no control."

Of the general progress of the S.P.G. Mission in Buona Vista, the Rev. P. Marks states that the Mission possesses

| | | | | | |
|---|---|---|---|---|---|
| "12 | School | Teachers. | | | |
| 3 | Pupil | Teachers. | | | |
| 40 | Pupils | in its | Native | Female | Orphange. |
| 35 | " | " | " | Day School, | Buona Vista. |
| 50 | " | " | " | " | Talpé. |
| 26 | " | " | " | " | Malalagama. |
| 90 | " | " | Boys' | " | Buona Vista. |
| 41 | " | " | " | " | Talpé. |
| 70 | " | " | " | " | Malalagama. |
| 60 | " | " | " | " | Ahangama. |

Total 427 connected with the schools alone, exclusive of the European Missionary, the lady superintendent of the Orphanage, and a native catechist. Its regular communicants number about sixty. It has service

daily at Buona Vista, every day at Malalagama, and once a month at Weligama, besides occasionally at other places. It has three Sunday-schools, at which many who are not in the day-schools, and even adults attend. At almost every station it has catechumens and inquirers."

Mr. Marks earnestly solicits the prayers and offerings of all who are interested in Mission work on behalf of these good objects, and for the building of the Mission church, which has been commenced.

Mr. Marks has sent an interesting account of the Buona Vista Native Female Orphanage, in the form of a printed pamphlet, from which we reproduce the following extracts, describing the management and organisation of the Orphanage :—

"Let us no longer delay to visit the Orphanage. We find its buildings consist of two blocks which are, as the auctioneers would say, semi-detached. The one comprises the domestic compartments; the other, two schoolrooms. We cross the neat outer *compound* (from *Campinho*, a little field, Portuguese), which is the girls' playground. We pass under a verandah, and through a porch. Before us lies an inner compound, planted with flowering shrubs. It is a quadrangle, on all sides of which are apartments. Those immediately opposite to us and on the right are the dormitories. The girls are absent on their several daily duties, and we enter. We pass from room to room, and find all alike clean, neat, and well ventilated. The walls are everywhere adorned with plain and coloured prints, or illuminated texts of Holy Scripture. The bedsteads are such as are used in the poorest native cottages. Each has its mat carefully rolled up at the farther end, which, with its snow-white pillow, constitutes the entire bedding. Here and there we see a doll—given, it may be, long ago by some kind European—sitting on a window sill, calmly awaiting the return of its little owner to attend to its supposed wants. Or, instead of the doll, a few pretty wild flowers, gathered in the early morning, and placed in water in an old cup. Hush! We said that the girls were absent. But here is an exception: an infant, in her little cot, enjoying, as a special privilage, her *siesta*. This is Rachel. She was admitted into the Institution when she was a tiny four-months'-old baby, and is still the pet of the school.

"The next apartment we come to is the kitchen. It is by no means a nice place. If we enter, we shall find none but the rudest native appliances of the culinary art. And this we find is on principle. Modern cooking apparatus would no doubt be more cleanly in appearance, though not in fact, and in the end, perhaps, more economical. But its employment would disqualify the girls for the use of such means as they would have at their disposal in their future homes. At any rate, judging from the cheerful faces of the two damsels whose duty is to-day to be 'cook girls,' we are convinced that in this respect, at least,

'Where ignorance is bliss,
'Tis folly to be wise.'

"We next visit the hospital. This we are happy to find empty. It consists of large and airy wards, occupying the whole of one side of the quadrangle behind the apartments which presented themselves to view on our left as we entered the inner compound. It is entirely separated from all other parts of the building, and is used only in cases of infectious

maladies, such as dysentery, or certain kinds of fever. But anything so serious in the way of sickness occurs very rarely. Indeed the sanitary condition of the Institution is something wonderful when it is remembered that the inmates come from all parts of the island, and are often very weakly when they enter. During the past nine years only one case proved fatal—that of a poor little creature (Rachel's sister) who died of *anæmia*, or poverty of the blood, shortly after her admission. The resident Missionary himself acts as the only regular medical attendant. But he gratefully acknowledges the kind and ready help which has always been afforded him in cases of emergency by the colonial surgeons of Galle, and by the military surgeons of the garrison. Under the blessing of GOD, however, much of the immunity which the Institution enjoys from serious sickness must be attributed to its sanitary arrangements. When such cases do occur, the patients are at once removed to the hospital. A sufficient number of intelligent girls are then told off to act as nurses, and no others are allowed admission. During their respective watches, they keep a regular record on a slate of the patients' symptoms, as well as of the administration of nourishment, medicine, and so on. In a word, the fullest advantage seems to be taken of the opportunity to train them in the art of nursing.

"Care is evident in every detail of the domestic management, and what is no less important, the girls, from the oldest to the youngest, seem to acquiesce cheerfully in all the rules and regulations, under at least the general impression that the chief object in view—even where the restraints imposed might otherwise be considered irksome—is their own welfare.

"As a rule the girls remain in the orphanage till they are married, and, as is the case in families, it is not always the eldest that first find partners. Of course they are married to none but Christians. If it were not absolutely contrary to Eastern notions of propriety, and therefore damaging to all prospects of their ever after becoming respectably settled in life, some few of them might be sent out unmarried as ayahs, or ladies' maids. As it is, however, the marriageable will probably not have long to wait. Most of them have already had offers, and several are 'engaged.' Of those that have left, we are gratified to learn that, with scarcely an exception, they are doing remarkably well. No less than twelve of them are at the present time employed as schoolmistresses. And it says not a little for the religious training which this institution affords that those who have left seldom miss an opportunity of being present at the Mission services. They come sometimes from long distances, bringing their infants with them, and sleep over night at the Orphanage, so as to be ready for the celebration of Holy Communion the following morning. The inmates, we should have mentioned before, have mostly been admitted when very young, and baptised immediately, so that they are all Christians. As soon as they are old enough, they are confirmed, and become regular communicants. All the inmates too attend daily service, and, in a word, are brought up in every way as good Churchwomen.

"How the Orphanage is supported is soon told. Its annual expenditure averages about 400*l.*, and this amount depends upon the following sources of income: Allowance from the Ceylon Government, 90*l.*; interest on Fixed Deposit in Oriental Bank, 33*l.*; proceeds of girls' work about 25*l.* The remainder, or about 250*l.* a year, has to be made up by voluntary contributions, and we think there cannot be a question that the Institution is well deserving of liberal support from that source."

## LABUAN AND SARAWAK.

A SHORT account of the work that is being so successfully carried on by the REV. W. H. GOMES, Missionary in the Port of SINGAPORE, appeared in the *Mission Field* for June (p. 226). Shortly before that account was printed in our pages—but of course too late for the news to reach England—the foundation-stone of the new Mission House had been laid. A full report of the proceedings on this occasion has now reached the Society in a subsequent letter from Mr. Gomes.

It was on the 15th of May that the stone was laid by His Excellency the Administrator, in the presence of a number of European and native residents. "The ceremony was preceded," Mr. Gomes writes, "by a short and appropriate service in the Chapel, at which the Bishop addressed the congregation, and said that, for the effectual prosecution of the work of the Mission, a Chapel, Mission House, and School were considered necessary. Through the liberality of the community, supplemented by large contributions from the S.P.G. and S.P.C.K., two of these objects would be effected, and he hoped the third would in time follow." The purpose of this Mission House was to be two-fold; first, to serve as the place of residence for the Missionary; and secondly, to be the home for Divinity Students who will there receive the necessary instruction for qualifying them to labour as Catechists among their countrymen. It is intended that the preliminary education in English should be given in the Saráwak school, and the boys thus prepared would be sent to Singapore, to devote their time exclusively to the study of theology and the acquirement of a thorough knowledge of the Chinese dialects spoken in these parts.

"Native Catechists," adds Mr. Gomes, "are required for many places in the three settlements; but besides this, the native states, where English residents are now stationed, offer fresh openings for the preaching of the Gospel to the large population of Chinese and other natives settled there."

The number of baptisms celebrated by Mr. Gomes in the quarter ending 30th of June last, was six.

The Rev. J. PERHAM, lately stationed at the KRIAN Mission, writes under date 2nd July, that he has permanently settled at BANTING. We are sorry to learn that during the period over which the report extends, Mr. Perham's work had been seriously interrupted by

severe ill-health, so much so that at his doctor's orders, he spent six weeks in seeking a change of air.

The erection of his new house at Banting was much retarded in consequence of his illness. When it is finished, he intends occasionally visiting his former Mission House at Krian, so as to keep the districts in that neighbourhood under his supervision.

Mr. Perham was gratified to believe, before he left Krian, that some of the Dyaks among whom he had laboured showed some signs of a desire for instruction in reading and writing. For instance, Mr. Perham tells us of one lad who tried to teach some of the younger boys of his own accord; and from this beginning a nucleus was formed for a kind of night-school for the Dyak lads. One of this number, who went off with some Malays to a distant island to sell "padi," asked before going for a copy of a Gospel, that he might have something to read on the voyage out.

A Missionary in Banting has to be content with small results, so far as regards the education of the natives is concerned. "We are glad to see even the smallest signs of improvement," Mr. Perham tells us; ". . . . if a Dyak has enough knowledge to read a book in his own language, and to write a letter to his friends, and to do a simple sum in arithmetic, it is a great advance in civilization for him. The more experience I have of our Missions among the Sea Dyaks, the more I feel how necessary it is to push on *education*, if the Church is to be firmly planted, and to hold its own in the presence of the adjacent Islamism."

Mr. Perham had lately visited the Mission of TAMUDOK, where he baptised several adults and children, and found AM BANG, the Catechist, doing very well.

Of Mr. HOLLAND'S arrival, Mr. Perham speaks thankfully, and adds, "He seems to get on well with the Dyaks, although as yet he knows but little of the language."

A chaplain in the Straits' Settlements is urgently needed.

## JAPAN.

THE encouraging account published in the September number of the *Mission Field* (pp. 418—423) of the progress of Mission work in the important field of JAPAN has been confirmed by the later reports of the Rev. H. J. Foss and the Rev. F. B. PLUMMER.

It will be remembered that during the months of April and May Mr. Plummer had been residing in Nagasaki, having gone there with the view of rendering assistance to the C.M.S. Missionary, Mr. Maundrell, invalided by an attack of fever. On his return to KOBE Mr. Plummer was just in time to take part in the opening services of the newly fitted up Mission Chapel, on the Feast of St. Barnabas. It was shortly after posting his account of the ceremonial on this occasion that Mr. Plummer put to the test the knowledge he had gained of the Japanese language, by addressing his native congregations in the vernacular on three successive Sundays. The results of this experiment were very satisfactory to Mr. Plummer, for he succeeded far beyond his expectations, and was well understood by the congregation.

At the beginning of August, when the heat began to be excessively trying to an English constitution, Mr. Plummer's colleague, the Rev. H. J. Foss, was urged by his friends to take a holiday; and on the 14th, he, with his aunt, Miss Hutchins, left Kôbe by the mail steamer for Tokyo. In his absence it was deemed advisable to discontinue the services for a time, so that Mr. Plummer's practice in the vernacular was confined chiefly to study and occasional conversation such as opportunity might afford. But even this was quite as much as was good for Mr. Plummer's health at this season of the year, and we are sure that he will best consult the interests and wishes of the Society by acting upon his resolve "to try to content himself with making comparatively slow progress in the language by giving less time to the study of it, at least for the present, and spending the rest of his time in other ways, as in paying pastoral visits sometimes to the foreign residents, and in following the doctor's advice by taking a good deal of exercise."

Mr. Plummer's native teacher, a young man named Rokuro, was beginning to show himself scarcely able to teach Mr. Plummer, now that his pupil had advanced beyond the earliest rudiments of the language. This, and other matters, such as Rokuro's own desire to follow the military profession, led to his going with Mr. Foss to Tokyo, with a view to his being entered as a scholar under Bishop Williams, and ultimately going to the Government military school at Tokyo.

The superintendence of the English congregations must usually be, at the best, a matter of secondary importance to Missionaries charged, primarily, with a message to the heathen population; and

the difficulties thus arising are much increased when the conduct of the English services has devolved almost entirely upon the Missionary, as latterly appears to have been the case at Kôbe.

Writing under date Tokyo, September 17th, 1877, the Rev. H. J. Foss gives us his experiences during the holiday which Mr. Plummer alluded to as being so needful for his colleague. On the voyage to Tokyo, Mr. Foss seized the opportunities of addressing a number of native troops who happened to be on board.

Mr. Plummer had mentioned the fact of his teacher, Miki Rokuro, having accompanied Mr. Foss on his journey. From Mr. Foss's account, Rokuro seems to have been a useful companion. In the journey across country from Tokyo to Migaba, where a college friend of Mr. Foss is a Missionary of the C.M.S., Rokuro addressed the natives whenever he had the opportunity of doing so. At one place he acted as Mr. Foss's interpreter in bringing the Gospel tidings "to an old dame who lived in the tea house. She apparently received without any hesitation that which we told her of the true God, and asked for a prayer to say to Him instead of to the Sun whom she used to worship. Rokuro made the simple facts of the Gospel clear to her, and wrote her out a short prayer. . . . ; she ended by showing her gratitude by bringing in a packet of home-dried tobacco as a present for him, saying that she would never have known or thought of these things unless we young people who had learnt so much had thought fit to teach her, a poor ignorant country person."

Mr. Foss speaks in highly encouraging terms of the work of the Rev. A. C. Shaw. "There are forty-six baptised persons and many catechumens under instruction. They seem to be steady and earnest, so far as I have had dealings with them. I was also much pleased with the quiet orderly Sunday-school, though as yet it has not resumed its winter size, many keeping away during the hot weather."

Of Miss Hoar's work Mr. Foss speaks also in very favourable terms, and he is anxious to avail himself of an offer made by two young women in England to place their services at the disposal of any English Church workers in Japan, by bringing them into the house of Miss Hoar, where both Mr. Foss and Miss Hutchins are strongly of opinion that the services of the young persons in question might be most profitably employed in the cause of Mission work.

Mr. Foss has taken back to Kôbe a native lay-helper, James

Midzuno, who appeared to show promise of becoming a valuable catechist.

Rokuro—the teacher already referred to—was to be left at Tokyo, with the view of his entering some good private school; for the school which he had proposed entering, under Bishop Williams, had been destroyed by fire. Rokuro's present place of education is a school in the neighbourhood of Mr. Shaw's house, so that he will have the benefit of sympathy and superintendence, and will ultimately take up whatever branch of Mission work may be chosen by Mr. Wright and Mr. Shaw as being most suitable to him.

Speaking of the need of Church manuals in the vernacular, Mr. Foss tells us that "Mr. Shaw is just bringing out a short catechism which is now in the press; and the three English clergymen of Tokyo, the acting committee of the Prayer Book translation, hope at once to make arrangements to print the revised edition of the Prayer Book. We have much need of plain, thoughtful tracts. Mr. Piper has published two, but these, with another, complete the list."

Writing also from Tokyo, under date September 30th, the Rev. W. B. WRIGHT gives a lamentable account of the ravages of cholera in Japan at the end of the summer. "Now again," he writes, "the cholera has come over from China by way of Nagasaki. The frightful famine in China, and the rebellion in Kinsin, the southern island of Japan, where thousands of corpses lie unburied and exposed to the sun, are no doubt helping it on. The Japanese local governments have risen to the occasion. Most strict sanitary arrangements are made, and disinfectants provided. It is probable that the cool weather will overcome it now, but I fear next spring we must expect it again."

Mr. Wright's evangelistic work had been partially interrupted by the hot weather, during which he had discontinued the regular Mission services, and had taken his family to more bracing air among the mountains. On his journey there, an interesting incident occurred in connection with the priest of a Buddhist temple, where, on a previous occasion, Mr. Wright had been allowed to hold a service. "Last year," Mr. Wright tells us, "I had left the Gospel of St. Luke with the priest; and this year, I found him anxious to have the preaching again. He was very ill, poor fellow; but studied hard the books I lent him, and, after I first preached, he came in and told me he believed only in One God. At last he took to his bed, and in a fortnight after we had gone up, he died. At his death I said to

him, in the presence of his wife, 'Priest, do you believe in the One true God?' 'Yes. 'Do you abandon the idols?' 'Yes.' 'Do you believe that Jesus Christ died to redeem you?' 'Yes.' I then prayed with him, and he asked for baptism. I baptised him, and five minutes after he died, saying, 'Jésu, awaremiyo' (Jesus, have mercy). He was buried with the Buddhist rites, but I humbly trust that he has now passed into the rest that remaineth for the people of God."

Another incident of Mr. Wright's sojourn among the mountains was the conversion of a wealthy native farmer and his three sons. This man had heard of Mr. Wright through one of the sons, who had been a pupil in Mr. Wright's school. His home is in a beautiful valley about thirty-six miles from Tokyo, and Mr. Wright has made arrangements to send a preacher there once a month to strengthen the good work thus initiated.

Since his return to Tokyo, Mr. Wright's congregations have again begun to increase. With the help of his catechist, Andrew Shimada, he has translated and published Parker's *Parish Catechism*, and other text-books, which will supply a much-needed want. On this subject, like his brother Missionaries, Mr. Wright feels much solicitude, and is anxious to see other manuals published by way of instructing the Japanese,—of whom, he continues, "most can read and think, and are fond of knowing the reasons of what they are told to believe."

Miss Hoar (*Ladies' Association*) writes, under date "Tokyo, August 13th, 1877," a letter full of interesting details respecting the work she has undertaken in the shape of a school for native girls:—

". . . . . My little house," she writes, "is quite finished now, and I have been living in it for several days. Being attached to Mr. Shaw's house, I have the benefit of his agreement, enabling us to live outside the foreign concession. About a year and a quarter's rent, at $20 (4*l.*) a month, which I am sure we should have had to have given, will now pay for the house; and if we have to leave when the lease is up, we still have the house, which can be taken to pieces and built up again on some other spot.

"I have five rooms: Japanese school-room, English class-room and dining-room combined, my bedroom, and two sleeping rooms for the girls.

"This morning we had a preliminary meeting to decide as to amount of fees and other rules. The meeting consisted of Mr.

Shaw, his catechist, the Japanese teacher and her brother, and O Roku Saw, one of my first pupils (the girl at my right hand in the photograph I sent some time since). She is going to be, what they call here, translation teacher. Day scholars are to pay 2 boos (about 2*s*.) a month, and boarders 2 dols. 75 cents (about 11*s*.).

"There are large places here where food is prepared and brought round to the houses in little boxes three times a day. They charge about 9*s*. a month. The other 2*s*. are for instruction.

"I shall be so glad if you can support two girls. Mr. Shaw has a catechumen, whose wife has lately died, and there are seven children left, so I want to have one of those. We said this morning that four would be taken free of charge, and we shall be particular to choose those whose parents really are poor. I think 12*s*. a month would be quite enough to support a child; their clothes do not cost much, and things can be had cheaper when several live together.

"We should have commenced school to-day, but the carpenter has not finished the desks.

"I have been so glad to have that 25*l*. grant for furniture, but shall hope not to spend it all now, as I am looking forward to an enlargement of my bounds.

"I have spent a very pleasant holiday with Miss Hutchins, Mr. Foss, and Mr. Plummer at Kobe. They also invited my little Japanese girl, O Take Saw. While I was there they opened their little church. It was a great joy being present at the opening. This is the second I have joined in. Our own dear little church here was the first.

"The number of Catechumens increases almost every week. Mr. Shaw is going to baptise a few next Sunday. I am so happy to think Roku is amongst them; it was a long time before her friends would give their consent."

## Review.

### MR. RHYS DAVIDS ON BUDDHISM.

"I make no secret that true Christianity, I mean the religion of Christ, seems to me to become more and more exalted the more we know, and the more we appreciate the treasures of truth hidden in the despised religions of the world. . . . Unless our

religion has ceased to be what it was, its defenders . . . . should encourage rather than depreciate the study of Comparative Theology."[1]

These are the words of a distinguished Oxford Professor, who has done more, perhaps, than any living scholar to throw light upon the history of man, as it is written in the mystic book of his languages and of his religions. And they are words which have received a happy illustration in the volume[2] before us. The work is one of a series, published under the direction of the Committee of General Literature, appointed by the S.P.C.K., of treatises upon the great Non-Christian Religious Systems of the world. Three of the series have been already issued—on Buddhism, Hinduism, and Islamism—and others, we believe, are in contemplation.

Published as it is under the auspices of the S.P.C.K., we cannot but regard this book as one whose appearance is a peculiarly happy augury for the Church of England and for her Missionaries at this time.

The Society has exercised a wisdom and foresight which is beyond all praise, in the publication of this series. Justly appreciating the temper of the educated laity of the Church of England at home; and not without some regard, as may be supposed, for the work of her Missionaries abroad, the S.P.C.K. has wisely acted upon the maxim contained in the above-quoted sentences. The days have passed away when a religion, such as Buddhism—the religion of five hundred millions of our fellow men—a religion whose adherents far outnumber the followers of all the Christian Churches together,—could be argued away with a sneer, or dismissed with a sigh. We venture to think that the publication of books of the type of the one before us will do scarcely less to hasten the evangelising of the world than the most elaborate Christian Apology. They surely breathe somewhat of St. Paul's politic courtesy and tact in his speech from the Areopagus, when he tried to reach the hearts of his hearers, not by violent denunciations of what they had been taught from childhood to love and respect, but by approaching them upon grounds with which they were already familiar.

Mr. Rhys Davids has confined himself strictly within the limits of an historical sketch. This, if a fault at all, is one for which he can

(1) Max Müller *Lectures on the Science of Religion*, delivered in 1870 at the Royal Institution, pp. 37, 38.

(2) Non-Christian Religious Systems. BUDDHISM: being a Sketch of the Life and Teachings of Gautama, the Buddha. By T. W. Rhys Davids, of the Middle Temple, Barrister-at-Law, and late of the Ceylon Civil Service. London: Society for Promoting Christian Knowledge.

scarcely be blamed. But we venture to think that a chapter might have been profitably added, with the view of collecting as it were into one focus the scattered rays of light which are to be so often discerned through the darkness of Aryan philosophy struggling towards the perfect day of Christian Truth.

As a handbook to the history of Buddhism, at once scholarlike, precise, but available to the ordinary reader, this work is a very valuable addition to the somewhat ponderous literature of Aryan mythology. And if read simultaneously with some such work as Mr. Hardwick's *Christ and other Masters*, it will serve, we feel sure, a very important purpose in the hands of a Christian Missionary abroad, or of a Christian apologist at home.

A tinted map has been wisely prefixed as frontispiece to the work; and by its help the present and past extent of Buddhism can be seen at a glance.

We cannot conclude this brief notice of Mr. Rhys Davids' interesting treatise without at the same time heartily commending to our readers the two works to which allusion has already been made, namely, Max Müller's lectures on *The Science of Religion*, and Mr. Hardwick's *Christ and other Masters*. Without endorsing every sentiment contained in the former of these two books, we are very sure that a thoughtful perusal of it will only intensify a Christian's love of his own religion; but it will also encourage in him a sentiment to which he may, perhaps, have been more or less a stranger hitherto,—a sentiment of forbearance and even sympathy towards the religion of those whom he only knows as heathen. And of Mr. Hardwick's book it were at once needless and presumptuous to speak in any lengthened terms of commendation; we mention it here only because it seems to us that his treatise upon the religions of India (see Part II. of *Christ and other Masters*) would form a valuable supplement to, or commentary upon the work of Mr. Rhys Davids. That work alone will well repay a careful study; and read together with some such other works as we have named, it would constrain even the most rigidly orthodox Churchman to confess, with Professor Max Müller, that there is "something, even in the lowest and crudest forms of religious belief . . . . that indicates a divine guidance; something that makes us perceive, with St. Peter, 'that God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted with Him.'"[1] H. B. O.

(1) *Lectures on the Science of Religion.* Lect. i. p. 39.

## THE GREAT NEED OF MEN.

THE energetic use of one day of Special Prayer for Missions is the most likely means of begetting a Spirit of Prayer at all times, and to those whose hearts are thus touched by God we would venture to suggest for remembrance in their petitions the great need of well-qualified men to undertake particular Missions, which are now languishing. There are the old Missions in the Sunderbunds, at Barripore and Mograhat, where the converts are numbered by thousands, which are languishing for want of men to feed and guide the flock: the pastors now on the spot are most firmly convinced of the necessity of reinforcements in the persons of men of high spiritual gifts, who will bring to bear on their work the forces of zeal combined with learning, and of physical vigour unimpaired by long residence in a tropical climate. At Cawnpore, consecrated by the mingled memories of the Mutiny, and given in charge to the Church of Christ as a place to be won for the Divine Master, the Mission which was re-established with hopeful auguries on the termination of the Mutiny has suffered much by the removal, from causes beyond their own control, of those who have given the best years of their life to the work. At Tanjore, with which the memory of the great evangelist, Schwartz, will ever be connected, the Mission has within the last two years been raised from a very low state by the signal energy of one man, the Rev. J. F. Kearns: all that he has done has proved clearly the opportunity of doing very much more, and the necessity of men who should do it. In the circuit of which Tanjore is the centre there is abundant scope for the energy of a large band of evangelists.

Other cases, hardly of less urgency, might be quoted, but with the three mentioned above we must content ourselves. For these the Society is anxious to send out well-qualified clergymen, in full vigour of mind and body, and free from the distractions of family cares, who shall go forth, TWO AND TWO, according to the Divine pattern. That such may be called forth in the providence of God seems to be an appropriate subject of prayer, not only on the occasion of the recurring season of Special Intercession, but at all times.

Visible results have been vouchsafed to previous Days of Intercession: in answer to the prayer of the Church, young clergymen, graduates of English universities, have within the last three years

thus gone forth, two and two, to China, to Japan, and to Madras, and that the Missions, now so much in need of reinforcement, may meet with this measure of aid is earnestly commended as a subject of intercession at the present time.

## BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS.

A PARAGRAPH which appeared in the *Standard* of November 21st states that Canon Scott Robertson's annual summary, just completed, of British contributions to the sixty-nine societies in Great Britain and Ireland which collect funds for promoting Missionary work in foreign lands shows that in the financial year, 1876–77, these British contributions amounted to 1,048,472*l.* The general summary is as follows:—Church of England societies received 425,926*l.*; joint societies received 156,948*l.*; Nonconformist societies in England and Wales received 300,771*l.*; Scotch and Irish Presbyterian societies received 158,348*l.*; Romanist societies received 6,479*l.*

## REPORTS RECEIVED.

Reports have been received from the Rev. Tara Chand, W. Drew, B. C. Ghose, and B. N. Pal of the Diocese of *Calcutta;* T. Christian, J. D. Silva, and A. Vethacan of *Colombo;* A. R. M. Wilshere of *Capetown;* D. G. Croghan of *Bloemfontein;* J. Gordon and P. Masiza of *St. John's, Pondoland;* H. Whitehead of *St. Helena;* R. T. Batchelor of *Madagascar;* A. Knell of *Wellington;* R. Lonsdell and T. A. Young of *Montreal;* W. King and H. J. Petry of *Quebec;* R. W. Johnston, G. Keys, and E. Wall of *Huron;* F Carr of *Fredericton;* D. C. Moore of *Nova Scotia;* W. Netten, R. Temple, H. M. Skinner, and T. M. Wood of *Newfoundland,* and C. G. Curtis, Missionary at *Constantinople.*

## MONTHLY MEETING.

THE Monthly Meeting was held on Friday, November 16, at 19, Delahay Street, Bishop Piers Claughton in the Chair. There were also present the Rev. J. E. Kempe, Colonel Childers, Rev. B. Compton, F. Calvert, Esq., Q.C., Rev. J. W. Festing, Rev. E. J. Selwyn, W. Trotter, Esq., Lieut.-General Tremenheere, C.B., Lieut-General Turner, Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee;* and Rev. Alf. Allnutt, T. Arundell, G. W. Berkeley, H. Bigsby, Esq., Rev. H. R. Blackett, E. H. Blyth, John Boodle, Esq.,

Rev. J. A. Boodle, V. G. Borradaile, H. B. Bousfield, J. W. Buckley, C. Bull, C. Burney, F. J. Candy, Esq., Rev. A. Cazenove, N. G. Charrington, C. M. Clode, Esq., T. Copeman, Esq., Rev. T. Darling, Dr. Deane, J. D. Dyke, W. J. Edge, J. J. Elkington, J. F. France, Esq., Rev. R. L. Giveen, C. D. Goldie, J. E. Hall, W. W. Howard, Arthur Ingram, John Ketton, Dr. A. T. Lee, D. Long, H. Mather, F. S. May, J. Frewen Moor, W. Panckridge, T. Peacey, W. Pugh, Esq., J. W. B. Riddell, Esq., Rev. E. Shears, J. H. Snowden, Hon. A. C. Stanley, Dr. Townsend, A. Williamson, A. Wilson, J. H. Worsley, P. Wright, Esq., and Rev. C. H. E. Wyche.

1. Read Minutes of last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the end of October :—

## Society's Income for 1877.

### A.—*Monthly Abstract of* Receipts and Payments.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, bu transmitted direct to the persons named by the Donors.

| January—Oct., 1877. | 1. Subscriptions, Donations, and Collections. | 2. Legacies. | 3. Dividends, Rents, &c. | Total Receipts. | Total Payments. |
|---|---|---|---|---|---|
| | £ | £ | £ | £ | £ |
| I.—General . . . . | 22,189 | 10,039 | 3,950 | 36,178 | 66,353 |
| II.—Appropriated . | 18,723 | — | 4,195 | 22,918 | 17,120 |
| III.—Special . . . . | 18,136 | — | 1,572 | 19,708 | 31,678 |
| Totals . . | 59,048 | 10,039 | 9,717 | 78,804 | 115,151 |

### B.—*Comparative Amount of* Receipts *at the end of October in five consecutive years.*

| I.—General. | 1873. | 1874. | 1875. | 1876. | 1877. |
|---|---|---|---|---|---|
| 1. Subscriptions, &c. . . . | £22,018 | £22,248 | £23,636 | £22,298 | £22,189 |
| 2. Legacies . . . . . | 6,800 | 12,520 | 7,134 | 10,967 | 10,039 |
| 3. Dividends . . . . . | 3,132 | 3,867 | 4,034 | 3,829 | 3,950 |
| | 31,950 | 38,635 | 34,804 | 37,094 | 36,178 |
| II.—Appropriated . . . . . | 6,112 | 7,950 | 7,194 | 7,547 | 22,918 |
| III.—Special . . . . . | 7,714 | 23,078 | 15,547 | 25,310 | 19,708 |
| Totals . . . . . | £45,776 | £69,663 | £57,545 | £69,951 | £78,804 |

3. The Secretary presented a provisional scheme for the connection of the Cambridge University Mission to India with the Society, and the same was approved.

4. The Secretary reported on the present condition of the Madras

Famine Fund, and stated that the Bishop and Missionaries were anxious to be enabled to receive such orphans as shall be unclaimed by their friends at the expiration of one year.

5. The seal of the Society was ordered to be affixed to a New Power of Attorney for the Diocese of Nelson, on the approval of the Society's solicitors.

6. Resolved, that an Appropriated Fund for the Diocese of Perth, amounting to 100*l.*, be placed at the disposal of the Bishop for the benefit of his Diocese.

7. The Rev. T. Darling brought forward the propositions of which he had given notice at the Meeting in October. The Rev. A. Cazenove proposed the following amendment :—

"Inasmuch as the Resolutions of the Society in 1862, relating to the Continental Chaplaincies' Committee, provide for the addition of new members only in one way, viz., by self-election to that Committee, and do not specify when its Report would be acceptable to the Society—

"1. That, in future, Members whose term of office shall be a year, be added annually by a vote of the Society in February, after notice in the previous December.

"2. That two or three Members of the Standing Committee be added annually to the Continental Chaplaincies' Committee.

"3. That the Bishops of London and Gibraltar be recognised as *ex officio* Members of the Continental Chaplaincies' Committee.

"4. That the Continental Chaplaincies' Committee present annually a report of its proceedings through the Standing Committee."

On a division the amendment was lost, and the original resolution was carried.

8. The Rev. B. Compton gave notice of his intention to move, at the next Meeting, the following Resolution :—

"That the constitution of the Board of Examiners appointed under Bye-law 19 is no longer consistent with the relations of the Society towards the Anglican communion in foreign parts.

"That the Standing Committee do prepare, for the consideration of the next Quarterly Meeting of the Society, a new Bye-law in the place of Bye-law 19, which will provide for the just independence of the Colonial, Indian, and Missionary Episcopate, in respect of tests imposed on their clergy in the employment of the Society."

9. The allowance to the orphan children of the late Rev. C. Warren was increased from 12*l.* to 18*l.* per annum for the next three years.

10. The Rev. J. Frewen Moor addressed the Board on the subject of the Children of Missionaries.

11. All the Members proposed in July were elected.

12. The following were proposed for election in January :—

Rev. W. St. Hill Bourne, Pinner, Watford; Rev. J. C. Wetherell, St. Peter's, Wickham Road, New Cross; Colonel Haygarth, 24, Wilton Crescent, S.W.; Rev. R. W. Dartnell, Huish, Marlborough; Rev. H. K. Simcox, Patney, Devizes; Rev. T. Wade Smith, Eaton Royal, Marlborough; Rev. A. G. Bleeck, Preshute, Marlborough; Rev. E. Gunner, Great Cheverell, Devizes; Rev. S. Soames, Mildenhall, Marlborough; Rev. H. O. Crawley, Semington, Trowbridge; J. B. Gilmore, Esq., Littlefield, Marlborough; F. E. Thompson, Esq., Cotton House, Marlborough; Rev. G. E. Cleather, Chirton, Devizes; Rev. H. H. Moseley, Holt, Trowbridge; Rev. H. C. Powell, Stanton St. Bernard, Marlborough; Rev. G. C. Bell, The College, Marlborough; Rev. C. F. Cooke, Enford, Marlborough; Rev. E. Everett, Manningford Abbotts, Marlborough; Rev. F. A. Alley, Charlton, Marlborough; Rev. J. D. Hodgson, Collingbourne Ducis, Marlborough; Rev. W. J. Brodribb, Wootton Rivers, Marlborough; Rev. G. P. Cleather, Aldbourne, Hungerford; Rev. J. Sturton, Little Bedwyn, Hungerford; Rev. E. W. Hussey, Lyneham, Chippenham; Rev. F. W. Welbourne, Overton, Marlborough; Rev. F. J. Ritson, Chilton Folliatt, Hungerford; Rev. J. O. Stephens, Savernake, Marlborough; Rev. S. Gosway, Chute, Andover; Rev. J. B. Woollnough, Chute Forest, Andover; Rev. W. M. Furneaux, The College, Marlborough; Rev. C. W. Bradford, Clyffe Pypard, Wootton Bassett; Rev. W. M. Macdonald, Calstone, Calne; Rev. H. C. Palmer, Bowden Hill, Chippenham; Rev. Walter Cooper, St. Alban's, Rochdale; Rev. A. D. Hilton, Uxbridge Moor; Rev. G. P. Howes, Hatfield; R. W. Merriman, Esq., Kingsbury St. Marlborough; W. Frank Woodward, Esq., High Street, Marlborough, and Major-Gen. Davies.